1944, January 24 Daniel chapter 7

If Isaiah is the pre-evangelist who speaks of my coming into the world for the salvation of the world, Daniel is the pre-apostle, the pre-John who announces "the glories of my eternal triumph" as King of the everlasting Jerusalem.

Notebook all
On April 23, 1943, Good Friday, Maria Valtorta received the first of a series of "dictations"-mainly attributed to Christ, but also, on occasion, to God the Father, the Holy Spirit, Mary, and other figures associated with Divine Revelation 10 -which would extend over a number of years, largely coinciding with the period in which, in response to Christ's invitation, she contemplated and wrote in narrative form all of the major episodes connected with the life of the Redeemer. 20

This new phase in her human and, above all, spiritual development did not appear abruptly, but had been preceded by many years of progressive union with Christ, culminating in an act of personal self-sacrifice whereby Maria Valtorta had offered herself as a "victim soul" desirous of cooperating with the work of redemption. 30

Bedridden as a result of serious and growing infirmity, virtually cut off from normal social life, and generally not understood by those immediately in contact with her, under the insistent touch of inspiration she blossomed into a prolific writer, always maintaining, however, that the content of her "dictated" or revealed works, was not a literary creation of her own, but that she was merely a willing instrument in the hands of God and wrote down what she heard or saw.

The magnitude of her production and the sources to which it is attributed present us with an extraordinary spiritual event in this century which warrants attentive consideration.

The body of her works is entirely sealed by an intense perception of "Catholicity"-what it means to be a Catholic believer at this stage in history, with a lively awareness of the twenty centuries of Christianity which have already transpired and of the challenges which now face the Church and all mankind.

The Notebooks grouped together in this volume were all written in 1943, in the midst of the world war (two other volumes have been published in Italian, including texts from 1944 and from the 1945-1950 period, respectively). They thus reflect an acute, and sometimes agonizing, consciousness on the part of the writer of Italy's involvement in the war and of the human and spiritual errors which contributed to it. This concern of hers provided a backdrop for certain observations by Christ on such subjects as the abuse of power, the diabolical

1 The commentaries attributed to her guardian angel have already been published in English as The Book of Azariah (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1993), translated by David G. Murray.

2 Published in English in five volumes as The Poem of the Man-God (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1986-1990), translated by Nicandro Picozzi. A new edition is planned on.

3 Cf. Maria Valtorta, Autobiography (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1991), translated by David G. Murray.

0 dimensions of war, and the loss of Christian faith among large sectors of the population. But it would be wrong to limit the context to this historical period alone, for the volume also contains numerous passages with an explicitly prophetic content dealing, for example, with impending ecological imbalances in the world, bloody conflicts, and the apocalyptic battle between Good and Evil as presented not only in the Book of Revelation, but in terms of new applications of passages contained in the Old Testament prophets. A comprehensive vision of the Last Times is thus provided, with particular reference to the mission of the Vicar of Christ and of all convinced Christians in conveying the Redeemer's life and teachings and in sharing his human and heavenly destiny-both sufferings and glorification-to the full.

One of the keynotes of these texts is the fusion of Christ's forcefulness in affirming his Divine Sonship and unique role in time and eternity with his tenderness in approaching troubled souls and patiently seeking to raise them to faith, hope, and love through his self-sacrificing humility and their cooperation. He repeatedly insists on the need for all believers-and religious attitudes themselves-to be purified and freed from dross, especially in the case of priests, who are responsible for the welfare of many souls and who must, therefore, be Christ-like in their action. Love and pain, when joined to Christ in deep personal prayer, are the two wings enabling lowly mankind to take flight towards union with the Holy Trinity.

The presence of Mary also forms part of this work, sometimes by way of teachings and intimate confidences about her life with Christ and, on occasion, in special contemplations of her holiness and supernatural maternity.

The Holy Spirit briefly, but emphatically, manifests Himself as dynamic Love in Person, clasping the Father and the Son in a single embrace and acting throughout creation.

Another major theme of the work is the primacy of the "spirit," capable of participating in the life of the Divinity, over the "soul" and the "body" in the human structure. The earthly person must respect the spirit's "right" to holiness, to the possession of God made possible by the Redeemer, and act in accordance with the supernatural longings the spirit experiences. Those who fail to do so, silencing the spirit and contravening its inclinations, are guilty of "slaying" it, depriving both God and themselves of mutual joy in beatitude.

These Notebooks belong to a category of mystical literature which the Catholic Church has long been familiar with: that of so-called "private revelations." A private revelation is not binding for the faith of Christians, but its value is to be measured by its capacity to instruct and inflame souls, spurring them to love God more and apply divine teachings to

their everyday lives.

In the confidence-and the conviction-that this work superabounds in these inspired qualities, we offer it for the spiritual nourishment of readers.

Rome

August 28, 1996

David G. Murray

keepns1sb240sa60lang1033kerning28uldbbf1 The Notebooksline 1943

sb120qj144720144021602880360043205040576064807200792086 40lang3081kerning0ulnoneb0f0

keepns2sb240sa60lang1033bf1 April 22, 1943

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 It seems to me almost useless to go on writing after having said everything. 10 But you 20 entreat me to write the things which impress me most, and I obey.

It is the evening of Holy Thursday 30 In speaking of Jesus, I thus do not get distracted from Him, but, rather, concentrate on Him. I shall tell you, then, how I have spent these last twenty-four hours. Last night you saw I was exhausted. I really was exhausted. But when I reach the end of human resistance and give anyone seeing me the impression that I am a poor soul unable even to think, it is precisely then that I get-shall I say-"illuminations."

Last night I had read the newspaper; then, tired of that, too, I had closed my eyes and remained so-lethargic. Mentally, I suddenly saw a very rocky, arid terrain. It looked like the top of a knoll, resembling so many to be seen on our hills. Devoid of vegetation, abounding only in rocks and rough, whitish flint, it was entirely surrounded by a vast horizon. Right at the top a plant with violets had arisen-the only living thing in the midst of such desolation. I distinctly saw the very thick, closely pressed tuft of the leaves, as if to offer resistance to the winds pounding the summit. A few violet buds, more or less open, were sticking out their little heads from the green cluster. But there was only one completely open-lovely, in full color, open, and stretching out towards the sky.

It was its standing so upright, as if attracted by a special force, that caught my attention and made my gaze start searching. And I saw a board, a big board driven into the ground. It looked like a

1 Cf. Maria Valtorta, Autobiography (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1991), translated by David G. Murray, p. 15.

2 This refers to Father Romualdo M. Migliorini, whom the author addresses below and very frequently in her writings.

Born in Volegno (Lucca) in 1884, he entered the Order of the Servants of Mary in 1900 and was ordained a priest in 1908. Until 1911 he exercised his priestly ministry in Italy. Then be was named a Pastor in Canada and later entered the missions in South Africa, where he became the regular superior and apostolic prefect. Returning to Italy in 1939, he was the prior of the Convent of St. Andrew in Viareggio, where he devoted himself to an untiring apostolate, especially during and after the war. Around 1942 he went to visit the infirm Maria Valtorta and became her spiritual director and the witness to her writings, which he zealously typed up, attempting the first dissemination of them. But in 1946 he had to withdraw to Rome, where he confided to his brother in religion Father Corrado M. Berti the existence of Maria Valtorta. After increasing sufferings, he died in Carsoli (L'Aquila) in 1952.

3 April 22, 1943.

0 trunk that had just been planed, almost unhewn and rough. Half a meter above the ground, perhaps less, were two transfixed feet'85 I saw those alone last night. Two tortured feet. And the fact that they had been harshly tortured was conveyed by their being contracted, with the toes nearly bent towards the soles, as with the spasms of tetanus.

Some blood, trickling along the heels, was falling onto the rough board and streaming down to the ground. Other drops were falling from the contracted toes and raining down upon the cluster of violets. That was what the little violet, leaning entirely upwards, was stretching out to! To that blood, which nourished her, as, in the midst of such desolate ground, it nourished that solitary tuft, capable of emerging in opposition to that wood. That sight told me many things'85 And when you came, I was in the process of seeing that sign, which was my sermon for Wednesday of Holy Week. That figure has not vanished. They do not readily vanish. They remain clearly in the brain, even if habitual things prevail over them, or try to prevail.

Then, this morning, even before you came, I glimpsed the rest of the body. I say "glimpsed" because it appeared and disappeared before me as if among the undulations of veils of mist. It was much clearer on other occasions'85 But then He looked dead to me. Now He seems to be alive. And I think it is a great mercy of Jesus not to show his face to me today. Jesus is so pained, his sadness over all the human iniquity that does not tire of being such-but, rather, becomes increasingly iniquitous-has reached such a deep intensity that we could not bear the expression on his divine face without dying of sorrow.

Jesus, my Master, with his soundless word, tells me that more than ever my place is at the foot of his cross. I must draw life from his Blood alone'85 And my task is only that of being incense at the foot of his throne as Redeemer. Incense which, with its fragrance, covers the stench of sin, wickedness, and cruelty exhaled by the earth. Incense does not

give off fragrance except by burning and being consumed. And I must do the same.

He also tells me that the flower can attract other gazes to his Cross, bend other creatures under the rain of his Blood. This is the flower's task in regard to her neighbor and God. Loving reparation to Jesus and attraction to Jesus of many hearts, by agreeing to live

for this purpose in an arid desert, alone with the cross.

I could say that I remained with my lips pressing against those transfixed feet, as if drinking at a fountain which is at once freshness and ardor. A spiritual sensation, but so vivid that it seems real'85

Then this morning, at ten, I got a letter from Rome from a Sister of mine, a letter I will show to you in which there is mention precisely of this mission at the foot of the cross, and with the letter there is enclosed an inscription: "May my prayer rise up like incense in your sight." I have taken all of this as a silent discourse of my Jesus for his little host consuming herself gradually more from love than from illness.

I recall that tomorrow is Good Friday: the day of days for me. I would like to add sacrifices to sacrifices to make it an authentic day of expiation. But Maria can do so few things now! Moreover, tomorrow Jesus may take care of giving me my share of expiatory pain. I remain here, tightly bound to the Cross. It is the place of the Marys, besides. That way not even a nod by my Redeemer will escape me'85

keepns2sb240sa60lang1033bf1 April 23

keepns3li142sb240sa60ul The Morning of Good Friday 40f0

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0 Jesus says:

"The first time my Father, to purify the world, send a lavacre of water; the second, He sent a lavacre of blood-and what Blood! Neither the first nor the second lavacre has availed to make men sons and daughters of God. Now the Father is weary, and to make the human race perish He lets the punishments of hell be unleashed, for men have preferred hell to Heaven, and their dominator-Lucifer-tortures them to spur them to curse Us so as to render them his sons and daughters completely.

4 This is the first dictation received by Maria Valtorta. Marta Diciotti, who lived with the writer for many years, states that it took place around midday on April 23, 1943, Good Friday, and that Maria was left surprised, confided this fact to her, and asked her to go and bring Father Migliorini. Marta left the house, resorting to a ploy so as not to arouse the curiosity of Maria's mother, who was a very authoritarian woman and not inclined towards religious matters. Father Migliorini came at once and remained in intimate conversation with the infirm writer.

0 "I would come a second time to die, to save them from an even more atrocious death'85

But my Father does not allow me to'85 My Love would permit it; Justice does not. It knows that it would be useless. I will thus come only at the final hour. But woe to those who will see me in that hour after having chosen Lucifer as their lord! There will be no need for weapons in the hands of my angels to win the battle against the antichrists. My look will suffice.

"Oh, if men even now were capable of turning to Me, who am salvation! I desire nothing but this and I weep because I see nothing is able to make them lift up their heads to Heaven, from which I am extending my arms towards them.

"Suffer, Maria, and tell the good to suffer to substitute for my second martyrdom, which the Father does not want Me to carry out. To every creature practicing self-immolation it is granted to save some souls. Some-and it is not surprising that those granted to each little redeemer are few if it is remembered that I, the Divine Redeemer, on Calvary, in the hour of immolation, was able to save the thief, Longinus and very, very few others out of the thousands of persons present at my death'85"

A reflection on a discourse which is reported to me where it is stated that my prayers are relied on heavily [to obtain favors], for it has been recognized that what I have asked for has come true.

It doesn't cause me any pride, but a deeper gratitude to God, who is so good as to allow me to be able to obtain the happiness of other hearts. But to these hearts I want to say-and I will say that it is not through my merit that this occurs. All could arrive at the same capacity if they wanted to. There is no method or special study to arrive at this power of entreaty. What matters is to make one's heart a Bethlehem manger in which to receive the infant Jesus and make oneself a cross to bear Jesus the Redeemer. When we bear Him that way-indissolubly-we become nothing but a complement to Him, and He alone is the real protagonist of all things. The secret to obtaining all the graces which our fellow man attributes to our nonexistent merits is exclusively this annihilation of ours in Christ, so complete as to dissolve our human personality and oblige Jesus to act alone in every event. All we do is take to Him the voices of individuals joined to a kiss of love. He does the rest.

keepns2sb240sa60lang1033bf1 April 24

keepns3li142sb240sa60ul Holy Saturday

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 While the Gloria is being sung in the churches'85

One of the things most leading me to reflect on my Jesus' doctrine of mercy is the episode to be read in the Gospel of St. John: "Mary, weeping, remained outside near the tomb'85 She suddenly turned around and saw Jesus standing upright'85 And Jesus said to her, 'Mary!"' Still not content over having loved sinners so greatly, to the point of giving his

life for them, Jesus reserves his first manifestation after the Passion to a converted sinner.

It is not certain that Jesus had already presented Himself to his Mother. Our hearts lead us to believe so, but none of the four Evangelists says so. Indisputable, however, is this appearance to Mary Magdalene. He appears for the first time and manifests Himself in his second role as the eternal God-Man to her, who personifies the boundless host of those redeemed by Christ's love. First he was the Man in whom a God was hidden. Before that, in the times of expectation, the Word was only God. Now He is the God-Man taking our mortal flesh into the heavens. And this divine masterwork, by which the flesh born of woman becomes immortal and eternal, is revealed to a creature who was a sinner'85 Not only this, but to her, precisely to her, He entrusts the message for His apostles themselves: "Go to my brothers and tell them that I am ascending to my Father and your Father, my God and your God." To Mary the sinner, even before the Father!

What a river of trust pours into me on considering this! How it should be told, retold, continually told to poor souls, wavering and ashamed because they know they have sinned, that Jesus loves them so much as to place them before the Father and his Mother. For I think that if He had not yet risen to the Father, in that first hour of resurrection He had not shown Himself to his Mother either. At root it is a necessity of loving justice. Jesus came for sinners. Therefore, the first fruits of his resurrection should go to her who is at the head of the family of redeemed sinners.

"To my brothers-to my Father and yours-my God and yours." These words ring out like as many joyous bells in my heart. Brothers are the disciples, and brothers and sisters are we who descend from them. If some doubt still remains in us, it now falls like the

stone at the tomb, shaken by this whirlwind of love, and trust arises in the hearts most imprisoned and oppressed by the memory of their errors and by reflection on the immense distance separating us, who are dust, from God. Jesus so states: we are brothers; we have a single Father and a single God with Christ.

Oh! He grips us with his pierced hands-it is the first gesture He makes after his death-and hurls us upon the heart of God, in the heavens, no longer closed, but opened by love, so that the sweet tears of new reconciliation with our Father may be shed there.

Alleluia! Glory be to You, Master and God, who save us with your pain and give us Love as the way of salvation!

keepns2sb240sa60lang1033bf1 May 1

keepns3li142sb240sa60ul Saturday, 11 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"Are you grieved at this? So am I. Poor sons and daughters! The little ones whom I loved so and who must die like this! And I caressed them with the tenderness of a Father and

God who sees in the child the masterpiece, not yet profaned, of his creation! The children who die, slain by hatred and in the midst of a chorus of hatred.

"Oh, let fathers and mothers not profane the innocent holocaust of their clipped flowers with their imprecations! Let fathers and mothers know that not a tear of their children, not a moan of these immolated innocents remains unechoed in my Heart. Heaven opens to them, for they do not differ at all from their distant little brothers, killed by Herod out of hatred for Me. These, too, are killed by the sinister Herods, stewards of a power which I have given them so they would use it for good and for which they must give Me an accounting.

"I would come for all. But especially for these, just born to life, a gift of God, and already uprooted from life by cruelty, a gift of the devil. You should know, however, that to wash away the contaminated blood which fouls the earth, which is shed with rancor and cursing, in rancor and cursing against Me, who am Love, this dew of innocent blood is needed, the only blood still able to flow forth without cursing, without hating, just as I, the Lamb, shed my blood

for you. The innocents are the little lambs of the new era, the only ones whose sacrifice, gathered in by the angels, is completely pleasing to my Father.

"Afterwards come the penitent. Only afterwards. For even the most perfect ones among them drag into their sacrifice the dross of human imperfections, hatreds, and acts of selfishness. The first in the ranks of the newly redeemed are the children, whose eyes close amidst horror in order to reopen upon my Heart in Heaven."

keepns2sb240sa60lang1033bf1 May 10

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 My Gardener has given me a lily. First the violets. My dear violets, which had all been uprooted by the overbearance of others and which have sprouted spontaneously, after over three years during which they were no longer to be seen in the flower boxes on the terrace.

But as long as they are violets, there is not much to be surprised at, is there? The wind itself can bear the seeds; a little bird can drop them from its tiny beak'85 But a lily! The lily plant spreads only through bulbs, and a lily bulb is too large and heavy to be carried by the wind with its wings or a bird in its beak. And yet it has sprouted in the flower box on the balcony.

A lot of people might say I'm a lunatic, but I maintain that there is something miraculous about the sprouting of a lily in this way, and I see in this miracle an exquisite kindness and a gratifying response on the part of my Jesus. He knows how I love the lilies and how I suffered on seeing them all pulled up from the flowerbed in my courtyard. He knows I love them as a flower and as a symbol and knows what fear and regret was in my heart at the thought that maybe my lily was no longer pure white and whole. And He makes a lily arise from a bit of turf which is now barren, meager, hardened, and neglected.

He can well do so-He who has created the lilies of the dales and who mentions them so lovingly in his Gospel! Why should I doubt the origin of this flower? Can the Jesus who gave Therese 50 the snow for the day she took the habit not give Maria one flower of snow? Woe betide us if a human hand should sever it! It would strike me

5 St. Therese of Lisieux.

0 as an act of sacrilege, and I would be supremely pained by it.

I also write this, which to some might seem a trifle, but which to me is quite profound. This, too, is a caress by my God, an act of kindness by Him, which confirms and validates the sweet feeling of last March 2, 60 a feeling I have experienced again, though more faintly, in the last few days.

Oh! Paradise! What must you be like if just slightly brushing against you here is such bliss?

sb360qj144720144021602880360043205040576064807200792086 40 I am weary and worn out, and my heart is anxious about so many things.

sb120qj144720144021602880360043205040576064807200792086 40 I think of my relatives in Calabria'85 I have written a great deal to them in recent days, openly speaking of God and the duties of a Christian in the face of death. I think of Clotilde, paralyze'85 I think of Paola, of Giuseppe, with his-odd-theories. I think of them all. 70 How will they die-if they are to die? May the Hand that has sown lilies and violets for poor Maria descend upon those hearts and draw them to Itself'85

The Trappist Abbess wrote to me, and I wrote back. I am happy to have prayed and to pray in this way for the unity of the Churches. I did not know that there was prayer for this. Jesus, my only Master, has guided me, as always, in this, too. Just as He has guided me towards his servant Sister M. Gabriella. 80 I really have the feeling that my hand is being held by Him, who is leading me where I can find goodness or souls that, since they are already in glory, can help me, with their doctrines of holiness, to increase my work of sanctification.

I can state that I have never had occasion to seek to know a "Life" wherein I have failed to find a likeness to my own. A likeness which is much greater and more perfect, but which is still a likeness. I have read numberless "Lives," but have myself bought the ones with points of contact with my paltry life, and from the effects they have on me-while the others excite my sterile admiration, and nothing else-I understand that I am also on the same path (though far behind) of loving boldness, immolation, and trust.

6 As explained in the annotation of May 13.

7 Her Belfanti relatives, the owners of hotels in Reggio Calabria. Giuseppe was a cousin of Iside Fioravanzi, the writer's mother. Paola was the daughter of Giuseppe. Clotilde was

the wife of one of Giuseppe's brothers.

8 Sister Maria Gabriella, Trappist at Grottaferrata (1914-1939).

0 In the "Life" of Sister M. Gabriella I find expressions just like mine, even in the slightest turns of phrase. And this moves me deeply. I feel that where Jesus-the absolute master of our selfreigns, souls, like harps plucked by the same hand, make the same sound-louder or softer according to their perfection, but also with the same notes.

keepns2sb240sa60lang1033bf1 May 13

keepns3li142sb240sa60ul The Morning

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Not long ago you again told me to write. The physical effort is nothing compared to the moral effort I must make to lift the veils beyond which the supernatural lies. Why? For a number of reasons.

The first is that I almost seem to be committing a profanation on making known God's secrets in me. And I always fear that this though not a profanation, of course-proclamation may produce a punishment for me: that of being deprived of the divine caresses and the divine words. We living beings are always a bit selfish. And we do not consider that what God grants us can give joy to others and that, as something belonging to God, the Father of all, it is not licit for us to be greedy and deprive our brothers and sisters of it.

The second reason is that a residue of human distrust of myself and others always makes me wonder whether what I perceive to be "supernatural" should not instead be regarded by me as illusion and by others as nonsense. I have heard myself called a lunatic so often that I think that-the next one may also place me in this category.

The third reason is that I am afraid of these favors. Afraid because I am always dreading that they may be a trick'85 Can it be that I, a mere nothing, deserve these favors from my King? And afraid that they will arouse pride in me. I feel that if I were to get proud about them, even for a second, they would cease at once-and not just this, but I would be left without even that minimum of supernatural experience which is common to many people. As a punishment for my pride. Oh, I am quite sure that Jesus would punish me in that way!

And now that I have told you the reasons why I am not fond of speaking, I will tell you the reasons why I feel I am not a dreamer

taking the phantoms of delirium to be supernatural truths and demonic words to be divine words.

I am sure because of the gentleness and the peace invading me after those words and those caresses, and because of the power as sailing me, forcing me to listen to them and

write them down, without being able to change a single word. Along with the very gentle power by which I am forced to listen to them or write them-and always at times far removed from any desire on my part to hear those things (I beg you to believe that I do nothing to place myself in a, shall I say, "receptive state")-I feel, according to the circumstance, a more intense power telling me, "Make this known. Don't mention this other matter to anyone." And one cannot waver with this gentle overbearance'85

But there is nothing belonging to me. Even if I think (and I am distressed at the thought), 'Jesus is silent. Oh, if only He would make Himself heard to console me a little!"-you can be sure that He continues to be silent. Only when He wants to, He lets Himself be heard; and then, even if I am occupied with something else, anything else which may be urgent for me to do, I must stop and devote myself to Him alone. As when, in keeping with my style, I prefer one way of phrasing and seek to change it-I cannot. It is stated that way and must remain that way.

This morning, too, you asked me to write about past impressions. I told you that I could not repeat those words exactly now and will thus not repeat them. There should be nothing there originating in me. But I can give you a short list of the points I have observed.

As I have repeatedly told you, on many occasions, 90 I have dreamed of Jesus, Mary, and the Saints. However, whereas Jesus was always alive, Our Lady and the Saints were like statues or pictures-figurations. Twice I saw only a Franciscan brother-who was certainly a saint-as a living person. And one figure told me that, of all my maladies, the one I had there-and he touched my lungs-would kill me. I had this dream seven years ago, when there was nothing at all wrong with my lungs.

Another time the same Franciscan brother-who seemed to me to be neither St. Francis nor St. Anthony-with a face of light said

9 These continual references are to the Autobiography, above all, already written in response to Father Migliorini's wish.

0 to me, "You have merited more with this illness than a nun in a convent. Every year of yours is worth as much as a lifetime in a convent." He answered me this way because I, seeing death lying in ambush for me, was fretting about having done so little'85 The woman who was my Superior (who died in 1925) would draw me away from death and hide me from it by saying, "Go on living for a few more years," and I would then declare, "But what am I doing? Nothing! If only I were a nun!" And it was at that point when the brother said those words to me.

As I told you, I saw my Angel only that time. But I sometimes feel a kind of breeze blowing over my face and think it is my good angel refreshing me when I feel so low I cannot even fan myself. In the summer of 1934 this sensation lasted for months-the months I was in constant danger of death. With this out of the way, my angel-is pretending to be dead. He who protected me so well when I was a wailing suckling in the red-hot furrows of Terra di Lavoro, 100 who came to my aid in the syncope of January 4,

1932, has never let himself be seen or heard openly, except for that occasion. Unless it is he who has now planted the lily and the violets, 110 taking them from abundantly endowed gardens-but who knows?

On the other hand, I have seen and spoken (while dreaming) to Padre Pio of Pietralcina. I saw him, also while dreaming, in ecstasy, after Holy Mass; I have seen his penetrating gaze and observed on my hand the scar of the stigmata when he took me by the hand. And, not dreaming, but wide awake, I have smelled his fragrance. No garden bursting with flowers in full bloom can give off the celestial scents which filled my room on the night between July 25 and 26, 1941 and the afternoon of September 21, 1942, precisely when a friend of ours was speaking about me to Father (I did not know that he had left for San Giovanni Rotondo 120). On both occasions I later obtained the graces requested. The fragrance was perceived by Marta, too. 130 It was so strong that it woke her up. It then ceased as suddenly as it had come.

10 In Caserta, where she was born on March 14, 1897 and remained for the first eighteen months of her life, Maria Valtorta had been entrusted to a deplorable wet nurse who went so far as to abandon the baby in the fields.

11 In the text of May 10.

12 Site of a famous hospital founded by Padre Pio, the Italian twentieth-century stigmatic.

13 Marta Diciotti was born in Lucca in 1910 and lived alongside Maria Valtorta, caring for her with love, from 1935 until the death of the infirm writer, on October 12, 1961. She later conserved the keepsakes in the house in Viareggio.

0 But smelling perfume is a habitual matter. This morning as well, after my ruthless night of agony, I smelled it. Indeed, it awakened me from the sleep that had come upon me at dawn. It was 6 o'clock when it woke me up. The window was closed. I don't keep flowers in my room at night. I don't have perfumes. The door was closed. So no smell could penetrate from outside. It was like a column of perfume on the right-hand side of the bed. As it had come, it disappeared, leaving a sweetness in my heart. To say that it is the smell of this or that flower is to say little. All fragrances are in this perfume. The capillaries of fragrance are mixed as if the souls of all flowers created were whirling in a heavenly roundel.

And now we come to the clearest sensations, which all come from Jesus. Yes, it is He alone who reveals Himself that way.

I mentioned to you the sensation of having Jesus' gaze in me and of looking at my fellows through his eyes. This is very hard to explain, and it occurred uninterruptedly for many years, when I still walked.

Then there have been, shall I say, invasions of love, jolts of love-tormenting in their gentleness. It was as if God were rushing into me with his will to be loved. This, too, is

difficult to explain. Those persisted and still do.

Since more lively manifestations started occurring, however, I would say that I have been noticing the others less. Maybe it's because I have become stabilized in them. When you are standing still in one place, well rooted, there are no more jolts. Don't you think so?

Two years ago for the first time I perceived a soundless "voice" responding to my questions (questions I ask myself when meditating about one thing or another). I remember clearly. It followed upon an argument with my cousin (the spiritist). 140 I had replied with a derisory, stinging letter.

Three hours later, while I was ruminating over the text, already dispatched, and commending myself on it, adducing human, and somewhat more than human, reasons and approval of my fiery letter, I perceived the "voice": "Do not judge. You cannot know anything. There are things that I permit. There are others that I provoke. And none is without a purpose. And none is understood justly

14 Giuseppe Belfanti, cousin of the writer's mother.

0 by you human beings. I alone am Judge and Savior. Consider how many of my servants were classified as possessed because they spoke, repeating words emerging from mysterious realms. Consider how many others-whose lives seemed to transpire in the most devout observance of the Law of God and of my Church-are now among those condemned by Me. Do not judge. And do not fear. I am with you. Look: have an instant of perception of my Light and you will see that the most intense human light is darkness in comparison to my Light."

And I saw that a door seemed to be opening, a large door of bronze-heavy and high'85 It turned on its hinges with the sound of a harp. I did not see who was pushing it open slowly'85 From the crack there filtered through a light so intense, so radiant, so-there is no adjective to describe it-that filled me with heaven. The door went on opening, and from the slit, growing wider and wider, a river of rays of gold, of pearls, of topazes, of diamonds, of all jewels turned into light embraced me completely and inundated me. I understood in that Light that we must love everyone, not judge anyone, forgive everything, and live through God alone. Two years have passed, but I still see that brilliance'85

And then, Holy Week in 1942. Or, rather, Passion Week. On Passion Wednesday a sentence suddenly sounded in my ear. The impression was so vivid that I can truly say "it sounded," although I heard no sound at all. "Of those I have given you, none has perished, except the child of perdition, and this is so that you, too, may know the bitterness of not being able to save all those who are yours."

As you see, a sentence which is half Gospel-and thus ancientand half new. A sentence capable of causing perplexity, for Jesus has given me many-relatives, friends, teachers, fellow students, and students of my own-many for whom I have suffered, acted, and prayed. Among these many, I have had more than one who has disappointed me in my

thirst for spiritual love. I could thus remain perplexed about the person described as the child of perdition. But when Jesus speaks, even if the statement is in appearance enigmatic to most people, it is joined to such a special light that the soul the sentence is spoken to understands exactly to whom Christ is referring.

I understood, then, that the "child of perdition" was one of my

daughters in the Association. A person for whom I had done a great deal, bearing her right over my heart to save her, for I had grasped her nature'85 Apparently, last year there was nothing that would make you imagine an error on her part. But I understood. I then increased my prayers for her-and could do nothing but prevent a crime of infanticide.

On Good Friday for the first time I saw Jesus Crucified, between the two thieves, on the summit of Golgotha-a vision which lasted for months, not continuous, but quite frequent. Jesus appeared to me against a dark sky, in a leaden light, naked against the shadowy cross, a very long and rather slender body, extremely white, as if He had lost his blood, a voile of deathly pale blue over his loins, his face bent over his chest in the abandonment of death, with his hair shadowing it. The cross was always facing east. I saw the thief on his left clearly and the one on his right poorly. But they were alive-Jesus was dead. Sometimes I still see Jesus on the cross, but now He is always alone. No matter how much I reflect, I have never seen any picture similar to this.

In June, under this impression, I wrote the following poem. For years I had no longer written any, since with so much misfortune the poetic vein had dried up like a dying flower. I shall transcribe it for you, not because it is a masterpiece, but because it provides an idea of my impressions after that vision and conveys them better than my phrases in prose. Immediately afterwards I also wrote the one for the Virgin Mary, although I never see or hear Our Lady. I shall copy both of them.

b You Redeemed Us, God, in Your Blood

b0 Ominous is the mountain of jagged rock.

lang1033 The sky grows dark over your pain

As You go on swooning drop by drop

On the high peak, Lord, for our sake.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 You remain with your crosswise arms extended,

lang1033 With your head beneath the crown inclined,

With your gaze beclouded and your voice spent,

With only your love-stirring heart alive.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 You look at the hatred and warfare of man

lang1033 Which cruelly sow hunger and killing

Over all the earth on their fatal path.

And man always prefers Ill

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 To the Good who is your Son, to the Peace

lang1033 Who is the holy flower of a heavenly flowerbed,

To the Love wherein all selfishness ceases to speak,

To Faith, which alone is the life of men.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 And still, yes, once again up You go

lang1033 Onto your Calvary for us, and for us offer Yourself,

The host redeeming all our woe,

And on the wood You suffer, raised high towards heaven.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Why, why have You risen

lang1033 Again onto the cross of pain?

With mad greed and wrath enkindled,

Man rages against himself and will not be tame

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Until, overwhelmed, to the wretched slime,

lang1033 Where You pulled him to a higher fate,

He returns. And against You, Christ,

He rushes with death's blind rage.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 But You

expiate anew, for the sake of man,

lang1033 Who offends You, for a shield You have made

Yourself for us against the tremendous flashes

Of your Father, and alone, bruised, and bare,

sb120qj144720144021602880360043205040576064807200792086401ang3081 In the final agony, upraising your eyes,

lang1033 You cry, "Everything is finished!" For this hour,

Father, forgive! Grant them Paradise!

I have redeemed them once more!"

sb120qj144720144021602880360043205040576064807200792086401ang3081 June 16, 1942

b For the Blessed Virgin

b0 Hail Mary, you that are holy!

lang1033 Protect these devout young people,

Sweet Mary, you that are overflowing

With grace to the highest degree.

sb120qj144720144021602880360043205040576064807200792086401ang3081 Through the Lord who is with you and yourself with Him,

lang1033 Blessed among creatures,

Defend them against dark tricks

And days that are grim and cheerless.

sb120qj144720144021602880360043205040576064807200792086401ang3081 For the sake of merciful Jesus, your Son,

lang1033 whom you, while remaining a virgin, bore in your womb.

Oh, turn to us your eyes of love.

You are the Queen of the gloomy.

sb120qj144720144021602880360043205040576064807200792086401ang3081 Holy Mary! For us mortals pray.

lang1033 Without you, O Mother, our lives

Too closely resemble a stray

Swallow with tired

sb120qj144720144021602880360043205040576064807200792086401ang3081 Wings from too much flight, or a little boat

lang1033 Tossed about by the fury of waves increasing.

Oh, calm the storm cloud over the angry ocean,

For you are the star of the sea.

sb120qj144720144021602880360043205040576064807200792086401ang3081 During life, and at the hour when lights fade

lang1033 For us in the darkness of death, even more,

Virgin and Mother, open to us the eternal gates

And lead us to the Lord.

sb120qj144720144021602880360043205040576064807200792086401ang3081 June 17, 1942

I am happy to have made my last two-poetic bungles for Jesus and Mary. Even if the rhymes are faulty, it does not matter. Jesus gives me a good grade for them all the same because He does not look at the meter, but at the love.

And in June, one evening when I was between life and death, I also heard that daughter-"the child of perdition," who was in Rome-calling me. A cry of boundless invocation: "Miss, Miss! Don't you see me? Don't you hear me? Don't you love me any more?" I heard her distinctly. No one else heard it. A month and a half later, when she had come back home, I learned from her the true story concerning her absence: a child. And that evening, in despair she had been on the brink of killing herself-and had called me to resist the temptation. She had called me, with her soul-me, who knew nothing definite and thought she was away for work reasons and did not want to believe that "voice" on Passion Wednesday.

In addition, I have sometimes seen Jesus as a boy about seven or ten years old. Very handsome. Jesus as an adult in the fullness of his manhood. Even more handsome.

But I received the sweetest, fullest, most perceptible sensation on March 2 of this year. Don't laugh, Father, but I got it on the morning of the death of Jamie, my poor little bird.

I was crying because-I'm a fool. I was crying because I get so fond of everything. I was crying because in my ten-year isolation as a patient I have a real desire for affections around me, even if they are the affections of little animals. And I complained to Jesus in a low voice. I said to Him, "You could have let me have him, though. You had given him to me. Why did You take him away from me? Are you jealous even of a bird?" Then I concluded, "Well then-take this pain of mine, too. I offer it to You, with all the rest, for the reason You are aware of."

And then I felt two arms surrounding me and drawing me up against a heart, with my head on a shoulder. I perceived the warmth of flesh against my cheek, breath, and the beating of a heart within a living breast. I abandoned myself to that embrace, hearing, over my head, a voice murmuring in my hair, "But I remain for you. I am holding you over my Heart. Don't cry, for I love you."

And I did not weep any more. And I no longer felt pain. Observe that when a bird of mine dies, or a dog, there are tears lasting for months'85 That day-everything ended with Jesus' embrace. It is sometimes repeated less intensely.

Then, on Good Friday of this year-that is, on April 23-the first dictation from Jesus, and on May 1, the second.

Oh, now I have really said everything and come to a halt, with my shoulders so crushed that I feel as if I've been carrying the cross up and down on Calvary.

keepns2sb240sa60lang1033bf1 May 14

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 But after Calvary, Paradise always comes. What a night of blessedness!

From 7 p.m. until 10, half dead, sunken in the haze of a collapse. From 10 until midnight, in drowsiness. Then in the frenzy of suffocation. The alarm at 1:05 caught me in that condition. I began to pray, as always, 150 for those who were being bombed.

But then, without my willing it, the prayer changed into very

15 See the entry for June 24.

0 sweet conversation. I really felt I was face to face with Jesus-rather, against his Heart. They were not long discourses. No. Short phrases, exactly like those between Husband and wife, between lovers, to say that they love one another with all their heart'85 I was left perfumed by it. I was left inundated by it, as if immersed in a sea of joy, sweetness, and peace.

With holy regret, I saw the blessed hour fade away'85 But it was right for it to end. Only in Paradise will it not end. I now live with this memory, with the echo still vibrating in the depths of my heart which makes me feel like singing, laughing, and loving all creatures with passion multiplied a hundredfold, for I am bursting with love, nourished and consumed by it.

keepns2sb240sa60lang1033bf1 May 19

keepns3li142sb240sa60ul The Evening

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"This is the punishment for your human pride. You have wanted too much and thus lose even what I had granted for you to have. The works of human genius and ingenuity, my gifts, of which you are so proud, turn to dust to remind you that I alone am Eternal, I alone am God, I alone am I.

"But what is mine remains. Neither man nor the devil can destroy it. No attack, no wile is capable of destroying what I made and what shall be, ever the same, as long as I will. The sea, the sky, the stars, the mountains, the flowers on the hills, and the green forests. The former are inviolable, like Myself, the latter rise again from every fleeting death inflicted upon them by man, as I rose from the brief death man dealt out to me. And the plants slashed and the grass crushed by war shall live again as I made them the first day.

"Your works shall not. The works of art shall not. The churches and domes, the palaces and monuments you prided yourselves onmade over centuries and perishing in an instant for your punishment-shall never live again. And the works of progress come crumbling down, along with your foolish pride believing itself to be a god, just because it invented them, and they turn against you, increasing destruction and pain.

"But my creation remains, and remains more beautiful because

in its immutability, which no device can scratch, it speaks even more forcefully of Me.

"Everything that is yours collapses. But remember, poor men, that it is better for you to remain without anything, while having Me, than to live amidst the heights of art and progress, after having lost Me. One thing alone is necessary for man: the kingdom of the spirit, where I am, the Kingdom of God."

keepns2sb240sa60lang1033bf1 May 21

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 I am recalling the last conversation I had with you 160 and your desire for me to say if I am aware of having done some good to souls.

Yes. Through the goodness of God, yes. It is at least very uncertain that I have done so

through my own merit, except for a few cases where it is clear because in those instances I have paid personally.

Until 1923 I tried to take souls towards goodness, but to a purely human goodness. I showed myself to be upright, serious, and rather good, so as to lead others to be the same. But I was not looking to supernatural ends. It was an activity I can say involved amendment limited exclusively to a code of human morality. The idea of doing something pleasing to God, of doing something useful to souls, was far from my way of acting. I obeyed my naturally upright instinct, also taking pleasure in being cited as a model. This, in all probability, saved me from taking false steps. It was perhaps the natural result of so many pure prayers offered in childhood and later in adolescence, at school, which obtained for me the capacity to remain good, at least according to the human conception, and thus to lead others to be good.

Then, when the light shone in me, I understood that it was necessary to raise goodness from the natural plane to a supernatural level, concerning oneself not with the utility which may come from being good in this life, but with the utility flowing therefrom in eternal life. I understood that we must be good and lead others to be so, not for our joy, but "to do Jesus a favor."

That's it. Having found this truth, I found everything, and everything changed. With my whole mode of existence grounded upon

16 Father Migliorini.

0 love, my way of acting also changed in its method and aspiration. From 1923 on I thus let my human self drop lower and lower and fall into the shadow, with all its human sensations, ideas, works, and so on, and, without ever reflecting on the consequences which following God's way might have for me in human terms, I concerned myself solely with that way, along which I channeled myself and-aspired to having many others following behind me.

The first creature led to God by word and prayer-as I have already told you 170 -was an elderly woman, over seventy, and then, further on, in one way or another, I have pulled out additional little fish, placing them in the Lord's hatchery. Unfortunately, I have also come up with such-lively ones that after they were fished out, they managed to wriggle away, preferring the miry slime and putrid, stagnant water to the pure, crystalline, beatifying waves of the divine fish pond.

But the desertions of some, my defeats, have not discouraged me. I have continued all the same to speak of God, even when convinced I am speaking to an impenetrable heart. I have continued to pray and act, indifferent to the gestures of irony and rudeness and the disappointments. Something will clearly remain in those hearts! Don't you think so? And God will do the rest. The defeats serve to show me that, without God's help, I am less than nothing. The victories serve to show me that God's benignity is so fatherly and superb that He is always ready to hear us when we ask for what is just and to help us when we do our best for the sake of his honor.

I told you 180 about that girl saved from death. And I won't repeat myself I told you orally that not one of those I have entrusted to the Lord, among the soldiers in combat, has died. Furthermore, I can add that I obtain many of the things I request for others. Indeed, it is quite unlikely for me not to obtain them. Jesus is so good that He refuses nothing I request for my brothers and sisters. If anything, He is more hesitant regarding me, about things I request for myself.

But perhaps it is because I pray more for others than for myself and also do not resort to certain-draconian-means on my own behalf which make it impossible for the good Jesus to deny me something.

17 See Autobiography, pp. 248-249.

18 See Autobiography, pp. 408-409.

0 It may also be because I-know how to say "thank you" to Jesus when He grants me a favor. There are so few who know how to say that "thanks" to Him which is not refused even to the streetsweeper who cleans the sidewalk for us'85! The good Lord is treated like a servant obliged to content us-and the good Lord so desires to hear the words "Thank You, Father!"

As for my girls, I can state that I have left a trace in them which will not die, even if for the time being, in at least one of them, it seems to be a trace wiped out. Just as I have left it in my friends and in the women who formerly heard me when I gave talks.

Yes, I can say, without false modesty, that I have not passed over the earth to no avail. As I can state that I have seen and see the graces I request raining down into my hands. A gentle rain which I sprinkle upon hearts, joyful if, by way of this rain, obtained, moreover, at the price of blood, a soul turns to God and clings to Him more and more tightly. I am so happy when I hear someone I have prayed for say, "I have obtained that grace!" Glad because I think that in that hour the person is happy at heart and, therefore, good, glad because I am increasingly convinced that Jesus loves me.

There is a Sister of mine, 190 now their Provincial in Rome, who openly avows that she has realized that I obtain what I request and that she thus counts on me. Oh, but poor Maria obtains everything because she has managed to do what Jesus did: place herself on the cross. And then trust and trust in Jesus, with a confidence much greater than the trust I placed in my father.

Many do not obtain because they are incapable of turning to God as a true Father, Brother, and Spouse, and they speak to Him mincingly. They sound like pompous addresses in the ancient tragedies or delivered by ambassadors: "Sire, on this day of favor'85 With our souls at your feet, we humble ourselves," and so on and so forth. Oh, no! That's not my style. With a smile, tears, simplicity, insistence, and security, I speak to Jesus until He smiles-and when He smiles, that grace is certain.

And it cannot be said that I request little. I am a beggar who is never content! But the Lord is so happy to grant the favor, like a King distributing his treasures! Sometimes there is such a shower of graces that I obtain that I am left stunned, moved, and ecstatic.

Perhaps I should not speak in this way, out of humility. But I

19 A reference to the women religious by whom the author was educated.

0 look at Mary, my Mother, the Humble One par excellence-and I, Maria, as small as an ant in comparison to Her, imitate Her by singing the Magnificat, for in me, too, the Lord, not looking at the smallness of his servant, has done great things!

keepns2sb240sa60lang1033bf1 May 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 I am unable to get my idea across clearly, probably because I am a wild flower that has arisen, flourished, and grown solely by the will of Jesus and do not know about mystical terms, nor am I familiar with the nuances of asceticism. Not at all. I love because I love. I live as God wants. I take joy in and suffer what God sends me or permits for me. But I cannot state the "name" of one thing or another which I experience.

You 200 ask me certain questions I am unable to answer, and since I do not want to draw anyone into error by providing a conception of myself which does not reflect truth, I shall humbly tell you what I know and how I know it, and nothing else. Perhaps by reading and speaking with me you will understand the point I am at better than I do.

A short time ago you asked me if I had ever been absorbed into God to the point that I was aware of nothing else.

Well, I don't know if I have understood your thought correctly. If you are speaking of ecstasy, as it is usually understood, I have certainly never experienced it. If, however, you are speaking of that sense of ecstasy wherein human vitality is not suppressed, but all vitality is concentrated on a point, focused thereupon, in such a way that everything else loses value and we live amidst the things of each hour as if surrounded by a robe isolating and protecting us from them, creating a kind of veil of fire around us within which we move and act, gazing solely at the hub attracting us, then I definitely have experienced it on many occasions. The whole world pressing in around us loses its shape and value, to the point that it appears to us (for a matter of instants) as something dreamlike, whereas true reality is what the faculties of our soul adore, absorb, and experience. I don't know if I have gotten my idea across.

I believe that if this continued, it would kill us in a short time. I

20 Father Migliorini.

0 believe, however, that anyone who has undergone, even just once, this mystical experience, remains marked by it for an entire lifetime. It is like an increase in our

spiritual vitality, a passage from a minority to a majority of age whereby, after every immersion in this mystical experience, we find we have grown in grace and in supernatural wisdom. And we remain so forever, if we manage to be worthy thereof.

And not only this-I indeed believe that even if, out of human weakness, we sometimes tumble, but without an act of malice, the grace previously obtained is not annulled-it is left numbed, that is true, in such fashion that the occurrence of a new immersion in the "joy of tasting and seeing the essence of God" (I believe that this is what is experienced) is delayed, but the benefit obtained is not lost. Only by acting with persistent, conscious malice is it lost.

We must consider that this "joy," which takes us away from what is humanly perceptible to immerse us in a realm of the divinely suprasensible, is given to us by God and, therefore, by a Being who does not waste his gifts by bestowing them with imprudent prodigality. We can thus assume that He, together with the gift, grants additional strength suited to making us capable of defending his gift in us, against the enemies that are in ourselves: the flesh, the passions, and so on-and, consequently, only a willed, sacrilegious malice can make us unable to preserve God's gift in us.

If only I had at least gotten the point across clearly! But I repeat: I am illiterate in mystical science and thus state what is superhuman in human words.

Today a question had popped onto my lips which I am burning to know about: "Has He heard my prayers in recent days? Have they obtained the goal I offered them for?" I haven't asked you anything, tossing this little sacrifice as well onto the pyre where I burn for so many reasons, in so many ways. They seem to be nonsense. But they sometimes require real exertion. You sweat to accomplish them'85

Oh, Father, how tormenting love is! When love with all its violence rushes into a heart which is too small to contain it!

Oh, Father, how I understand the desire, the need of those in love with Christ to surround their passion with solitude! How I wish for the night, which gives me a way to be alone, when love intoxicates me, tortures me, and gives me tears and laughter.

If only I could make you see what I experience! I understand, in certain moments, how one can die of love. And yet for nothing in the world would I want to be saved from this very gentle grip which is agony for the flesh, which cannot bear its power without feeling itself break, and which is blessedness for the spirit.

I am thinking of a sentence from the Song of Songs, the remembrance of which stirs in my mind: "Lay me on the flowers, lean me against the apple trees, for I am faint with love." I think it goes like that-and it is so well expressed, for one really feels one is fainting, destroyed by love.

keepns2sb240sa60lang1033bf1 May 24

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 How good the Lord is! When I contemplate the limitless goodness of God, I feel my heart dissolving with gratitude and love. And also with pain, for I see how few see how good the Lord is.

Many, in order to call Him "good," want outstanding things from Him, but then proclaim Him to be not good if they are very slightly stricken by something unpleasant. But He is always "good"; He is a real "Dad" for his faithful children, and He is also good to those less faithful as well, on whom He lavishes boundless treasures of patient love capable of waiting for repentance.

But with his faithful children, then! With those who place their hand in his hand as a Father and proceed that way, looking at Him with the holy, loving pride of children who love their begetter-oh, with those what a wonder, what perfection in goodness God works! He displays moving acts of providence, at all hours, in all events. He turns not only the needs, but also the minimal desires of his faithful little children into realities and gives us these realities as gifts, as rewards, just like a good "Dad," to make us happy.

I think of that Gospel sentence: "No one who abandons house and relatives out of love for Me will fail to receive a hundredfold now, and in the future, eternal life"; and the other: "Give, and it will be given to you-a good, full, well-shaken, and overflowing measure will be poured into your lap."

Yes, it is really like that. To those placing God above all else and making God their center and work for the Lord their goal, God grants not only the salary proportionate to what they have done,

but a "hundredfold," to the point of the superfluous, in an overflowing measure, for God is so great a Lord that He can cover his faithful servants with treasures beyond measure, and He is such a good Father that it is a joy for Him, in the joy of his Essence, to give joy to his creatures'85 Nor can his treasures as a King and Father risk being consumed, for, as from an inexhaustible fount, there cascades from within the Eternal Triad a continuous flow of power turning into graces for those who love Him.

keepns2sb240sa60lang1033bf1 May 28

keepns3li142sb240sa60ul Friday Morning

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f0 Jesus says:

"This is a lesson entirely for you.

"I am your Master, and you recognize this. This recognition of yours gives me joy. But I want you to recognize the full depth of what I am doing in you. I have taught you many things and will teach you many more, for you are still very far from being the way I would like you to be.

"One of the last things taught was the power of silence. I made you understand it by showing you 210 Myself, who am silent before my current and former accusers, before Pilate, and the Pilates, who do not accuse me and, in human terms, do not hate Me, but who do not defend Me out of fear. I saw that you understood that lesson and were desirous of imitating Me, though acknowledging that by yourself you would never be able to.

"This desire and this humility of yours induced Me to act. I always act when I see someone's willingness to be acted upon. I am not only a Master; I am also a Physician, and I know, as a physician, that no examination and no diagnosis is sufficient to heal if the patient refuses to submit to the doctor. It is not the word that saves-it is the act. I then acted upon you by clasping you to my Heart.

"Love my Heart, Maria, for it is precisely what has healed you of one of your main defects-that of vehemence, resistance, a lack of submissiveness to successive temporal events. Tedious, annoying,

21 In the Autobiography the indications the writer had already received on the Lord's passion are revealed or veiled.

0 unfair-it is true. But which must be rendered useful, equitable, and beloved in thinking of eternal life, where all of you will rediscover them. Clasped to my Heart-and you know what morning it was-it not only spoke to you, 220 but purified you with its flames. As a result, your humanity was changed, losing much of the humanity you all have-I might say 'of its wildness'-and acquiring a great deal of my humanity.

"I shall work other things in you, if I see you are always willing and humble, as I have worked others to make you more pleasing to our Father. You have realized you have been cured of many and by Whom. You have not realized others, for my hand has been so light.

"But consider this, so as not to err, when you observe yourself in amazement, seeing that your arms grow feathers, turning into wings: all the good you see has arisen where there were previously weeds and knotty branches is mine-I have given it to you. You could have done nothing by yourself, in spite of your good will.

"For this last thing worked in you, by which you have become an imitator of Me in the silence which is prudence, which is charity, which is sacrifice, and which pleases Me more than incense, you gave Me praise by proclaiming that I had granted that grace. This acknowledgment spurs me to work more.

"I am a Master and Physician, but also a Father. And if I were not the God-Man, I would say I am a Mother for all of you, for like a mother I carry you, nourish you, care for you, instruct you, weep over you, and take pride in you. The love of a father is indeed different. The love of a mother is the love of loves, after that of God. That is why on the cross I gave you to my Mother. I did not entrust you to the Father, from whom I rescued

you by dying. I gave you to the Mother, because you were unformed or just born, and a Mother's breast was needed for you.

"All of you-and you, personally-be a daughter for me who recognizes the care given her spiritual girlhood. Observe those born of woman: scanty light in the rudimentary thought of a newborn babe, but you see him smile and caress the breast from which he receives milk. Observe the offspring of the beasts: they love the maternal

22 The first dictation is dated April 23 and appears in the second Notebook. The interlacing of dates from one notebook to another shows us that Maria Valtorta. did not always write continuously in the same notebook until using up all the pages, but sometimes made alternate use of several notebooks, perhaps to allow her industrious spiritual director, Rev. Romualdo M. Migliorini, O.S.M., to type up everything he received from her immediately.

0 bosom which nourishes them; they love the wing which covers them.

You, woman who are the daughter of a woman, you, a creature made in the likeness of God-do not be inferior to those born of animals. Always recognize my breast, which rears, nourishes, and instructs, and love it with a love which compensates Me and spurs Me to care for you more and more. Do not grow tired of loving. You know what I mean. Do not grow tired of loving if you do not want Me to grow tired of acting.

Go in peace, now. Remember, listen, and love. You know what I mean. That way you will make Me happy. I am Jesus, the Jesus who is the Savior."

keepns2sb240sa60lang1033bf1 May 31

keepns3li142sb240sa60ul Immediately After Holy Communion

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Do you know why you get upset even over a trifle and would not like to commit it? Because I am in you. Where I am there can be nothing with even the most remote relationship to impurity. The sensitivity of a soul given to Me is such that the slightest cobweb of evil strikes it as more burdensome, unbearable, and repugnant than a sea of slime for someone who is not with Me.

"But this is not through the soul's merit. It is only because I am there. The soul's merit, if there is any, consists of this alone: the merit of its good will in keeping me and in keeping itself in Me. Remember this and do not boast of what is not yours, but mine. Al ways humility, if I am to act.

"In the eyes of the world you are as white as Alpine snow. But in my eyes you are still gray because of the dust covering you. How is the dust formed? Out of particles so tiny that they are invisible to the naked eye. But a great many placed together make a gray

film tarnishing and dirtying things. It is not necessary to be crushed by boulders to die of suffocation or to appear ugly. A heap of dust can also kill by asphyxia and always makes one ugly.

"The boulders are mortal sins. The dust is venial sins. Imperfections are also dust-finer, but still dust. And it must be removed, for if it accumulates, no matter how imperceptible and insignificant

each molecule is, it eventually asphyxiates the spirit and makes it dirty. The world does not see it. I do. There are things which are apparently white, but which are not. Not by their own will, but because other wills have stained and corrupted them. As long as there is life, there is danger. It is life itself which is the danger.

"Look at the snow. How white it is! It has been formed high up, in my sky. Look at the lily. How pearly it is! I created its silk. But if you look at snow and the lily under a microscope, you see how many germs of impurity have introduced themselves into the whitest snowflake during its fall through space before landing on earth; you see how many microscopic bits of dust tarnish the angelical silk of the just-opened lily. For both the snow and the lily, as inanimate things, there is no blame if this occurs.

"But for the rational soul there is. It can keep watch and make provisions. How? By using love. Love is the microscope of the soul. The more one loves Me and sees things through Me, the more it sees the little stains on its conscience. These do not drive Me away because I know how you are made. They do not drive Me away, however, if the soul undergoes them as inevitable, but does not provoke them and, on the contrary, immediately seeks to cleanse itself. Always remember this.

"I remain. Indeed, you should seek to receive Me more often, sacramentally as well. There is nothing but my Blood to wash away the grayness of your soul and make it worthy of the King, of Me. You saw what happened when I was not brought to you'85 Only my power, working an ongoing miracle, was able to carry you forward all the same, maintain the life of your spirit under the dust piling up and not being cleansed by my Blood.

"But one must not demand and dare too much! I have saved you for purposes of my own which should not be judged or even scrutinized. Now everything goes back to the norm, for the miracle is the exception. And you must feed on Me so as to be always worthy of Me, while contributing on your part: boundless love, all that you can squeeze from your whole being to the point of being left exhausted; a boundless will to goodness; boundless attention; boundless humility, in recognizing your nothingness and my All; and a boundless will to purity. Regarding this last, I am satisfied with it for the time being, and I separate it from the general will of purpose, as a supreme will.

"We are in a time of alarms, 230 and if you are not vigilant, the enemy strikes you. But what are bombs and enemy attacks, which kill only the body, compared to the snares of the Enemy who wants to kill your souls? Those souls that I bought back at the price of a Pain and a Blood which are priceless! Climb to the top of my mountain, cling to my

Cross, and watch for your sake, over yourself, over many. And pray.

"I love you, and the mirth you feel in yourself is the proof of my love and of the fact that you are sufficiently pleasing to Me. When I am in peace with a heart, I grant peace and joy. This is the sign,

'As for the future'85 What do you want to know, poor soul?! You are not far from the truth, and this morning you caressed it'85 But would you have the courage to know it fully? Thank my mercy, which, for the time being, conceals it from you in large part. Pray. Pentecost is near.

"As regards Father, 240 say to him, 'Whoever lives in charity and purity is already on a calvary and is pleasing to me. It is up to Me to give each one the corresponding cross in the way I wish'. "Go. I give you my peace."

sb360qj144720144021602880360043205040576064807200792086 40 And now I speak.

sb120qj144720144021602880360043205040576064807200792086 40 This morning, as I opened the Gospel at random, it first opened before me at the chapter entitled: "The Teachings of Jesus, St. Matthew, Chapter 5," then at Chapter 1 of St. Luke, and finally at Chapter 21 of Luke, from verse 8 to verse 24, to be exact. On reaching verse 20, I felt a jolt which was repeated more forcefully at verse 24. I mentioned it to you this morning.

As if through veils or over a distance I grasped that a reference was there to all of us. But I did not see clearly. However, I was left under a painful impression which persists like a drop of bitterness in the midst of the sweetness in which I am submerged.

I beg you to keep to yourself everything I am saying and writing. Please believe that it is an ordeal for me to have to state and make known certain things. It strikes me as so impossible that they are happening to me! And to think that it is such an overwhelming Will that it allows no peace until it has been heeded.

23 The air-raid warnings prompted by the aerial attacks in war.

24 Father Migliorini.

0 This morning I had to cut off my thanksgiving after Communion in the middle because the other words sounded so loudly and demanded so insistently to be written that I no longer understood anything. Afterwards I was finally able to pray. But at first I had to stop. And later I was left with the ring of those words in my heart, on which I continue to meditate. On my own I could not have added anything except this explanation.

keepns2sb240sa60lang1033bf1 June 1

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"To be saved, O poor men trembling with fear, it would suffice for you-as true sons and daughters and not bastards whose Father I am in name only, while the real father is the other-to be able to snatch a spark of my Mercy from my Heart. And my only wish would be to have it snatched from Me.

"I remain with my chest open so that all of you may reach my Heart more easily. I have expanded the lance wound in my Heart so that you may enter it. And it is of no help. I have made your numberless offenses act as a sacrificer's knife so as to open it wider and wider, for Love is able to do this. Even evil makes it become good, while you make use of all the good I have given you-I have given you even Myself, who am the Supreme Good-in such an obscene way that it becomes for you an instrument of evil.

"I remain with my Heart open, dripping blood, as tears drip from my eyes. And blood and tears fall futilely upon the earth. The earth is more benevolent than you are to its Creator. It opens its sand to receive the Blood of its God. And you, on the other hand, close your hearts to Me, the only chalice where it would like to descend to find love and give joy and peace.

"I look at my flock'85 Mine? No longer mine. You were my sheep, and you went out of my pastures'85 Outside you found the Evil One, who seduced you, and you no longer remembered that at the price of my Blood I had gathered you and saved you from the wolves and the mercenaries that wanted to kill you. I died for you, to give you Life and full Life, as I have it in the Father And you preferred death. You have placed yourselves under the sign of the Evil One, and he has turned you into wild goats. I no longer have a flock. The

Shepherd is weeping.

"I have only a few faithful lambs left, ready to offer their neck to the sacrificer's blade to mix their blood-not innocent, but lovingwith my most innocent Blood, and fill the chalice which shall be uplifted on the last day, for the last Mass, before you are called to the tremendous Judgment. Because of that Blood and those bloods, in the final hour, I shall be able to reap my last harvest among the last to be saved. All the others-shall serve as fodder for the demons' repose and dead branches in the eternal fire.

"My lambs shall be with Me. In a place chosen by Me for their blessed repose after so much struggle. Their place is different from that of the saved. For the generous there is a special place. Not among the martyrs and not among the saved. They are less than the former and much more than the latter and stand in the middle, between the two arrays.

"Persevere, you that love Me. That place is worth all present fatigue, for it is the area of the co-redeemers, at the head of whom is Mary, my Mother."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further says:

sb120qj144720144021602880360043205040576064807200792086 40 "They believe penance is something useless, out-of-date, a peaceful obsession. There is nothing but

penance and love which has weight in the eyes of God to block events and divert them.

"You need love more than bread. But you toil to obtain bread for yourselves, robbing the piece from each other like hungry dogs, and in reality you are not very different from them, ready as you are to tear each other to pieces for a handful of earth or a fume of pride. Whereas to acquire and possess love you do nothing. You take no care about it.

"But do you know, O unfortunates, what you are doing in neglecting love? You are losing God, his help on earth, the vision of Him in heaven. What do I have to do to make you understand this if my scourges are not enough, if my acts of goodness are of no use? How must I have the Paraclete descend, in what form, in order for Him to assault and save you? If the globe of fire brought by the swift wind were to descend, for a new Pentecost, upon each of you-not dividing into little flames, which were enough, then, over the poor fishermen, coarse and ignorant, but lovers of Me-if it descended in full force upon each of you, it would not suffice all the

same to set you aflame with God. You would first have to clear your souls of your false gods, and you do not want to do so, for you prefer them to Me, the true God.

"You are lost, unless a miracle is accomplished. Turn around and pray to Love."

keepns2sb240sa60lang1033bf1 June 2

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"In this month devoted to my Heart, which this year brings together the solemnities which are as many certificates of love from Us, the Divine Trinity, what are you doing? It is a month of love, and you make it a month of hell which hates. And so it is for the month of Mary, my Mother, and so it is for the April in which I died, twenty centuries ago, which brings you my Easter again. For you it is always like this.

"You want only love and goodness from God and in God. But you do not want to love Us, love one another, be good. That's right. You do not want to love Us. Your prayers are useless because they are spurred upon your lips not by love, but by selfishness. You want to be preserved from evil. But you do not say, 'May the same be done, however, to our enemies'. No. For them you request slaughter and ruin. What you do not want for yourselves. There is not a single pulsation in you whose secret motivation is not hatred and selfishness. And your prayers thus resemble balloons rising only a little way and then bursting, falling back down to the ground.

"Try praying to Us with love, love for all, and I will help you. 'For if you do good to those who love you, what merit do you have?' Be like Us, who make the sun and water rain down upon the just and the unjust, leaving to Us alone the right to judge, when the time comes.

"The Law and the Word are always the same, always what they are, children who do not

love Us. Twenty centuries are nothing in the face of the eternal truths. I, the Word, did not come to change the Law. Not even I, who am the Word. And you have changed it, for upon my Law and my Word you have superimposed your foolish words, your blind and cruel laws. You thus believed you were changing the Law and the Word and progressing.

"Yes. You have progressed. But, like one no longer seeing the light, you have progressed not towards the goal-God-but towards the opposite point. You have regressed into bestiality. You are slaying your souls. How? Are you able to cry out into space, 'Save our souls', and do you then slay them among yourselves? But when a shipwreck engulfs a vessel, only your bodies die, and my angels are ready to bear into the heavens the souls of those breathing their last with my name and that of Mary, my Mother, on their lips. While you, in the shipwreck of your sonship as sons of God, slay your souls. Oh, my poor Heart!

"I am speaking with you, Maria, who know what it means to be unloved, offended, not recognized, and betrayed, and have suffered on this account to the point of becoming ill. You can understand my torment by comparing it to yours.

"Unappreciated love is a torment. And mine is an infinite love limitlessly unappreciated. It is not two or three persons who have been at fault, as with you. For me there are millions of persons who in twenty centuries have failed to love me, offended me, and disdained me. And my Heart, which loves with the perfection of a divine heart, has expanded in the suffering of pain. The lance thrust was not painful, compared to the wounds which the human race in twenty centuries has inflicted upon my Heart. I am God and not subject to human infirmity; but I am subject, in my Humanity, to pain. And you give me boundless, continuous pain.

"I must take refuge upon the heart of my Mother to overcome certain hours of agony over your base actions; I must look at my confessors to attenuate the bitterness of what you men are for Me, who have loved you to the point of dying. We do not want precious crowns on the heads of the images representing Me and representing my Mother and yours, while you continually nail thorns into us compared to which those on my crown were roses.

"We want a single crown from you: Your love. A love that is true, in every hour, in every circumstance. It would suffice for this to exist in a few hearts, in every nation, in order for evil to be defeated by Good. Weren't twelve true apostles relying on the Heart of Mary really sufficient to take Charity into the world? But you are now worse than the Gentiles and the Jews."

Jesus further states:

"This is for you. Consider the value of things, even little ones, if they are offered to Me with love.

"I did not embrace you when, in a great pain and a great trial, you resigned yourself,

because you could not act differently, or when in an hour of great fervor you offered yourself to Me. I clasped you to my Heart for something which to human sight may seem a trifle. But I judge it to be from God and not from man. Your spontaneously devoting to Me that suffering, without my speaking or any external agent's exerting pressure on you, moved Me, spurring Me to reward you at once. You know how.

"Always remember and always be docile to my Will, which you must see in all things, even the most minute ones, and which you must always consider to be moved by a desire for your good. You must be like grass in bloom which bends and rises at each breath of Love, for my Will is Love. And in you everything must respond to this Love of mine with love. The gaze with which you observe your fellow must also be a gaze of love-always. In that way even a simple gaze will merit a caress from Me for you.

"Do not judge anything to be despicable, in regard to the supernatural. Life is made up of ordinary things which, however, when covered with love, become sublime. My Mother was just as great and worthy of the angels' admiration at the moment of her fiat as when, leaving the contemplations of the highest mysteries and meditation on the pain which would wound Her by way of her Child, She devoted Herself to a woman's humble tasks, lovingly washing my diapers, lovingly cooking food for her husband, lovingly tidying up the house, and lovingly listening to her neighbors' needs.

"Love is always prompt, docile, sweet, cheerful, generous, and patient. And it is love which opens the heavens and brings down our Trinity from them, which comes into hearts not only with all its splendor, but also with all its tenderness.

"I want to lead you to be more flexible, softer, and stronger than a silk mattress. If I want to jest with you, if I want to show that I am the King, the Master, you must not object, complain, or pout. If, after having kept you for years in a bed, I wanted to pull you out of it, what cause would there be for surprise? I would be free to do so, and you would have to be generous in pronouncing the fiat for healing as you were in pronouncing the fiat for infirmity.

"I healed your soul; I could heal your body, which remains less paralyzed than your poor soul once was. And you would have to thank Me for it, even if healing means postponing the encounter between Me and you in Paradise, and the danger of living in the world, and giving back your gift. If I did so, I would have my purposes, and you, to please Me, would have to remain joyful, as you are now.

"What is honey made of? Of the juice of many flowers. What is perfection made of? Of the fruit of a thousand sacrifices. A bee that wanted to nourish itself on just one flower would make only a little honey which was nauseating. Another that mixes the juice of very sweet flowers with that of other bitterish ones, the juice of flowers with a delicate savor with that of flowers with a pungent aroma, produces abundant and healthy honey. So it happens with the soul. You must get used to seeing in all things your Jesus, who preordains them for your good, and you must make use of them all to progress.

"Look, in order not to err, you must act in this way: Are you looking at your fellow?

Consider that you are looking at Me. Are you speaking to your fellow? Consider that you are speaking with Me. Are you doing some favor, some job for your fellow? Consider that it is I who have asked you for it. Then you will progress. Woe to anyone stopping to reflect on who he is directing his gaze, word, and action to! He would very seldom speak, look, and act with that charity which makes your actions acceptable to Me. On the earth, I did everything thinking of my Father and of your redemption. Do everything thinking of Me and of the redemption of sinners.

"It is not enough to be resigned when I impose it upon you, taking away from you what I judge to be appropriate to take away from you for your good. You must drink and nourish yourself jubilantly from all the chalices I offer you, running to meet them, blessing Love both when it proffers them to you and when it removes them from you-indeed, asking Me to give them to you to keep Me from drinking them when they are bitter.

"You will thus be dear to Me, so dear that I will love you to the point of ardently longing to have you with me forever in my Kingdom. Only love spurs me to leave you here still to make you better. Only love must spur you to be better in order to fly to Me soon."

keepns2sb240sa60lang1033bf1 June 3 250f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"Many ask me for a sign. What sign? A sign of the hour or a sign of my power?

"You already have the sign of the hour. I repeat, 260 'I have not come to change the Law'. It is you that have changed it. And I do not change my Word. I said what I said. All that had to happen, from the moment I spoke, a Man among men, until the moment I come, God the Son of God, to judge men, is contained in my Gospel.

"It is you, fools with your heads full of a thousand useless noises and perverse thoughts, that no longer understand what I said. Are you not perhaps salted with fire, with that fire which shall salt my enemies eternally? This fire now burning you and descending upon you to destroy you and lead you more and more to blasphemy and heresy is nothing but a foretaste of what the fire will be which I am talking about, destined for the scandalous who are not converted. And you people belong to this group. You are concerned only about the body and unjust riches, and you trample on consciences and altars, and profane everything you touch, and you kill Me in yourselves a second time.

"These are the gifts Lucifer-under whose sign you have placed yourselves-is able to give you. The Beast breathes fire out of his mouth after having submerged you in the evil of corruption. These are his gifts. He can give you nothing else. Whereas I had given you, together with Myself, all the treasures of grace.

"Do you want a sign of my power? But I have been giving you this sign for twenty

centuries! What good has it been? I have opened upon you the torrents of my graces and from Heaven I have brought them down onto the earth in a thousand and ten thousand miracles. I have cured your sick, subdued your wars, made your affairs prosper, responded to your doubts-concerning matters of faith as well-for I know your weakness, which does not believe if it does not see; I have come to repeat my doctrine; I have sent my Mother so that with her tenderness She would bend you to penance and love. What good has it been?

25 On a typed copy, the writer noted in pencil, "In response to a question by Marta." See June 24.

26 See the dictation of June 2.

0 "You have treated Me like an idiot, exploiting my power and my patience, convinced that, after having worked the miracle, I would no longer remember. No, sons and daughters of my pain. Everything is recorded in the great book of my Intelligence, and ink is not used to write therein, but the kindled coal of Love. And everything is remembered.

"You have exploited the coming of my Mother for human purposes; you have made it the object of wrangling and commerce. Don't you know that Mary is my Temple, and my Temple is a house of prayer and not a den of thieves? Her words-so affectionate, so imploring, so tearful, for you that have killed her Son, and you aren't even able to make such sacrifice bear fruit-have sounded for you like useless ditties. You have continued along your way of perdition.

"You have treated my messengers-the souls that, living as you should all live, have become my criers to repeat once more the word of my Heart-like "madmen" and "obsessed people," and have sometimes killed them, always tortured them. I, too, was called "mad and obsessed" by the adulterous and homicidal generation of my mortal time.

"The sign! You have the sign and it is of no use to give you back my Paternity. No other sign shall be given you. Seek it in my word and in your consciences-that is, if you can still manage to find it alive under the heap of lusts, adulteries, fornications, thefts, murders, envies, blasphemies, and acts of pride by which you have stoned it to death.

"And the Ascension. Before ascending I blessed my Mother and my disciples. I had no others to bless because the others had rejected and cursed Me. Now, too, I bless my disciples because the others do not want me and curse over my blessing."

keepns2sb240sa60lang1033bf1 June 4

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I love all souls. I love those of the pure who live as my Heart desires for your good, of the meek, as I am meek, of the generous who expiate for all and continue my Passion, of

the merciful who imitate Me in regard to their brothers and sisters. I love sinners because it is for them that I became the Redeemer and went up onto the cross.

Their sins bring Me pain but do not extinguish my love for them, do not extinguish the desire to clasp them to my breast once they have repented. I love the little souls that do not lack imperfections, but that are rich in love blotting out the imperfections.

"I love you, that are named Maria, the sweetest of names for Me. My Mother's name. That name which is a shield and defense against the wiles of the devil, that name which is heavenly music, that name which makes Our Trinity bolt with joy, that name with which I surrounded Myself in life and at the hour of death. Mary Magdalene and Mary Cleophas-those faithful to Me and to my Mother.

"Believe in this love for you. Feel this love around you. Poor soul! You can find nothing but my Heart that is able to love you as you need to be loved.

"I have loved you so much that I have even satisfied your whims, 270 not very reasonable in reality, sanctioning your castles in the air with actual events. Not because that is pleasing to Me, but because I did not want to diminish you in the face of the world and because I knew that even those whims would later turn into a weapon for penance and love and thus for holiness.

"I have loved you so much that I have been able to wait for you'85 I would watch you acting like a frisky little goat and would sometimes smile and sometimes be sad; but I never got angry because I knew that my little goat would one day become a lamb.

"If I had not loved you as I have loved you, do you think you would be what you are? No. Consider carefully that you would only have gotten worse and worse. But I was there watching over you.

"Do not be afraid of my caresses. Jesus never causes fear. Abandon yourself. With your heart and your generosity. Give me every thing. And take everything from Me.

"Last night, this morning, on the great pyre of sacrifice for peace, you placed your little sacrificial sheaf, with a smile squeezed out of love, struggling against the human tears that sought to well up, against the murmuring of the Enemy, who wanted to disturb you. Oh, beloved! This sacrifice of yours, made with the joy of love, shall not be forgotten.

"I now ask something of you. You know-and the thought brings

27 The sentence is repeated and explained in the dictation of June 12.

0 you pain-that many consecrated Hosts are scattered amidst filth and ruins, in the devastation of churches. It is as if I were swept away, for I am in the Sacrament. Well then, in an ideal way, place your love like a precious carpet, like a table cloth of purest linen to gather Me as Eucharist, struck, wounded, profaned, driven away from my Tabernacles, not by the little men striking my churches- they are nothing but the

instruments-but by Satan, who moves them. By Satan, who knows that the pace is quickening and that this is one of the decisive battles anticipating my coming.

"Yes, behind the screen of races, supremacies, and rights, behind the motive of political necessities, Heaven and Hell are in reality concealed, combating each other. And it would suffice for half of the believers in the true God-but, what am I saying? Less than this: less than a quarter of believers-truly to believe in my Name in order for Satan's weapons to be crushed. But where is Faith?

"Love Me as Eucharist. The Eucharist is the Heart of God, it is my Heart. I gave you my Heart at the Last Supper; I always give it to you, provided you want it. And you will not conceive the Christ in yourselves and give birth to Him unless you are able to make his Heart live in you. When in a woman's womb a child is formed, what is formed first of all? The heart. So it is with the life of the spirit. You will not give the Christ unless you form his Heart in yourselves by loving the Eucharist, which is Life and true Life. By loving as my Mother loved Me, just conceived.

"Oh, what caresses, through her virgin flesh, for Me, formless and tiny, who quivered in Her, with my little embryonic heart! Oh, what pulsations, through the dark recesses of the organism, I communicated to her heart, from the depths of that living Tabernacle where I took shape to be born and die for you, crucifying the heart of my Mother at my own Cross, for your sakes!

"But I communicate the same pulsations to your hearts when you receive Me. Your carnal and intellectual heaviness does not let You perceive them, but I give them to you. Open yourself entirely to receive Me.

"Many times a day-I cannot say to you, 'At every instant', but if You were a cherub and not a creature with the weariness of matter, I would say, 'Every instant'-repeat this prayer: Jesus, who are struck in our churches by the hand of Satan, I worship you in all the consecrated Hosts scattered and destroyed amidst the ruins.

Take me as your ciborium, as your throne, as your altar. I know I am not worthy of this, but You love to stay among those who love You, and I love You for my sake and for the sake of whoever does not love You. May pain turn me crimson like blood so that I may become a worthy ornament to receive You, that want to be like us in this hour of war. May my love be a lamp burning before You, Most Holy Sacrament, and my holocaust, incense. So be it."'

keepns2sb240sa60lang1033bf1 June 5

keepns3li142sb240sa60ul Noon

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"All of you would like Me to come and display Myself to terrorize and annihilate the

blameworthy. O wretched ones! You don't know what you are asking for! 280

"Unfortunately, I will come. I say, 'Unfortunately' because my coming will be one of Judgment, and tremendous judgment. If I were to come to save you, I would not speak like this and would not seek to put off the times of my coming, but, on the contrary, would anxiously rush to save you still. But my second advent will be an advent of severe, inexorable, general Judgment, and for most of you it will be a judgment of condemnation.

"You do not know what you are asking for. But even if I showed Myself, where is there in hearts-and especially in those mainly to blame for the present catastrophes-that residue of faith and respect which would make them bend down, with their faces to the ground, to ask Me for mercy and forgiveness? No, sons and daughters who ask the Father for vengeance when He is the Father of forgiveness! Even if my Face flared out in your skies and my Voice, which made the worlds, thundered from east to west, things would not change. But a new blasphemous chorus of insults, a new tumult of affronts would merely be hurled against my Person.

"I repeat: I could work a miracle, and I would do so if I knew that you would afterwards repent and become better. You, the major wrongdoers, who bring the small ones to despair and ask for vengeance, and you, the minor wrongdoers, who ask for vengeance.

28 In the dictation of June 3.

0 But neither you major culprits nor you minor ones would repent, and you would not become better after the miracle. Indeed, in a fury of blameworthy joy, you would trample on the bodies of the punished, at once deserving censure in my sight, and get on top of them so as to oppress, in turn, from that throne founded on a punishment.

"You would like this. For Me to strike in order for you, in turn, to strike. I am God and I see in men's hearts, and I thus do not listen to you in this regard. I don't want you all to be damned. Those mainly to blame are already judged. But I am attempting to save you. And this hour, for you, is the sieve of salvation. Those who already have the devil's darnel in them will fall into the power of the Prince of the devils, whereas those who have in their hearts the wheat germinating the eternal Bread will spring up into eternal life in Me."

keepns3li142sb240sa60lang1033ulbf1 An Entreaty Addressed to Our Lady of Sorrows

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f 0 Mary, who have taken us as your children at the foot of the Cross; Mary, who are our Mother and the Mother of our God and Brother Jesus, listen to the voice of your children.

It is this: we drag ourselves to the foot of the Cross, where your Son is agonizing and where You, too, are agonizing, with your Heart torn apart-O Mother seeing your Child die. Look at us, Mary. We are all sprinkled with the Blood of your Son. He died for us, to give us Life and Peace in this world and the other. And we turn to You-who were the

foundation stone of our redemption-to receive fife, salvation, and peace, which we have forfeited through our way of living opposed and rebellious to the doctrine of your Son.

Yes, we know we have deserved the scourge which is now striking us. We humbly acknowledge it so as to resemble You, who were the Most Humble One, as well as the Purest One. But, O Mother, in addition to being pure, You are merciful. So have mercy on us, Mary, who brought into the world Mercy itself!

Save us, save us, O Mary, from the enemy's rage!

Save our churches and our homes, the churches and the homes of this city, 290 which recognizes You as its Queen and Patroness.

Save our men, those men whom You, Star of the Sea, so often

29 Viareggio. See August 15.

0 saved from mishaps at sea.

Save all of us, bowing at your feet; save those whom infirmity keeps from being here with us, but who are present with their souls and their suffering.

Also save those who are absent by their obstinate will, the wayward children, the greatest unfortunates, for they have lost the Light, the Way, and the Life in losing your Son, authentic Truth.

And in order to penetrate with our prayer into your merciful Heart, O Mary, here we are, stripping ourselves of rancor, of the spirit of revenge, of the thirst to be cruel as others are with us. In this hour we remember that we are all created by the Father, that we are all brethren of the Son, that we are all loved by the Spirit. In this hour we remember the prayer of your Jesus, a Martyr for our sake-"Father, forgive them"-and we repeat it for all, over all, so as to be forgiven, in turn, by God and saved by You.

Hail, Mary! From your pierced Heart send down upon us the grace of salvation for this city, for our country, for the whole world, which is dying amidst the ruins after having lost sight of Heaven.

Holy Mary, pray for us. And if the will of God should have to be fulfilled in us by the shedding of blood, be at our side at the hour of death to take us with You, Mary, 300 to see You and thank You, in the midst of the eternal splendors of God. Amen.

keepns2sb240sa60lang1033bf1 June 6

keepns3li142sb240sa60ul 4:30 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f
0 Jesus says:

"Today I want to speak to you about grace. You will see that it is related to the other topics, even if at first it doesn't seem that way to you. You are a little tired, poor Maria, but write all the same. These lessons will be of use to you in the days of fasting when I, your Master, do not speak to you.

"What is grace? You have studied and explained it many times. But I want to explain it to you in my own way in its nature and in its effects.

30 The prayer ended here. The writer later erased "Mary' and added the words which follow, specifying, in a pencil annotation, that there were 'added words," except for 'Amen.-

0 "Grace is to possess the light, power, and wisdom of God in yourselves-that is, to possess intellectual likeness to God, the unmistak able sign of your filiation in God.

"Without grace, you would simply be animal creatures that had reached such a point in evolution as to be endowed with reason, with a soul, but a soul on an earthly level, capable of acting in the circumstances of life on earth, but unable to rise up to the regions where the life of the spirit transpires. Little more than beasts, then, that act by instinct alone and, in reality, surpass you quite often in their way of acting.

"Grace is thus a sublime gift, the greatest gift that God, my Father, could give you. And He gives it to you freely, for his love as a Father, for you, is infinite, as He Himself is infinite. If we wanted to state all the attributes of grace, it would require writing a long list of adjectives and nouns, and we would still not explain perfectly what this gift is.

"Remember this alone: Grace is to possess the Father, to live in the Father; grace is to possess the Son, to enjoy the infinite merits of the Son, grace is to possess the Holy Spirit, to benefit from his seven gifts. Grace, in short, is to possess Us, the Triune God, and for your mortal person to be surrounded by the hosts of angels who worship Us in you.

A soul that loses grace loses everything. The Father has created her to no avail; the Son has redeemed her to no avail; the Holy Spirit has infused his gifts into her to no avail, the Sacraments exist for her to no avail. She is dead. A rotten branch which, under the corrosive action of sin, becomes detached and falls from the tree of life and in the end rots in the mud. If a soul were able to preserve herself as she is after Baptism and after Confirmation-that is, when she is literally soaked with grace-that soul would be only a little less than God. Let this tell you all.

"When you read the prodigies of my saints, you are astonished. But, my dear one, there is nothing to be astonished about. My saints were creatures who possessed grace; they were gods, therefore, for grace deifies you. Did I not state in my Gospel that my followers would work the same prodigies as I did? But to be mine, it is necessary to live by my Life-that is, by the life of grace.

"If you wanted to, you could all be capable of prodigies,-that is, of holiness. Indeed, I

would like you to be, for that would mean that

my Sacrifice had been crowned by victory and that I had really torn you away from the empire of the Evil One, banishing him to his Hell, and riveting hell's mouth shut with an irremovable stone, and placing upon it the throne of my Mother, the Only One who kept her heel upon the dragon, who was powerless to do Her harm.

"Not all the souls in grace possess grace in the same measure. Not because We infuse it to different degrees, but because you man age to preserve it in yourselves in different ways. Mortal sin destroys grace; venial sin causes it to crumble; imperfections make it anemic. There are souls, not entirely bad, that languish in spiritual consumption because, by their inertia, which spurs them to commit continual acts of imperfection, they increasingly thin grace out, turning it into a most slender thread, a fading little flame. When it should be a fire, an intense, lovely, purifying blaze. The world is collapsing because grace is collapsing in almost all souls and languishing in the others.

"Grace yields different fruits to the extent that it is more or less alive in your hearts. The richer a terrain is in elements and the more it is helped by the sun, the water, and the air currents, the more fertile it is. There are sterile, meager plots of land which are sprinkled with water to no avail, warmed by the sun, traversed by the winds. The same holds for souls. There are souls that with all application take on vital elements and thus manage to benefit one hundred per cent from the effects of grace.

"The vital elements are to live according to my Law-chaste, merciful, humble, loving God and one's neighbor; it is to live by 'liv ing' prayer. Then grace grows, flourishes, sinks in deep roots, and rises up into the tree of eternal life. Then the Holy Spirit, like a sun, inundates you with his seven rays, his seven gifts; then I, the Son, penetrate you with the divine rain of my Blood; then the Father looks at you with pleasure, seeing his likeness in you; then Mary caresses you, clasping you to her breast, which bore Me, along with her little children who are lesser, but very, very dear to her Heart; then the nine angelical choirs crown your soul, the temple of God, and sing the sublime 'Gloria'; then your death is Life and your Life is blessedness in my Kingdom."

keepns2sb240sa60lang1033bf1 June 7

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 First of all, I express my thanks here for your charitable thought in bringing me a copy of the Entreaty and for being good enough to accept my slip of paper so benevolently. 310 It is not, however, "my" entreaty. The only thing that is mine is the labor of writing it down. The thought is not mine. I am not so elevated as to be able to pull out of my heart such superhuman thoughts of forgiveness.

I told you yesterday that, while writing them and feeling them to be correct, I had to make a real moral effort to accept them. As you must have observed, on reading the notes concerning my life, I really do not possess the character of Job at all. As Maria Valtorta, I

am very human in all that humanity brings with it-in terms of oversensitiveness, pride, passions, and so on and so forth-and, in order to enable Maria of the Cross to live, I must burn myself up at every instant so as to be reborn from my human ashes, a mystical phoenix, in a new form, and certainly more acceptable to the good Lord.

When the "voice" says to me, 320 "You are nothing; by yourself you would never be capable of accomplishing anything," I am thoroughly convinced of the fact. I have no illusions about my carnality and my embryonic spiritual nature. I know that the former is as mad as a colt in the springtime and the latter is so embryonic that it is barely a faint sketch. I thus comfort my weakness and curb my matter with the Cross of Christ. Only when clinging to Him, Crucified, can I keep my soul standing straight and only by hammering down my flesh with nails that are firmly riveted and extremely mortifying can I keep it in its place, subdued, powerless to accomplish its whims.

Let us therefore not say "my entreaty." It belongs to Another. I should not appropriate what is not mine. I would grow proud over it, lying to myself, to the world, and to God. If those words have been useful-and they could not fail to be, for they came from realms of light, and what light!-let us give thanks to the Lord for it, and that's all.

There are two things that most of all keep me attentive, with my ears open and my eyes vigilant to watch for the slightest movement of the Enemy of souls, who slinks, creeps in, and whistles his seductive

31 She is addressing Father Migliorini. The "Entreaty" is dated June 5.

32 In the dictation of May 28.

0 song so slyly to hypnotize us and place us at his mercy. On the one hand, there are the tendencies of the flesh, so arrogant in spite of all the hair shirts; on the other, the-swellings of pride, which always tries to puff up'85 I instinctively feel that the former and the latter die three days after we do and that only the goodness of God and great, very great will on our part-a tireless, prompt, watchful will-can render them innocuous and sterilize them in the face of each new wave of their corrupting germs. And I also feel that if I let myself be clutched by the coils of sense or by those of haughtiness, the present state of grace would suddenly cease, before, long before what is wanted by my Jesus, who does not stop holding me in his arms and whispering to me words of life.

Consider whether I would like to lose this blessedness through my own fault! It is that which keeps me from feeling the sting of human events assailing me, and the twofold sting of the memories crowding in. Everything skims over me; everything rushes over me like water, like a wave, like a breaker, but as long as the present blessedness lasts, I am like a block of crystal over which everything passes without leaving a trace, unable to penetrate.

The time will come when Jesus remains silent and lets me go. Never mind! What about it? Should I complain? No. I will certainly suffer, but I will accept the new trial, continuing to love Him, even if He leaves me alone. If He does, He will well know the

reason why. And I shall certainly have more merit, in loving Him then, than I do now.

It's not so hard to be loving now, when He is so perceptibly loving! Unless he possesses the heart of Judas, anyone who sees himself loved loves. But the highest love is the one that is able to go on loving when it seems we are no longer loved. When this is done with men, we gain no advantage-or quite rarely. But when one acts like this with the good Lord, then one can be certain that afterwards an even more intense period of love will come, for God always rewards after having tested us, if we have managed to be faithful.

Jesus says:

"I will go on speaking to you about grace, 330 Which gives the life of the spirit.

33 Mentioned in the dictation of June 6.

0 "When God created the first man, in addition to the life of matter, until then inanimate, He infused into him the life of the spirit as well. He could not otherwise have said that He had made you in his image and likeness.

"None of you can image how perfect the first creature was. Only We, in the eternal present which is our eternity, can see the perfection of the regal work of our creative Intelligence. The seed of Adam, if Adam had been able to remain a king as We had made him, with power over all things and depending on God alone-the dependence of a most beloved son-would have been a seed of perpetual perfection. But there was a defeated one who was watching to take revenge.

"You, Maria, who say that from your heart thoughts of forgiveness could not emerge spontaneously because your human nature leads you to the spirit of vengeance and only out of regard for Me are you able to forgive-have you ever considered that it was the spirit of revenge that ruined you, the children of Adam, and sent Me, the Son of God, to the cross?

"Lucifer-and He was the most beautiful of my beautiful creatures-from the abyss into which he had fallen, eternally ugly after the blasphemous revolt against his Creator, was thirsty for revenge. To the first sin of conceit he thus added an endless series of crimes, avenging himself for ages and ages. And the first act of vengeance was upon my creatures, Adam and Eve. On the perfection of my creation his poisoned tooth left the mark of its bestiality, communicating to you his very own lust for lasciviousness, vengeance, and haughtiness. And since then your spirit has been dueling in you against the poisons of the hellish bite.

"On some very rare occasions the spirit wins out over flesh and blood and gives earth and Heaven a new saint. Sometimes the spirit lives with difficulty, with slumps of lethargy in which it is as if dead and you live and act as creatures devoid of light, of my Light. At other times it is literally killed by the creature, who voluntarily forfeits the throne of a child of God and becomes worse than a beast-turning into a demon, the child of a demon.

"In truth I tell you that over two thirds of the human race belong to this category, which lives under the sign of the Beast. For this category I died in vain.

"The law of those marked by the Beast is antithetical to my Law.

In the former, the flesh dominates and generates works of flesh. In the latter, the spirit dominates and generates works of spirit. When the spirit dominates, the kingdom of God is there. When the flesh dominates, the kingdom of Satan is there,

"The infinite Mercy animating the Triad has given your spirit all the aid to remain the ruler. It has given the sacrament removing the sign of the Beast on your flesh as children of Adam and impressing my Sign. It has given my Word of Life; it has given Me, Master and Redeemer; it has given my Blood in the Eucharist and on the Cross; it has given the Paraclete: the Spirit of truth.

"Whoever is able to remain in the Spirit generates works of the spirit. From the creature possessed by the Spirit there flow charity, gentleness, purity, science, and every good work joined to great humility. From the others there emerge, like hissing snakes, vices, deceits, acts of lust, and crimes, for their heart is a nest of hellish snakes.

"But where are those who are able to tend towards the life of the spirit and make themselves worthy to welcome in themselves the vital inpouring of the Consoler, who comes with all his gifts, but wants a prompt spirit, desirous of Him, for this throne? No, the world does not want this Spirit, who makes you good. The world wants power at any price, wealth at any price, the satisfaction of sense at any price, all the joys of the earth at any price, and rejects and curses the Holy Spirit and impugns his Truth and overdresses in prophetic robes, speaking words not emerging from within the Most Holy Trinity, but from the cave of Satan.

"And this is not and shall not be forgiven. Ever. And you see that it is not forgiven. God withdraws into the height of his Heavens because man rejects his love and lives for and in the flesh. These are the causes of your ruin and of our silence. From the depths there emerge the tentacles of Satan; on earth man proclaims himself to be a god and curses the true God; on high Heaven closes. And this is indeed mercy, for in closing it holds back the thunderbolts you deserve.

"A new Pentecost would encounter hearts harder and fouler than a boulder that had sunk into a pool of mud. Remain, therefore, in the mud you have wanted, waiting for a command, which admits no rebellion, to pull you out of it and separate the children of the spirit from the children of the flesh."

And now, good Jesus, let me speak. You have said so many things today that I can't even copy them all. 340 And in the first hours I was so tired and suffering that I labored to follow your sweet voice. Afterwards it went better. But now pain is gripping me. It is an hour of Gethsemane.

Who am I suffering for? What soul is it that needs this agony of mine to be healed, to

hope, to go back to You? I will never know on earth, but I am convinced that it exists and that I must drink this bitterness of mine for an expiatory purpose. I do so willingly even if tears run down my cheeks. But let me weep on your Heart, for it is sweet to love thereupon and to suffer.

All forms of sadness come in waves. You know them all, without my listing them for You, and both You and I also know what is concealed behind this black screen seeking to enfold me. I close my eyes in order not to see it. I act like children afraid of the dark. And tonight I am just like a poor girl alone in an unlit place. Every corner is a hiding place for shadows taking on frightening shapes. If I close my eyes very tight, after staring at You fixedly as one looks at the sun, nothing is left on the background of my retina but your Image; if I cling to You every so tightly, I am no longer aware of the solitude around me, from which so many dangers may arise for me. I feel your arms around me, and even if I cry, I am no longer afraid.

34 This statement, along with other similar ones we shall encounter, seems to contrast with what has always been asserted-the assumption that Maria Valtorta wrote directly in the notebooks, straight off, without rereading or correcting.

Marta Diciotti, when questioned by us, specified that Maria received an initial group of notebooks from Father Migliorini in order to write the memoirs of her life. Once the Auto biography was finished, Maria wanted to return, along with the seven notebooks used in that manner, those that had not been used as well. But the priest wanted her to keep them. In them, shortly thereafter, Maria began to write the dictations, and Father Migliorini had to start supplying her with other notebooks, which she used, sometimes writing even on the fly-leaves, or on scraps of paper that she later added among the notebook pages. Since she always had to remain in bed, she would write by holding a board over her knees, which she had herself carefully lined with cloth, adding an internal pocket where she kept the notebook during pauses.

Marta Diciotti, like other witnesses, is unable to recall whether Maria Valtorta also wrote on just anything she happened to have and later copied into the notebook (see June 21 , for example). But she assumes Maria may sometimes have used that method, perhaps at the outset, when she might have been caught by surprise by the "voice" ordering her to write, or when she did not foresee the scope of her mission as a writer.

We add that one sometimes gets the impression that the writer, when using the term copy," meant "to write after having listened," almost as if she were recalling a previously received dictation (for instance, see the annotation alongside the date June 8; the beginning of the dictation dated June 1 1; and June 15). Interesting explanations of the way the dictations were received are supplied by Maria Valtorta herself in the texts dated November 3 and November 4.

0 Take my tears tonight. I have only this to give You on this night of affliction. I don't even say to You, "Take this affliction away from me"; I say only, "Thy will be done, but help me, Jesus."

Yes, help me, good Master. Don't let me go. All the pain You want, Lord, but always be close by. I know, I believe that this moral torment is not without a good purpose; I know, I hope that it is not useless; I know that if I suffer in peace, on your Heart peace will remain in me, and the devil's acrimony will be unable to disturb it. I thus say to You, "Here I am, for the sake of your love, to do your Will'85 "

No later than this morning I said my present blessedness keeps me from feeling the sting of human events. Tonight, however, I have felt the bite of the needs of the hour. And I have suffered so much for this reason. If I had suffered alone, it would have been a spasmodic suffering. But, well knowing that no human creature could console me, I turned to You in faith. You want these acts of loving faith to compensate You for all the acts of lovelessness which negate. And you immediately reward the generous soul by giving it consolation.

Now I have learned. And I at once come to take refuge in You; I am not satisfied with praying to You; I press my daring further and come into your arms. You are my God, but You are also my Brother and Spouse; therefore, in addition to praying to You, I can also embrace You so as not to feel so alone in the face of a future which is sad for all, but for me laden with even more painful uncertainties.

Hold me this way throughout this very sad month; hold me this way until death. Even if You do not speak, it is enough for You to let me remain upon your Heart. Remember your agony, Lord, and be the comforting Angel for your tiny host'85

keepns2sb240sa60lang1033bf1 June 8

keepns3li142sb240sa60ul (But Heard on the 7th)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Without the Father I would not have been. But without the Spirit I would not have come. For it was the Love of the Father that sent Me. And the more love is alive in a heart, the more We are present and active therein. Hence the need to possess Love in your-

selves-that is, the Holy Spirit.

"I have said that 'it is necessary to be reborn in the Spirit in order to be able to possess eternal life'. The birth of the flesh from other flesh does not distinguish you from the beasts except in this: you will be judged for not having wanted to be reborn in the Spirit. The beasts are not responsible for this. You are. You that believe in my Name, you that are regenerated by Baptism are. Why, then, are you not reborn in the Spirit? Why do you kill Love in yourselves?

"How can my doctrine be understood if Love is not in you? I said, that you would understand when I sent the Consoler, the Spirit of Truth'. Now I have sent Him to you. I willingly went up onto the Cross to redeem you and prepare the way for the Paraclete. I

willingly ascended into Heaven, leaving my Mother, the Only One in whom the Spirit was as in the Father's breast, so full of grace was She. Indeed, in Her was 'Grace' itself. I ascended, leaving the men whom I had loved so much, to the point of dying for them by death on the cross, so as to be able to send you Him in whose light everything becomes clear. I continue to send Him to you, to nourish this light with Myself, for I am in the Father and in the Spirit, and They are in Me.

"And you have Me, with my Body, with my Blood, with my Essence, in the Eucharist. Your God and Brother. But you live with the flesh. You have Me, the Light of the world, and once more-in deed, increasingly-you prefer the darkness to the light. You resemble poor madmen. In the times when I lived in your midst, they would have called you 'obsessed', possessed by an impure spirit inclining you towards strange perversions, because of which you love darkness, ugliness, unclean company, whereas you could live in the Light and in the Truth. You have hearing and do not hear; you have sight and do not see. You have speech, but you use it to curse and lie. You have a heart and do not raise it to Heaven, but sell it for base loves and base interests.

"Why do you live profaning and profaning yourselves? For you, what are the words of Truth and Life which I have left you and which the Paraclete has explained to you in the light of Charity?

"From time to time I attempt another miracle of love and call You, speaking to you in a thousand ways. Come, investigate, rouse yourselves. But how? With a scientific curiosity. Your spirit does not awaken at the touch of the Mystery which is once again revealed

and shows you God and his love. Poor creatures blinded by your human science!

"One alone is the necessary Science. Mine. And the Spirit of Truth communicates it to you. In his light all that is is sanctified, is purified, becomes good. If your knowledge takes its origin from this perfect Knowledge, your human knowledge yields works of real utili ty. Otherwise it does not. If the science you possess is only human science, it is not true science. It is profanation. It tears away the veils enfolding the cosmic forces in which I, who am able to ration the good and the evil which you ought to know, have enfolded them.

"The dragon hisses, 'Bite, man, bite into the fruit which will make you a god'. And you bite. You do not know that you are eating your condemnation. You develop a semidivine ingeniousness, it is true; you have wrested many secrets from the universe and have enslaved the forces of nature. But, lacking the counterpoise of love in your knowledge, your knowledge has become only destructive power. And Satan hisses his joy because in your discoveries he sees his sign negating God. His sign alone.

"If you devoted a fraction of what you devote to evil to doing good, you would already be saved. But following Goodness means being pure, continent, merciful, honest, just, and humble. And you instead prefer to be workers of iniquity."

keepns3li142sb240sa60lang1033ulbf1 Also Heard on the 7th

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 "You cannot reconcile the Kingdom of God with the kingdom of Satan. You cannot simultaneously satisfy the flesh and the spirit. You must choose.

"I have given you intelligence so that you can choose. I have given you light so that you can see. I have given you love so that you can guide yourselves. And I have given you freedom, for your existence would not otherwise have merit. You have erred ten, a hundred, a thousand times.

"I have given you the Commandments to help you; I have given you the Prophets to cry out my Will to you. You have erred a hundred, a thousand, ten thousand times.

"I have given you Myself, leaving the Father's breast to speak to you. I have given you Myself, humbling Myself, God, to die like an evildoer to wash your hearts and make them capable of receiving

God. I have given you the Spirit so that He would be your Master in the knowledge of my doctrine of charity, purity, goodness, and humility. You have erred ten thousand, a million times.

"The number of your errors can no longer be counted. You pile them up on each other like a pyramid. You make a second Tower of Babel to climb upon and say to each other, 'See, we are like God and go up to the heavens'. Satan helps you and laughs. He knows that the tower of your sins will crumble down upon you when you think you are touching the skies and cast you down into hell. It is already collapsing and crushing you. And you don't stop!

"Oh, stop, stop, sons and daughters! Stop, my beloved! Hear the voice of the Father, of the Brother, of your God who calls you, who calls you beloved even now, because you are bejeweled with his Blood. Do not wrathfully shake off that Blood from yourselves, cursing it. Lift your sick brow towards Heaven, that the divine dew may wash you. Because you are sick, my poor sons and daughters, and you do not know it. You have let yourselves be kissed by Satan, and his lip is upon you and in you. But my love, my love alone, can heal you.

"Come, do not reject my hand seeking to attract you to Myself. Do you think I cannot forgive you? Oh! I would have forgiven even Judas if instead of fleeing He had come under the Cross where I was dying and had said to me, 'Forgiveness!' He would have been the first of my redeemed ones because he was already the greatest sinner, and upon him I would have had the Blood of my Hear-tpierced not so much by the lance as by his and your betrayals-rain down.

"Come. My arms are open. On the cross I was pained to have them nailed down, only because I would not be able to encircle you with them and bless you. But they are now free to draw you to my Heart. My mouth has kisses of forgiveness; my heart has treasures of love.

"Abandon unjust wealth and come to Me, true Wealth. Abandon unworthy joys and come to Me, true Joy. Abandon false gods and come to Me, true God. How you would feel glad, with a spiritual delight, if you entrusted yourselves to Me!

"I am the God of Peace. From Me flow forth all graces. Every pain is calmed in Me. Every burden becomes light. Every act of Yours, performed in my Name, is clothed in my Beauty. I can give

you everything if you come to my Heart, and not in a human, but superhuman manner-eternal, ineffably sweet. I don't say that you will no longer experience pain. I, who am God, experienced it Myself. But I tell you: pain will become gentle if suffered upon my Heart.

"Come. Abandon what dies, what harms you, the One who hates you. Come to the One who loves you, to the One who is able to give you the things that do not cause harm and do not die. Help me, with your will. I want it in order to act. Not because I need it, but because you need it to merit the Kingdom.

"Come. Help me to cast Hell back into hell and open Heaven to you.

keepns2sb240sa60lang1033bf1 June 9

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus answers me directly:

"I understand and sympathize with your sadness. It is not that sadness which I denounce as a sin.

"Blameworthy sadness is that which comes from unwillingness to accept things and crosses-the former being human, and the latter, supernatural. Blameworthy sadness is the thirst for enjoyment, wealth, a thirst which is not satisfied and which brings you sadness, or a thirst which, after being sated, leaves you sadder than before, because conscience weeps in you. This is the sadness which I condemn.

"But the good sadness, felt more over the misfortunes of others than over one's own, the grief caused by seeing God offended, the affliction over bonds of love which are broken-I do not condemn that. I experienced it before you and I wept.

"Moreover, when the soul rises even higher and not only possesses in herself a sadness which is not condemnable, but is able to give Me that sadness of hers so that I may use her tears for the good of others, then I take this soul and cradle her over my Heart to lull her affliction to sleep and give her my joy.

"You feel it. I know that you feel it seeping into you. Those jolts of relief you feel, which seem to you sunbeams in the darkness coming to you from many things, and which seem to you liberation from the burdens prostrating you, are Me coming into you with my joy.

"You also have intuited the origin of so much darkness in the pain invading you for your good. Yes. You, by living in Me and for Me, unleash the wrath of the Enemy, and he, unable to do anything else, seeks to terrify you by rendering the future blacker than it already is. But do not be afraid. I am with you.

"Your sadness is also increased by reflecting on the words I speak to your soul, not for you, but for all. But do not refuse to receive them. I have so few people in the whole wide world who strain to hear my Word! The ones I would like to speak to to lead them back onto the way of Life do not want to listen to Me. I then speak to the few who want to listen to Me. When it is useful, what I have said to my faithful secretly will be made known, and the Word will thus continue to resound in the world.

"Do not elude my work, then, whatever it may be. Do not boast about it and do not be afraid of it. Let Me act. I never do anything without a purpose. Always come to Me with that confidence which is so pleasing to Me. When I find a confident soul, I open my Heart and enclose her within it. Do you think that anything which is a real evil can happen to you if you are enclosed in my Heart? Why, not even Hell can harm you as long as you are there. And you'll be there as long as you are pure, loving, confident, and faithful."

keepns2sb240sa60lang1033bf1 June 10

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"If my Flesh is really food and my Blood is really drink, why are your souls starving to death? Why don't you grow in the life of grace?

"There are many for whom it is as if my churches did not have a tabernacle. They are the ones who have repudiated or forgotten Me. But there are also many who feed on Me. And yet they do not progress. Whereas in others, with every union with Me as Eucharist, there is an increase in grace. I will explain to you the reasons for these differences.

"There are the perfect, who seek Me only because they know that my joy should be received in men's hearts and that they have no greater joy than this one, in becoming one with Me. In these the Eucharistic encounter becomes fusion, and the ardor issuing forth

from Me and given off by them is so intense that, like two metals in a crucible, we become one. Of course, the more perfect the fusion is, the more the creature takes on my imprint, my properties, my beauty. Those you call 'Saints-that is, the perfect who have understood who I am-are thus able to unite themselves to Me.

"But into all the souls who come to Me with a true impetus and a pure heart I bring unspeakable graces and transfuse my grace, so that they proceed on the way of Life, and even if they fail to reach a resounding sanctity, recognized by the world, they always reach eternal life, for whoever is in Me has eternal life.

"For all the souls who are able to come to Me with the ardor of the former and the trust of the latter and who give Me all that is in their power to give Me-that is, all the love they are capable of-I am ready to work prodigious miracles in order to unite Myself to them. The most beautiful heaven for Me is in the hearts of the creatures who love Me. For them, if the rage of Satan were to destroy all the churches, I would be capable of descending from the Heavens in the form of the Eucharist. My angels would bear Me to the souls hungry for Me, living Bread descending from Heaven.

"Besides, it's nothing new. When faith was still a flame of living love, I was capable of going to seraphic souls buried in hermitages or in walled-up cells. Cathedrals are not necessary to contain Me. A heart that love consecrates is enough for Me. Even the most enormous and splendid cathedral is always too narrow and poor for Me, God, who fill all that is with Myself. A human work is subject to the limitations of the human, and I am infinite. Whereas your hearts are not narrow and poor for Me if charity sets them aflame. And the most beautiful cathedral is that of your souls inhabited by God.

"God is in you when you are in grace. And it is your hearts that God wants to make into an altar for Himself. In the early times of my Church there were no cathedrals, but I had a heart worthy of Myself in every Christian heart.

"Then there are the ones who come to Me only when incited by need or spurred by fear. Then they come to knock at the Tabernacle, which opens, always granting comfort, and often, if it is useful, the grace requested. But I would like man to come to Me not only to ask, but also to give.

"Then there are the ones who approach the Table, where I become food, out of habit. In these the fruits of the Sacrament last for

that short while during which the Species last and then vanish. As they do not include any impetus in coming to Me, they do not progress in the life of the spirit, which is essentially a life of charity. I am Charity and bring charity, but my charity comes to languish in these lukewarm souls that nothing is able to heat up more.

"Another group is that of the Pharisees. There are some even now-it is a couch grass that doesn't die out. They act ardent, but are colder than death. Always just like the ones who put Me to death, placing themselves clearly on display, swollen with pride, full of falsehood, sure of possessing perfection, without mercy, except for themselves, convinced they are an example for the world. They are instead the ones who scandalize the little ones and separate them from Me, for their lives are the antithesis of what they should be, and their piety involves form, but not substance and, as soon as they leave the altar, turns into hardness towards their brothers and sisters. These eat their condemnation, for I forgive many things, knowing your weakness, but I do not forgive a lack of charity, hypocrisy, and pride. I flee from these hearts as quickly as possible.

"On considering these groups, it is easy to understand why the Eucharist has not yet made the world a Heaven, as it should have done. It is you that obstruct this advent of love, which would save you as individuals and as a society. If you really fed on Me with your

heart, with your soul, with your mind, with your will, with your strength, your intellect-in short, with all your faculties-hatreds would collapse, and, with hatreds, wars; there would no longer be cases of fraud, of calumny, or disorderly passions creating adulteries and, along with them, murders, the abandonment and suppression of the innocent. Mutual forgiveness would be not on your lips, but in the hearts of all, and you would be forgiven by my Father.

"You would live as angels, spending your days worshipping Me in yourselves and invoking Me for the next coming. My constant presence in your thought would keep you far from sin, which always begins with thought's intrigue, which later translates into action. But from the heart made into a tabernacle there would emerge only supernatural thoughts, and the earth would be sanctified thereby.

"The earth would become an altar, an enormous altar ready to receive the second coming of the Christ, Redeemer of the world."

keepns2sb240sa60lang1033bf1 June 11

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"You are too afflicted to copy what I told you, 350 all the more because it is a topic which is hard for you to transcribe. Leave it aside, then, for today and listen to Me, who am speaking to you.

"You have so much sorrow, poor soul! But I want to relieve your sorrow. Not to 'take away' your sorrow. But to relieve it. To relieve it by consoling you and relieve it by helping you to raise it high up so that it will be entirely meritorious. If you listen to Me, you will see that the wound hurts less.

"Maria, don't be someone unable to make the coins I give her yield interest. Every event in your day as men is a coin which God entrusts to you so that you will make it yield interest for eternal life. Make use of the new coin I am giving you so that it will yield one hundred percent. How?

"With resignation, first of all, agreeing to drink this chalice without twisting your head in another direction, to avoid drawing your lips near to the most bitter brim.

"With constant gratitude, to Me, who offer it to you with the right knowledge, as only I can have, of doing you good-that is, of performing a new act of love for you.

"With trust. I will help you to carry the new cross and the others which will derive from it. Aren't you happy to have Me as a Cyrenean-Me, your Jesus, who loves you?

"With higher vision, above all. Yes, do not degrade the gold of this cross by sullying it

with human second thoughts. And what does it matter to you if the world does not understand you, even in your most select sentiments? What of it? Are you worried because you are judged cold, selfish, without real love for your mother? What of it? Are you grieved over a poor human judgment? No, Maria. It would be bad if I had to judge you blameworthy as regards the commandments of the divine and human Law concerning your behavior towards your mother. But don't be concerned about the others.

"And look at Me once more. Wasn't I offended by the insult that I was a blasphemer, a rebel against the God of Abraham, an obsessed person, a heartless son? No disciple is greater than his Master,

35 See June 7.

0 Maria, and every disciple must thus be like Me in the offenses received and in the works performed.

"Others, who 'do not know what they are doing and saying', take care of the offenses. Forgive them, therefore. Take care of the works yourself, continuing on your way and uplifting your spirit as far as the height where the stones of slander, of human shortsightedness, cannot reach. It is I who see and judge and reward and bless you. The others are falling dust.

"Go in peace, Maria. See: I am touching you to remove the crown of thorns from your head. Today I will bear it for you. And never seek hearts other than mine to console your suffering. Even if you traversed the whole earth, you would find no one to understand you in truth and justice as Jesus, your Master and Friend, can.

"Go in peace. I give you my peace."

sb360qj144720144021602880360043205040576064807200792086400 "To understand things, you men need to make everything clear meticulously. Periods, commas, exclamation and question marks, and they are often of no use. But God has no need to split hairs so much in order to understand. He sees in the depths and judges your depths. This is why I said to you, 'When you pray, do not say so many words. Your Father knows what you need'.

sb120qj144720144021602880360043205040576064807200792086400 "Your Father understands, Maria, sees, judges, with true justice and great mercy. He does not measure with your centimeter. He does not condemn according to your code and does not look with your short-sighted eyes. Even when there is really a sin, but the sinner is so humiliated by it that on his own he judges himself worthy of condemnation, I, Mercy, say, 'I do not condemn you. Go and sin no more', as I said to the adulteress.

"You get constant proof that your fellows never understand with true justice. The last instance was last night. Your heart as a daughter and your susceptibility as a woman were wounded by a single blow. And from someone who could have known you deeply. Let this demonstrate to you once more that there is no one but God who is infinitely just. Let

go of all that is not God. I want you to live by God alone.

"Do you want an example of how limited human perspicacity is? On transcribing a sentence, thinking the idea was already clear as I dictated it to you, you omitted two little words: in her. Two microscopic little words. But afterwards neither you nor others under-

stood the true meaning of the sentence. 'Indeed, Grace itself was in her (Mary)'-that is, God, Grace itself, was fully in Mary. A tiny omission, but it caused you not to grasp the meaning of the sentence clearly any longer. 360

"So it is with everything. Limited human intellectual vision sees on the surface, and often poorly even on the surface. That is why I said to you, 'Judge not'.

"In order to persuade you and others that what you write is not yours, I deliberately leave gaps in your mind, as in the case of the ten just men who could have saved that ancient city. 370 You had to ask Father. 380 Or I let you make a little modification to show you that on your own you immediately err and I make you not wish to experience this again. In this way I keep you lowly and convinced that nothing is yours and everything is mine.

"All the good you do, even if immense, is a trifle when compared to the infinite Good who is God, and even your most perfect works, in terms of human perfection, are full of flaws in the sight of God. But if you offer them joined to my merits, they then take on the characteristics pleasing to God, gain in perfection and scope, and become capable of redemption.

"It is necessary to be able to do everything in Me and while imitating Me, and in my Name. Then my Father sees my sign in your works and my likeness and He blesses them and makes them yield fruit. Out of a mistaken humility, you must never say, 'I cannot do this'. I said, 'You will do the same works as I do'. Precisely because, by re maining in Me with your good will, you become little Christs capable of following Me, the true Christ, in all the contingencies of life."

keepns2sb240sa60lang1033bf1 June 12

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Many, if many were to read what I dictate to you, would find that some expressions are a little drastic, almost impossible in their human sight. Father 390 will be less amazed, for, as my servant, he

36 In the dictation of June 8.

37 No instance has been found where the writer provides clarification on the "gap" of the ten just men, evidently a biblical reference, which reappears several times in the volume. The reference is probably to Gn 18:32.

38 Father Migliorini.

0 knows that nothing is impossible for God, including certain forms of conduct towards souls that would not be attended to by men who measure things and apply them according to a standard and a model created by them-that is, always imperfect.

"When I say, 400 'I have loved you so much that I have even satisfied your whims'85', I use a phrase that would open wide the eyes of many and cause disrespectful criticisms to be leveled at Me and not very pleasant judgments at you. And yet it is so, and this occurred because of a very proper vision on my part.

"When I wanted you for Myself, Maria, poor Maria, you were so human and the humanity which had surrounded you was even more human than you yourself, and it had increasingly dulled you, so that you were really a little savage. If I had then asked you for what I requested later-and especially what I want from you hour by hour, now-you would have fled in terror.

"But Jesus never causes fear. Jesus, with his dear children, is a father marked by perfect loving kindness; by a divine loving kindness, for if Jesus was a man and knew man's sentiments, He has always been and is God, and thus reaches the perfection of God in sentiments.

"To draw you near and so that you would approach without fear and with ever-increasing love, I then followed the rule in use among men to dominate peevish children. I offered and gave to you everything you desired. They were sometimes trifles; on other occasions, important things. Well then: your Jesus gave them to you.

"You sometimes dreamed with your eyes open and regarded the dream as certain. A man would have belied you, passing you off as mad and untruthful. I, God, turned your dreams into certainties so as not to humiliate you in the eyes of the world. In that way I succeeded in making you fond of Me to such a point that you have arrived at what you now are: someone lost in Me, inseparable from Me.

"You, a finite, imperfect being, no longer exist with your human limitations and imperfections, because you are absorbed, and by yourself you have brought yourself to be absorbed, by Me. You see Me in everything-pleasant, unpleasant, joyful, sad-which happens to you. You act while looking at my Face. You are fascinated by

39 Father Migliorini.

40 In the dictation of June 4.

0 my Face. I could guide you with my gaze. With even less: the beating of my Heart, of my Love, guides you. You live by my love. You live in my love. You live for my love.

"When you experience a joy, you run out to meet Me, laughing, to thank Me. When you

experience a need, you reach out, asking for it. When you experience a pain, you come upon my Heart to cry. You are so convinced that I am your All that you make decisions and take liberties which to human short-sightedness might seem acts of imprudence and madness. But you know that I am your All, a GodAll, and that I can do everything, and you trust.

"It is precisely this absolute confidence that spurs Me to work continual little miracles for you, for it is the confidence of whoever loves Me that opens my Heart as God to make torrents of graces descend from it.

"You are mine because I have been able to take you, because I have been able to make your poor humiliated humanity a masterpiece of Mercy. You are mine, My little one. You pertained to so many things. You lived for human concerns. You were suffering and dying in the flesh because you are a soul that the world does not satiate and were unable to find the way. Now you are mine, mine alone. And even on the cross you are happy because you have someone who loves you as you want. You have Me, your God 'and your Spouse, your Jesus."

"When a soul comes to be mine to such a degree, love takes the place of the Law and the Commandments. The former and the latter are divine, but they still make their presence felt. They are the harnesses placed upon your animality so it will not rear up and come to ruin.

"But Love is weightless. It is not a bridle applying coercion. It is a force which leads you by freeing you even from your humanity. When a soul really loves, Love occupies the place of everything. It is like a little child in the arms of his mother, who feeds him, dresses him, puts him to sleep, washes him, takes him out for a stroll or places him in the cradle for his good. Love is the mystical wet nurse that rears the souls destined for Heaven.

"If by a special miracle, three-fourths desired by your will-for without your will certain miracles cannot, must not occur-and onefourth by my benignity, all souls came to be alive by the spirit

alone-that is, all of them worthy of Heaven-I would say the word 'The End' for the earth in order to carry you all to Heaven before a new ferment of humanity again corrupted one of the weakest among you. But, unfortunately, this will never happen. Indeed, spirituality and love are increasingly dying on the earth.

"That is why the souls able to live in spirituality and love must touch the summits of the spirit, of charity and sacrifice-for sacrifice is never lacking in this trinity of things necessary to be my true disciples-and make reparation for the others who have rendered spirit and love barren in their hearts.

"To make reparation, console, suffer. It will be the victims that save the world."

keepns2sb240sa60lang1033bf1 June 13

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Jesus says:

"In order for the Holy Spirit to be able to descend and work freely in a heart, one must cultivate in oneself charity, faithfulness, purity, prayer, and humility.

"My Apostles prepared for his coming with these virtues, joined to an intense recollection. In order to learn the latter, as also to learn the other virtues, they had only to look at Mary, my Mother. In Her the spirit of recollection was most intense. Even in the occupations of life, She knew She was living recollected in God, and her great joy was to be able to seclude Herself in contemplation, silence, and solitude.

"God can speak everywhere. But his Word reaches you, mortals, whose capacities for reception are limited, much better when you are able to be in solitude than when around you your neighbor speaks, moves about, and often gets worked up about paltry human things. It is a twofold merit and a twofold grace if you are able to hear God even in the midst of the tumult. But also a twofold, threefold exertion.

"But you, Maria-do not go against holy charity and holy patience at the thought of hearing Me. You would then mutilate the fruit of these lessons. Nothing, not even the thought of hearing my Voice, must make you poorly prepared to exercise indulgence and patience with your neighbor. Does it seem that you are losing the

thread of my words? Do you grieve because you feel you have forgotten some gem in my discourse? Oh, trust Me! I will make you find it again, and it will be more lovely than before, because it will be bound with the gold of charity and surrounded by the pearls of patience broken into numberless acts, but all of them, all of them precious.

"Remember that 'everything you do for your neighbor you do to Me, Jesus'. So, manage to emerge from your conversation with Me to listen to the needs-even, on occasion, those which are quite futile-of your neighbor, always with a smile and with good will. You will have the merit of having exercised charity, and they will not be scandalized by seeing you irritated over having had to abandon prayer.

"Mary Most Holy was able to come out of meditation, out of prayer, out of sweet conversations with God without losing her calm-and you can imagine what heights they reached-and occupy Herself with her neighbor without losing sight of God and without letting her neighbor grasp that She was disturbed. Let Mary be your model.

"Even in prayer my Apostles had only to look at Mary to learn how to pray to obtain things from God. And so it is for all the other virtues needed to prepare the descent of the Paraclete. Now, too, the more a spirit is prepared to receive Him, the more forcefully the Consoler descends.

"Mary, full of grace, had no need for any preparation. But She has given you the example. She is your Mother, and mothers are the living example for their children.

Mary was already full of the Holy Spirit. She was his Spouse and knew all the secrets of her Spouse. But in Mary nothing was to appear different from others.

"I Myself, who was God, subjected Myself on earth to the laws of nature: I was hungry, thirsty, cold, weary, sleepy; but I Myself, who was God, subjected Myself on earth to the laws of morale: I felt tedium, fear, sadness; I rejoiced in friendship, was horrified by betrayal, trembled to the point of sweating blood at the thought of what I had to suffer, and prayed like a humble man in need of everything.

"Therefore, Mary also received the Holy Spirit in a manifest form. Even the greatest souls must follow the way which all follow-I mean in external manifestations-without peculiarities, without putting on poses which are nothing but acts of pride

cloaked in hypocritical humility. Always simplicity so that the Spirit will come to you with pleasure. And then to be able to keep the Holy Spirit with the most intense purity. He does not stay where there is impurity. Finally, faithfulness to his inspirations.

"He is, so to speak, the eternal and divine Apostle who tirelessly preaches the doctrine of Christ to souls, who illuminates and explains it for you. But if He is badly received, if the doors of hearts are shut before Him, if He is received with wrath, He does what I said to my Apostles: He goes off, and his peace returns to Him while you are left without it.

"God does not impose Himself except in special cases. He is always ready to intervene to help you. But from you He wants the desire to receive Him, the will to heed Him, the courage to follow Him, the generosity to confess Him. Then He embraces, penetrates, relieves, ignites, and deifies you; He makes your poor animal nature change into an entirely spiritual one, he makes you godlike, and, like an eagle in flight, bears you on high, into the realms of Light, into regions of purity, drawing you near to the Sun of charity and warming you with it, until He opens to you the gates of his Kingdom for an eternity of blessedness."

keepns2sb240sa60lang1033bf1 June 14

keepns3li142sb240sa60ul After Communion

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"First listen to what I say to you and then, out of obedience to Father, 410 you shall copy the lesson on the consecrated.

"Maria, do you know why things are enlightened for you which are not at all reserved for you alone? Because you were not content with following Jesus as far as the Cenacle, but, following behind your Spouse in pain, you also entered the torture chamber. Great generosity, great charity, and great faithfulness are needed to do this, and I know how to reward these three greats.

"When I was arrested, apostles and disciples, who had been able to follow Me, swearing fidelity to Me until the breaking of the bread, fled. Only two followed Me. John, the loving one, and Peter,

41 Father Migliorini.

0 the impulsive one. But Peter, like all impulsive people, broke his impetus in the face of the first crag of hardship and fear and stopped at the gate. John, all love, defied everything and everyone and went in.

"There was more courage in John in that instant than in all the rest of his life. Afterwards, during his long apostolate, He was confirmed by the Holy Spirit and helped, in the early years, by my Mother, Teacher of fortitude and apostolate. In addition, He had been confirmed in faith by my Resurrection, by the first miracles, and by seeing my doctrine spread more and more.

"But that night He was alone. Against him he had a furious crowd; Satan was puffing out his doubts to carry away the others, especially those faithful, into the doubt which is the first step in denial. Against him he had the cowardice of his flesh, which felt the danger for the Master and which felt the same danger overflowing upon his followers.

"But John, love and purity, remained and entered behind his Master, his Spouse, his King. The King of pain, the Spouse of pain, the Master of pain.

"As long as a soul does not agree to be admitted into the 'secret of pain' which I, the Christ, tasted to the utmost, it cannot claim to know my doctrine in depth or receive illuminations exceeding the small illuminations granted to all.

"From my Brow crowned with thorns, from my pierced hands, from my perforated feet, and from my rent chest I emit rays of special light. But they go to those who cleave to my Wounds and my pain and find pain and wounds to be more beautiful than every other created thing.

"Stigmatization is not always bloody. But every soul in love with Me to the point of following Me into torture and the death that is life bears my stigmata in its heart, in its mind. My rays are weapons that wound and lights that illuminate. They are grace that enters and vivifies; they are grace that instructs and elevates.

"By my benignity I give to all, but I give infinitely to whoever gives himself to Me totally. And believe that in truth if the works of the just are written in the great Book which will be opened on the last day, the works of my loving ones reaching the point of holocaust, the works of the voluntary victims, in my likeness, for the redemption of their brothers and sisters, are written in my Heart and

shall never be erased, forever and ever.

"Moreover, the fact that you cannot explain how the phenomenon occurs of seeing

certain special things, reserved for you alone, and clearly illuminated, is only natural. Don't even try to explain. You would say many words and you would say nothing. They are things that are accepted and not explained, not even to oneself. They are accepted with the simplicity of a child, with the simplicity of a dove.

"What the good Jesus tells one to give is given to one's neighbor, and the rest is kept to oneself, as precious daisies enclosed in one's heart, in an effort to merit many others with a life entirely immersed in charity, faithfulness, generosity, and purity."

keepns3li142sb240sa60lang1033ulbf1 Heard on June 10 and Copied Today, the 14th 420f0

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0 Jesus says:

"Pray, offer, and suffer a great deal for my priests. A lot of salt has become insipid, and souls suffer on this account, losing the savor of Me and my Doctrine.

"I have been telling you this for some time, but you do not want to hear this. And you do not want to write this. You draw back. I understand why. But others before you have spoken of it, by my inspiration, and they were saints. It is useless to want to close one's eyes and ears so as not to see and not to hear. The truth cries out, even in silence. It cries out with deeds, which are the mightiest of words.

"Why don't you repeat the prayer of Mary Magdalene de' Pazzi? At one time you always said it. Why don't you offer part of your daily sufferings for all of the Priesthood. You pray and suffer for my Vicar. That's fine. You pray and suffer for some consecrated men and women who entreat you or towards whom you have a special duty of gratitude. That's fine. But it is not enough. And what do you do for the others? You have established an intention to suffer for the clergy on Wednesday. It is not enough. It is necessary for you to pray every day for my priests and offer part of your sufferings for this motive. Never grow weary of praying for them, who are the ones most responsible for the spiritual life of Catholics.

"If it suffices for a layman to do the work of ten so as not to

42 See June 7.

0 cause scandal, my priests must do that of a hundred, a thousand. They should be like their Master in purity, charity, detachment from the things of the world, humility, and generosity. Instead, the same slackening of Christian life which is in the laity is in my priests and, in general, in all the persons consecrated by special vows. But I will speak to you about them later. 430

"I am now speaking to you about priests, about those having the sublime honor of perpetuating my Sacrifice from the altar, of touching Me, of repeating my Gospel.

"They ought to be flames. They are instead smoke. They do wearily what they must do. They do not love one another and do not love you as shepherds who must be ready to give their entire selves, even to the point of sacrificing their lives, for their sheep. They come to my altar with their hearts full of earthly concerns. They consecrate Me with their minds elsewhere, and not even my Communion sets aflame in their spirits that charity which ought to be alive in all, but which in my priests ought to be extremely lively.

"When I think of the deacons and the priests of the Church in the catacombs and compare them to those of today, I feel infinite compassion for you, throngs who are left without, or with too little, food of my Word.

"Those deacons and priests had a whole malevolent society against them; they had the public authorities against them. Those deacons and priests had to carry out their ministry in the midst of a thousand hardships; the slightest act of imprudence could cause them to fall into the hands of tyrants and lead to death by torture. And yet how much faithfulness, love, chastity, and heroism existed in them! They consolidated the nascent Church with their blood and their love and made each of their hearts an altar.

"Now they shine in the heavenly Jerusalem like as many eternal altars upon which I, the Lamb, repose, taking delight in them, my intrepid confessors, the pure who were able to wash away the filth of paganism which had saturated them for years and years before their conversion to the Faith and which sprayed its slime even after their conversion, like an ocean of mire against indestructible cliffs.

"They had cleansed themselves in my Blood and had come to Me in white stoles covered with the ornament of their generous blood

43 In the dictation of June 15.

0 and their impetuous charity. They had no external robes or material signs of their priestly militancy. But they were Priests in spirit.

"Now there is the exterior of the robe, but their hearts are no longer mine.

"I have mercy on you, flocks without shepherds. This is why I still hold back my lightning bolts: because I have mercy. I know that much of what you are comes from not being supported.

"There are too few real priests who reach the breaking point to lavish themselves on their children! Never as now has it been necessary to ask the Master of the harvest to send true workers to his harvest, which is falling in ruins because the number of true tireless workers-upon whom my gaze rests with infinite, grateful blessings and love-is not sufficient.

"If only I could say to all my Priests, 'Come, good and faithful servants enter into the joy of your Lord!'

"Pray for the secular and conventual clergy.

"The day there were no more truly priestly priests in the world, the world would end in a horror that words cannot describe. The time of the 'abomination of desolation' would come. But with such a terrible violence that it would be a hell brought onto the earth.

"Pray and tell others to pray that all the salt will not become tasteless in all except in One, in the last Martyr who will be present for the last Mass, for until the last day my militant Church will exist and the Sacrifice will be carried out.

"The more true priests there are in the world when the times are fulfilled, the shorter and less cruel the time of the Antichrist and the final convulsions of the human race will be. For 'the just' about whom I speak when I preach the end of the world are the true priests, those truly consecrated in the convents scattered over the earth, the victim souls, an unknown array of martyrs that only my eye knows, while the world does not see them, and those who act with true purity of faith. But these latter are even though unaware of it themselves-consecrated and victims."

keepns2sb240sa60lang1033bf1 June 15

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"It is natural for the devil to try to disturb you. He can no longer

do so with the flesh and thus tries to disturb your spirit.

"He does what is his occupation-that is, try to discourage souls, terrify them, make them waver. He generally tries to make them sin to distance them from Me. When he is unable to do this, because the soul is quite watchful and the deceit does not enter, he then tries to terrify it and introduce thoughts which are apparently good, but in reality harmful.

"See, Maria. Between the thought 'I will become holy' and the thought 'It is impossible for me to become holy' the more dangerous and contrary to Me is the latter. The first is not an act of pride if it is corroborated by all the efforts of the will to reach holiness.

"I stated, 'Be perfect as is my Father'. In so saying, I did not give you a mere exhortation, but a sweet command, providing you with the measure of perfection, that of God, the Most Perfect One. For I would have wanted you all perfect so as to have you around Me eternally.

"The soul must thus tend towards sanctity, tell herself, 'I want to become holy', unhesitatingly, tirelessly. Do you recognize you are weak? But I know better than you that you are weak, and yet I told you, 'Be perfect', for I know that if you want to, with my help you can be perfect-that is, holy.

"The Evil One does not want this. He well knows-for he is very intelligent-that when a

soul has taken the first step on the way of holiness and has tasted the first mouthful of holiness, whose taste is ineffable, she develops a yearning for holiness and is lost to him. He then creates thoughts of false modesty and distrust.

"'It is not possible for me to merit Paradise. No matter how good God is, is it possible for Him to forgive and help me? Is it possible for me, even with his help, to be able to satisfy Him? I am good for nothing!

"Or he hisses his insinuations. 'But do you think you can become holy? What you experience, hear, and see is illusions of a sick mind. It is your pride that makes you conceive them. You-holy? But dont you remember this'85 and this'85 and this? And don't you remember what Christ said? In thinking this way, you commit a new sin, the same one I did. You think you are like Go'85'

"Let him hiss. He does not deserve a reply. What you experience is from God; what you think is my desire reflecting itself in you. It is thus something holy. I told what my sign is. It is peace. When you

feel peace in yourself, it is a sign that what you experience, hear, see, and think is something from God. Continue without hesitating. I am with you.

"When our Enemy tries to bother you too much, say, 'Hail Mary, Mother of Jesus, I entrust myself to you'. The devil feels even more repugnance at the name of Mary that at my Name and my Cross. He is unable, but tries to harm Me in my faithful in a thousand ways. But just the echo of the name of Mary sets him to flight. If the world were able to call Mary, it would be saved.

"To invoke our two Names together is thus a powerful way to bring down and break all the weapons which Satan hurls against a heart that is mine. Alone, souls are all nonentities, weakness. But the soul in grace is no longer alone. She is with God.

"So when the other disturbs you with reflections of false modesty or fear, you must always think, 'It is not I who think I am holy, but it is Jesus who wants me to be so. It is we-Jesus and I, God and I-who want this to happen for his glory'.

"Didn't I say, 'When two are gathered together to pray, the Father will grant them what they request'? But what will happen when One of the two is Jesus Himself'? Then the Father will grant the grace requested in a full, well-shaken, abundant measure. For the Son is powerful in regard to the Father and all things are made in the name of the Son."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says: 440

sb120qj144720144021602880360043205040576064807200792086 40 "In the lesson on priests 450 I said I would have you reflect on the needs of persons consecrated by special vows, but who are not priests-that is, the virgins enclosed in the monasteries and convents scattered around the world.

"In the mind of the founders, these places were to be as many houses in Bethany where I-weary, disgusted, offended, and persecuted-was to find shelter and love. And they were to be-also in the mind of the founders-many summits where, in solitude and prayer, pure souls would continue to pray for the world's inhabitants, who struggle and often do not pray.

"Chastity, not just of the flesh, but of thought and of the soul,

44 The author adds in pencil, "I had to reconstruct this, and it contains deferred sentences."

45 Of June 10-14.

0 most lively charity, prayer-indeed, continuous prayer undisturbed by occupations-love for poverty, respect for obedience, exterior silence to hear the voice of God internally, the vocation to sacrifice, a spirit of true penance-these are the virtues which should pervade the hearts of all the women who have given themselves to Me by special vows.

"If it were so, every day there would be a burning of spiritual incense and a lavacre of spiritual aromas which would purify the earth, rising, then, to my throne. And the sad darnel of sin would gradually be destroyed. For whoever prays obtains, and if there were really intense prayer for sinners, their conversion would be obtained.

"You instead pray for yourselves. This is selfishness and wounds charity. Not all, but, a great many of the souls who are in convents-why did they enter? Let us look at the reasons together. You will spontaneously feel the need to pray for these souls who are off the path, much more than if they had remained in the world.

"Many entered out of exaltation, obeying an impulse that was good in itself, but not corroborated by firm purpose, severe reflection, and a true vocation. They saw the plough, in a sunny hour on a flower-covered field, and they set their hand to it without reflecting on whether they had the strength to plough themselves with the tremendous ploughshare of acts of renunciation. The flowers fall; the sun sets. There comes the rocky, hard, anguished, thorny earth; there comes the black, stormy night. These souls yielded to a dream without reflecting, they find themselves desolate in a world not their own, where they are able to move only with difficulty. They suffer and cause suffering.

"Others entered after a disappointment. They thought they were dead. Instead, they were only in a swoon. Even if one gets over the reflection that the first fruits and not the leftovers should be offered to God, one must always reflect on whether it is really the soul's death to the world or just a serious wound that is involved. Every nonfatal wound heals, and the person becomes more alive than before. The latter, too-indeed, the latter more than the former-then find themselves disturbed, for, in addition to grasping that the monastic world is not their own, they carry inside things of the outer world: memories, regrets, yearnings, desires. In the silence of the cloister these things are like vinegar upon a wound; they chafe

and irritate it and poison everything, making them restless, spiteful, and caustic. These also suffer and cause suffering while meriting nothing.

"The third category: those who enter out of self-interest. They are alone, poor, fearful of life, without an occupation or profession to provide them with assurance. They withdraw. They take the house of God as a safe inn where there is a bed and a table. They provide themselves with a guarantee for the morrow. But God is not mocked and is not deceived. God peers into the depth of hearts. What will God think of these?

"Finally, there are the souls that give themselves to God with pu rity of sentiment and a true vocation. These are the pearls. But there are few of them in comparison to the others. Even these can become ruined and sick. Even the pearls grow sick. In a monastic life it is hard for there never to be the assault of a germ seeking to ruin the pearl that has given itself to God.

"My grace helps them. But they must be prayed for. The Communion of the Saints exists for this purpose. No one is so base that his prayer is of no use. God, attracted by a prayer rising up from the world, can descend as a power into the heart of one of my brides wavering in a convent.

"Humanity does not die in human beings when they cross the threshold of a monastery. Humanity never dies. Unfortunately, it enters within the holy walls and casts Me out. It creates acts of baseness and rancor and ill-advised zeal, and dissipates, obstructs, and chills. It is true that it makes the sanctity of the 'saints' increase a hundredfold. But that is not enough.

"Pray and pray and pray for my brides. That the deceived, disappointed, and self-interested may understand and be able to add the cross of their error to the others in conventual life to turn it into a new step on the stairway ascending to Heaven. It is useless to be bunches of flowers set upon an altar if those flowers remain human. I want spiritual flowers.

"Do you know the difference that exists between a soul living humanly and one living spiritually? You have many flowers in your room and smell a lot of fragrance. But you admit that all those roses, carnations, lilies, and jasmines never give you even the most remote resemblance to the 'scent' you sometimes smell which comes from supernatural realms. That is a heavenly scent, and that of

your flowers, an earthly fragrance.

"The same holds for souls. Those that are truly mystical release a celestial fragrance; the others, a human scent. The latter may be admired by the world, but I do not treasure it.

"I want my convents to be heavenly gardens where, like dead leaves, human concerns and acts of pride, envy, criticism, jealousy, selfishness, and falsity fall away. It is useless to observe the rule externally if the interior is sullied by human venoms.

"Prayer does not rise up when it's got a dead weight of humanity hanging from its wings, and it cannot unfold. Prayer does not expand over the earth to save sinners and does not ascend to console Me if it is thickened by a lot of human mire. It is, then, useless to consecrate oneself to Me if the sacrifice of freedom is not to yield the fruit for which certain sacrifices are conceived.

"Everything dies when charity is lacking, especially charity, for charity towards Me makes people pure, good, and detached from all that is not God, lovers of the Cross and of crosses-for charity towards their neighbor makes people patient, gentle, and generous.

"The world can be helped by the virgins. But the virgins must be helped by the victims."

keepns2sb240sa60lang1033bf1 June 16

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Every period has had its forms of piety.

"The Church arose amidst the turbulent waves of the world. Virgins and those consecrated lived mixed in among the pagan throngs, bringing into them the fragrance of Christ, which saturated them, and they conquered the world for Christ.

"Then came the period of the austere separations. To bury oneself to the world, according to the views of the time, was necessary for perfection and the ongoing redemption of souls. From the monasteries, from the hermitages, from the walled-in cells, rivers of sacrifices and prayers spread over the earth, descended upon Purgatory, and rose up to Heaven.

"Later came the convents of active life. Hospitals, asylums, and schools benefited from this new manifestation of the Christian religion.

"But now, in the pagan world of a new paganism which is even more atrocious because it is more demoniacally subtle, consecrated souls are again needed that live in the world, as in the early times of my Church, to perfume the world with Me. They summarize the active and contemplative life in themselves in a single word: 'Victims'.

"How many victims this poor world needs to obtain mercy! If men listened to Me, I would give my loving command to each one: 'Sacrifice and penance, to be saved'. But I have only the Victims who are capable of imitating Me in sacrifice, which is the highest form of love.

"What did I say? 'By this they will know whether you are my disciples: if you love one another'85 There is no greater love than that of the one who gives his life for his friends'.

"The victims have taken love so high that it has a form similar to mine. The victims give themselves for Me because I am in souls, and whoever saves a soul saves Me in that soul.

"Therefore, there is no greater love for Me than that of immolat ing oneself for Me, your Friend, and for the poor sinful souls that are our impoverished friends. I say, 'ours', because where there is a soul in love, God is also with her, and there are thus two of us.

"You often think of the cloistered life with regret. But consider, soul of mine, that being a victim makes you similar to the most austere of the cloistered. The victim adores; the victim expiates; the victim prays. The prayer of a victim is equal to that of the cloistered, with the added difficulty of having to live by prayer amidst the dissipations of the world.

"Here, too, I am your example. I, the Victim, was able to worship, pray, and expiate while remaining in the world. People can be victim souls of superb perfection while remaining among the crowds and not be such while remaining under the seal of a double grill. Here, too, it is love that counts, and not external forms.

"How does one become a victim? By living with a single thought: that of consoling Me by redeeming others. The others are redeemed by sacrifice. I am consoled by love and by igniting love in extinguished hearts. The life of a victim is a perpetual not belonging any more to oneself, a continuous scattering of oneself, an unceasing burning.

"But the Invisible Presence, in which you, too, take delight, is granted to whoever is able to live this way. For I am where my apostles and my martyrs are. And the victims are martyrs and apostles."

Jesus further states:

"To preserve bodies from the corruption of death, since very ancient times special fragrances have been used which halt putrefaction and conserve corpses. But, O men who fall to pieces spiritually, wasted away by the corruptions of a whole society polluted to the core, O poor men for whom I died to no avail-why don't you use on yourselves the fragrances which can halt your corruption?

"I have taught them to you. I have taught them to you by my life, by my word, by my death. In my Gospel is the norm in order to live healthy in the flesh and in the soul, in thought and in action. And I lived out that Gospel in my thirty-three years of life.

"You cannot say to Me, as you can say of your false prophets: 'You preached one thing, but did something else'. No. Jesus was the Master not only in word, but in deed.

"I have taught you to prefer purity and continence to lust, sobriety to guzzling, faithfulness to deceit, work to idleness, honesty to fraud, respect for authority to rebelliousness, love for the family to dissipation, mercy to harshness, humility to pride, justice to abuse of power, sincerity to lying, respect for innocence to scandal, faith to unbelief, and sacrifice to enjoyment. But I, God, have done these things before you.

"You have placed everything under your feet and have danced, like fools, upon the divine maxims in which your good lay in this life and the other.

"You have increased knowledge in all fields except in the only one necessary. In the knowledge of my Gospel. You have sated yourselves with all foods except the only one necessary: my Word. You thought you were rising up to the level of the superman. You have only become superanimals. The superman is created by my Law because it deifies you and makes you eternal. All the rest does not raise you up. It only makes you lose your heads.

"Martha said to Me, 'Master, he has been in the grave for four days and now smells'. But for how many centuries have you been there? You sink lower and lower into the grave and the rot of death. Not even my Voice shakes you. Not even my tears.

"But how can you rest content, degraded as you are? You had Heaven; you were God's heirs. Now what are you? A mass of lepers and of those possessed by demons that torment you, kill you, make you delirious, and drag you into the fire even before you are dead.

Y ou have the fire of hell in your minds and in your hearts. And I had introduced into you the most gentle fire of charity!

"The fragrances to save you from complete putrefaction are penance, Sacrifice, and Charity. But would you like to use them? No. You do not look at the crucified Master who by his sacrifice has given you new souls capable of eternal life, who has cleansed you with his Blood and his tears from the leprosy of sin. You do not look at Him. He speaks to you of goodness, love, sacrifice. You want to be bad; you want to hate; you want to enjoy.

"At the great Victim and the little victims trying to transfuse a new life into you you raise your threatening fist and hurl your deriding curse.

"Be careful, headstrong men! The patience of God is immense, but it is not your place to tempt Him further, for I said, 'You shall not tempt the Lord your God."'

keepns2sb240sa60lang1033bf1 June 17

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I want to speak to you about human prudence.

"Supernatural prudence is a great virtue. But human prudence is not a virtue. You men have applied this name, like a false label, to improper and unvirtuous sentiments. Just as you call the small offering you give to the poor 'charity'.

"But if you give alms, even an enormous sum, and do so to be observed and applauded by the world, do you think you are performing an act of charity? No. Stop fooling yourselves. Charity means 'love'. Charity is thus to have compassion and love for all the

needy of the earth. Money is not necessary to perform an act of charity. A word of advice, comfort, sweetness, an act of material aid, and a prayer are charity. Alms given rudely, while you dishearten the Poor, in whom you are unable to see Me, is not charity.

"The same holds for prudence. You call your cowardice prudence, Your craving for untroubled living, your selfishness. Three things which are certainly not virtue.

"Even in your relations with religion you are lovers of this untroubled life. When you know that a frank profession of faith, a phrase stated as hinted to you by the Spirit of Truth, may irritate

authorities, employers, a husband, children, or parents, from whom you anticipate material aid, your human prudence causes you to lock into a silence which is not prudent, but cowardly, even if not blameworthy, for you go so far as to deny, disavow-perjuring yourselves-your most spiritual sentiments.

"Peter was the first one who, in the hour of danger, out of human prudence, went so far as to deny that he knew Me. I permitted this so that, once he had repented, he could later have compassion on and forgive his cowardly brothers. But how many 'Peters' there have been from that time until now! You always have a base interest before your minds and you give it preference and protect it to the detriment of the eternal interest which the bold and boldly professed Truth yields you.

"In the face of certain manifestations of God, you, poor men, certainly lack the courage of Nicodemus or Joseph, who, at a tremendous hour for the Nazarene and his followers, were able to step forward to think of Me, going against the hostility of all Jerusalem. You yourself sometimes remain somewhat passive in the face of some of my manifestations and would like to make them less piercing.

"Human prudence guides you all. You take it everywhere. Even into bishops' palaces and convents. How you have changed as compared to the first Christians, who took nothing that was human into account and looked only to Heaven!

"It is true that I told you to be as wise as serpents, but not with human prudence. I also told you that to follow Me one must be bold, going against everyone. Against self-love; against power, when it persecutes you because you are my followers; against a father, a mother, a wife, children, when, out of human affection and earthly concern, they want to keep you from following my Way, for one thing alone is necessary: to save one's soul, even by losing fleshly life to obtain eternal life."

keepns2sb240sa60lang1033bf1 June 18 460f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"To sustain physical strength one must nourish the body. The indigent

46 In. the margin, the writer notes in pencil: "These thoughts came before Communion. Jesus repeated them to me at 4 p.m., when I copied the text."

0 who cannot buy food beg for it from the rich. They usually ask for bread. Without bread life is impossible.

"You are poor people needing food for your souls. To your poverty I have given the Eucharistic Bread. It nourishes the medulla of the soul, gives vigor to the spirit, sustains spiritual strength, and increases the power of all the intellectual faculties, for where there is vital energy there is also mental energy.

"Healthy food imparts health. True food infuses true life. Holy food produces holiness. Divine food gives God.

"But, in addition to being poor, you are sick, weak, not only with the weakness caused by a lack of food and ceasing when there is food. You are weak from the illnesses exhausting you. How many illnesses your souls have! How many germs the Evil One injects into you to create these diseases! Whoever is weak and sick needs not only bread, but also wine.

"In my Eucharist I have left you the two signs of what is needed for your nature as poor men and for your weakness as sick men. Bread that nourishes, wine that fortifies.

"I could have communicated Myself to you without external signs. I can. But you are too dull to grasp what is spiritual. Your external senses need to see. Your souls, your hearts, and your minds surrender only-and still with difficulty-before visible, touchable forms. This is true to the point that, if you go so far as to believe in Me in the Eucharist and receive Me in the consecrated Host, most of you do not admit into yourselves the infusion of the Spirit, from whom quickenings, lights, and impulses towards good works come to you.

"If you believed with the forcefulness the Mystery is worthy of, you would feel a life entering into you on receiving Me. My drawing near to you should burn you like coming close to a burning furnace. My remaining in you should make you sink into an ecstasy which would carry away the depth of your spirit into a heavenly rapture.

"The fusing of your corrupt humanity with my perfect Humanity would bring you even physical health; sick in body, you would thus withstand diseases until I should say, 'Enough', in order to open Heaven to you. It would bring you intelligence to understand swiftly and correctly. It would make you impenetrable to the Beast's unbridled assaults or subtle deceits.

"Instead, I can do little, for I enter where faith is languid, where charity is superficial, where the will is sketchy, where humanity is

stronger than the spirit, where, above all, you make no effort to repress the flesh so that the spirit will emerge.

"You make no effort at all. You expect a miracle from Me. Nothing keeps Me from working one. But I want at least the desire on your part to merit it.

"To anyone who turns to Me, crying out for help and imitating the faith of the crowds in Galilee, I will communicate Myself not only with my Body and my Blood, but with my Charity, my Intellect, my Strength, my Will, my Perfection, and my Essence. In the soul that is able to come to Me, I will be as I am in Heaven, in the breast of the Father, from whom I proceed, generating the Spirit who is Charity and the summit of perfection."

keepns2sb240sa60lang1033bf1 June 19

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0 I would like to explain a little by way of introduction.

I was praying. It was 12 noon, and I kept on praying, for in these six hours of the morning I had been interrupted so often that I had been unable to finish my morning prayers. The last interruption, a visit by an anguished young mother. In short, it was noon, and I had not been able to concentrate in peace for ten minutes in a row.

While I practiced patience by the bushel, to comfort myself I thought of the words heard quite late last night, and I promised myself again I would copy them down 470 to give some sweetness to my heart. For they are words of a very lofty tenderness. My soul was left perfumed by them. But here I have to stop praying to write what I am copying now, which seems to me to be a reply to one of your questions expressed in a letter, a question I was no longer thinking about.

And now that I have introduced this preface, I shall go forward, first copying today's words and then the ones last night.

sb360qj1447201440216028803600432050405760648072007920864O Jesus says:

sb120qj144720144021602880360043205040576064807200792086401 "Some days ago Father 480 wrote that he was perplexed about the true source of the spiritual scourge, 'for a kingdom divided within itself is no longer a kingdom'. I will show Father that this can be,

47 See June 7.

48 Father Migliorini.

for the division is purely apparent.

"Lucifer, in his manifestations, has always sought to imitate God. Just as God has given every nation its protecting angel, Lucifer has given it its demon. But as the different angels of the Nations obey a single God, so the different demons of the nations obey a single Lucifer.

"The order given by Lucifer in the present episode to the different demons is not different according to the country. It is a single order for all. By which one understands that the kingdom of Satan is not divided and thus endures.

"This order may be enunciated as follows: 'Sow horror, despair, and errors so that the peoples will separate themselves from God, cursing Him'.

"The demons obey and sow horror and despair, extinguish faith, strangle hope, and destroy charity. Over the ruins they sow hatred, lust, and atheism. They sow hell. And they succeed, for they find the ground already favorable.

"My angels also fight to defend the country I have assigned to them. But my angels do not find favorable ground. Hence they are left in a losing position with respect to the enemies of hell. To win, my angels should be helped by souls living in and for Good. Living in Me. They find some. But there are too few in comparison to those that do not believe, do not love, do not forgive, and are unable to suffer.

"It is appropriate to repeat, 'Satan has asked to sift you'. And from the sifting it turns out that corruption is as in the times of the flood, aggravated by the fact that you have had the Christ and his Church, whereas in the times of Noah that was not the case.

"I previously stated 490 and repeat, 'This is a struggle between Heaven and hell'. You are nothing but a deceitful screen. Behind your ranks angels and demons battle. Behind your pretexts lies the true reason: Satan's battle against Christ.

"This is one of the first selections of humanity, which is approaching its final hour, to separate the harvest of the elect from the harvest of the reprobate. But, unfortunately, the harvest of the elect is small in comparison to the other.

"When Christ comes to defeat the perpetual adversary in his Prophet, He will find few marked, in their spirits, by the Cross."

49 In the dictation of June 4.

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keepns3li142sb240sa60lang1033ulbf1 And this is the other passage of last night.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"To obtain real fruits from the Eucharist, it must not be considered as an episode repeated at more or less distant points in time, but must be made the basic thought in life.

"To live thinking of Me-as-Eucharist, who hasten to come or have come into you, making the encounter a continuous present which lasts as long as your lives. Not to separate

oneself in spirit from Me, to act in the ray issuing forth from the Eucharist, never to go outside its orbit, like planets revolving around the sun and living by its splendor.

"Here, too, I propose Mary as a model for you. Her union with Me must be the model for your union with Me. The life of Mary, my Mother, was entirely Eucharistic. The life of Maria, the little victim, must be entirely Eucharistic.

"If Eucharist means communion, Mary lived Eucharistically nearly all her life. 500 For I was in my Mother before being in the world as a man. Nor, when I was no longer a man in the world, did I cease to be in Her. We have never separated since the moment when obedience was sanctified up to the height of God and I became flesh in her womb, so pure that the angels are less pure in comparison, so holy that no ciborium receiving Me has such holiness.

"Only in the breast of God is there a perfection of holiness greater than that of Mary. After the Triune God, She is the Holy of Holies.

"If it were granted to you mortals to see the beauty of Mary as it is, you would remain enraptured and sanctified by it. There is no comparison in the universe that serves to tell you what my Mother is. Be holy, and you will see Her.

"And if to see God is the joy of the blessed, to see Mary is the joy of all Paradise. For in Her not only do the angelical choirs and the hosts of Saints take delight, but the Father, the Son, and the Holy Spirit contemplate Her as the most beautiful work of their Trinity of love.

"The two of us have never separated. She aspired to Me with all the strength of her virginal, immaculate heart awaiting the promised Messiah. The purest communion of desire which attracted Me from the depths of Heaven. More lively communion from the

50 The concept is again taken up and explained in the dictation of July 2.

0 time of the blessed annunciation until the hour of death on the Cross.

"Our spirits were always united by love. Most intense communion of love and immense pain during my martyrdom and in the days of my burial. Eucharistic communion after the glorious Resurrection and Ascension until the Assumption, which was eternal union of the most pure Mother with her Divine Son.

"Mary was the perfect Eucharistic soul. She was able to entertain her God with ardent love, superangelical purity, and continuous worship. How could I separate from that heart that was living by Me? I remained even after the consummation of the species.

"The words spoken to my Mother in the thirty-three years in which I was her son on earth are nothing in comparison to the conversations which I-as-Eucharist had with Her-as-Ciborium. But those words are too divine and too pure for the mind of man to be able to know and for man's lips to repeat. In the Temple of Jerusalem only the Priest went into

the Holy of Holies, where the Ark of the Lord was. But in the Temple of the Heavenly Jerusalem only I, God, go in and know the secrets of the Most Holy Ark that is Mary, my Mother.

"Strive to imitate Mary. And, since it is something too arduous, ask Mary to help you. What is impossible for man is possible for God-extremely possible, moreover, if asked for in Mary, with Mary, and through Mary."

keepns2sb240sa60lang1033bf1 June 20

keepns3li142sb240sa60ul The Most Holy Trinity 510f0

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0 Jesus says:

"Now that you have seen, 520 do you understand what the Eucharist is? It is my Heart that I distribute to you. I could not make You a greater or more loving gift.

"If, when you received Communion, you were able to see Me, who give you my Heart, wouldn't you be moved? But faith should be very strong and charity very strong in order for you to see this. This

51 In the margin, the writer notes in pencil: 'Written before Communion and interrupted by his arrival" (in reference to Father Migliorini).

52 The explanation is in the text of June 23.

0 mental vision should not constitute an exceptional gift by Me. It should constitute the rule, the sweet rule. And it would be the rule if you were really my disciples.

"Then 530 you would see Me and hear Me saying the words of consecration over the Bread and the Wine, breaking and distributing the Bread, offering it to you with my very own Hands. My priest would disappear because I would superimpose Myself upon him to say to you, 'Here is the Body of the Lord Jesus Christ, my Body, which is to preserve you for eternal life'. And in the light of love you would see that I offer you my very Heart, the superperfect part of my most perfect Body, the part from which Charity itself flows forth.

"I have done this out of love for you: I have given Myself And I have done this for you today: I have lifted the veil of the Mystery and brought you to know how I come to you, how I give myself to you, what I give you that is mine, even if you are unable to see and understand.

"That's enough for today. There are no other words to say. Look and adore."

keepns2sb240sa60lang1033bf1 June 21

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0

Jesus says:

"In the countries of the East, it is common to find large tanks of water located precisely in places that are so arid that it causes amazement to discover so much water. They are supplied by secret springs descending deep under the sand or in calcareous masses that have been exuding that blessed centuries-old wealth of theirs into enormous ancient cisterns. Around them there are palms and other plants, beautifully green, because they benefit from the moisture issuing from the ground. They protect the water, which thus remains fresh and not dried up by the scalding sun, which desiccates everything all around.

"They are the blessing of the arid deserts. The goodness of the Creator placed those deep springs of water in the ground out of mercy for men and has been supplying them since the earth's first day.

53 In the margin the writer adds in pencil, "Written after Communion."

0 "The caravans and the desert animals come to these cisterns, and it is not rare for a little village to arise there in the freshness of the oasis. A village which may be said to live on the flow of that water.

"Now I shall offer you the comparison for the soul. The cistern gathering the waters for its own good and that of others is the soul able to receive grace, which in an inexhaustible flow comes into it by the goodness of God. Its own life and those of so many others in contact with it benefit from this, and it becomes luxuriant with eternal fruit, whereas the most disinherited, the unfortunates who are unable to make good use of grace, the extravagant who waste it, and the blameworthy who lose it can nourish themselves in contact with it, drink from it, and reflect on how sweet the water of the Lord is, and they are led to repeat the cry of the Samaritan woman: 'Lord, give me this water'.

"Believe that, in truth, if someone asked Me for a drink, I would at once give him the living water of grace, even if he were the most sinful of all men.

"But a reflection must be made. If the water issuing from the depths of the earth were to find the cistern with its edges broken, what would happen? The water would run off, overflowing to the ground and becoming mud, from which only slippery animals and harmful insects would benefit. The easterners in fact take good care of their tanks and repair their deterioration so that not even a drop of the precious element will be lost.

"In order for grace to fill your soul, always take care to keep anything from eroding your spirit. Acts of unfaithfulness to grace are all attacks on the safety of the mystical cistern into which I unceasingly pour the water flowing from a spring of eternal life which gives eternal life. Great care and great faithfulness, then.

"In addition, great humility. The green plants, which grow luxuriantly thanks to the moisture of the soil and serve to keep the water fresh by preventing its evaporation by the sun, are humility becoming luxuriant in a soul able to cultivate grace and with its lush

growth keeping the sun of haughtiness from consuming the most precious water.

"In addition, great charity. The cistern does not live for itself. It lives for others. It was created for others. Its being would otherwise have been useless. The soul I fill with my gifts of grace must be

glad that all come to draw upon it.

"Do not commit the ugly sin of spiritual avarice by wanting to hoard for yourself alone the riches I give you. I give them to you free, but you must generously make others partake of them. You do so with prayers and sufferings. But with my words you manifest a shameful avarice. Strip yourself of this defect.

"I spoke to the throngs. I did not whisper into the ears of my friends alone. I spoke to friends and enemies, to Jews and Gentiles, to whoever came within the range of my Voice. My intention is that what I say to my friends now should not remain a treasure buried by the miser. It would be a lack of charity and might make Me punish the one who is miserly and distrustful-miserly, because he keeps it for himself alone; distrustful, because he thinks I have no other coins to give.

"My riches are such that the firmaments would not be sufficient to receive them. They are renewed every instant, with every beat-to give you a human comparison-of the great heart which is the hub of our Trinity. Inexhaustible life, continuous creation, eternal renewal.

"Give freely, then, what I give you. With charity, with generosity, with humility.

"This flowing into you of the divine words is a double-edged sword. On one edge is humility; on the other, pride. One edge gives life; the other gives death. For every gift of God forces the recipient towards greater perfection-under the pain of augmenting, if the opposite occurs, God's judgment weighing over his head. Much will be asked of the one to whom much is given.

"Great humility, then. To give anonymously as I give free. For the sake of justice: consider that nothing is yours, but everything is mine. For the sake of respect: remember that they are God's words, and it would be indecorous to pass them off as yours. For the sake of truth: to call them yours would be a lie.

"And now go ahead and pray. I give you my peace."

sb360qj144720144021602880360043205040576064807200792086 40 Now I speak. It is 8:45 a.m.

sb120qj144720144021602880360043205040576064807200792086 40 I was praying, and I had barely begun when this arrived. To spare myself a little effort-for my shoulders are badly aching-I wrote right into the notebook. 540 Anyway, you 550 promised to make me

54 See June 7.

55 Father Migliorini.

0 a copy. As you see, since I was not disturbed by useless chit-chat, I was able to write under dictation, and, after removing and re-writing a word badly written on the first page, there are no erasures.

I like this parable of the waters a lot. It refreshes my soul and my flesh, which is burning with fever, like my soul, which is always afraid of erring. I indeed have some spiritual avarice and strip myself reluctantly of the gifts the good Jesus gives me. I feel I am tearing out a piece of my heart and throwing it under the feet of others. But I will correct myself.

As you see, from my bed, with Jesus taking me by the hand, I have made a nice trip to the lands of the South. I would never have imagined it when I woke up this morning from a short, uninterrupted sleep'85 Jesus knows I like to travel, and He took me among palms and gazelles.

keepns2sb240sa60lang1033bf1 June 22

keepns3li142sb240sa60ul 11:30 p.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f
0 Jesus says:

"One of the secrets to reach holiness is this: never to take one's mind off a thought which must rule over one's whole life: God. The thought of God must be like a note on which the whole song of the soul is sung.

"Have you seen what artists do? They move, come and go-they seem not to be looking down from the stage. But in reality they never lose sight of the musical maestro, who gives them the tempo. The soul, too, in order not to err and get distracted-which would make it err-must keep the soul's eye fixed on God always. It must speak, work, walk, but the mental eye must not lose sight of God.

"The second point to reach holiness: never to lose faith in God. Whatever happens, to believe that it happens by the goodness of God. If it is something painful, even bad, and thus willed by forces alien to God, to think that God permits it out of goodness.

"The souls able to see God everywhere are also able to change all things into eternal coin. Bad things are obsolete coins. But if you are able to treat them as one should, they become legal tender and buy the eternal Kingdom for you.

"It is up to you to make what is not good good-to make trials,

temptations, and misfortunes-which entirely ruin already collapsing souls-numerous props and foundations to build the temple which does not die. The temple of God in you

in the present, the temple of blessedness in the future, in my Kingdom."

keepns2sb240sa60lang1033bf1 June 23

keepns3li142sb240sa60ul 9:10 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"In the other Eucharistic encounter I showed you what the Eucharist is. Today I will show you another Eucharistic truth. If the Eucharist is the heart of God, 560 Mary is the ciborium of that Heart.

"Look at my Mother, the eternal living ciborium into whom the Bread coming from Heaven descended. Whoever wants to find Mefind Me, that is, with a fullness of gifts- must seek my Majesty and Power, my Divinity, in the sweetness, purity, and charity of Mary. It is She who makes her heart the ciborium for the heart of her and your God.

"The Body of the Lord became a body in Mary's womb, and it is my Mother who with a smile offers it to you as if She were offering you her most beloved Baby, placed in the cradle of her most pure, motherly heart. It is Mary's joy, in Heaven, to give you her Son and her Lord. With the Son She gives you her unstained heart, that heart which has loved and suffered boundlessly.

"There is a widespread opinion that my Mother suffered only morally. No. The Mother of mortals experienced every kind of pain. Not because She deserved to. She was immaculate, and the pain-inducing inheritance of Adam was not in Her. But because, as the CoRedeemer and Mother of the whole human race, She had to consummate the Sacrifice to the very depth and in all forms. She thus suffered, as a woman, the inevitable sufferings of a woman who conceives a child; She suffered weariness in the flesh burdened with my weight; She suffered in giving birth to Me 570 ; She suffered in the

56 In the dictations of June 4 and June 20.

57 This should be understood in the light of the dictations of September 7, September 15, November 27, December 8, December 18, December 25, and December 29. In addition, in the monumental work on the fife of the Lord which Maria Valtorta was to write, we read that Our Lady's divine maternity did not cause Her any physical pain, which is the result of original sin, from whose stain She was preserved, but that Mary, as the Co-Redeemer, suffered every kind of pain produced by circumstances and men, in regard to the virginal conception and birth as well.

0 hasty flight; She suffered a lack of food; She suffered heat, Cold, thirst, hunger, poverty, and weariness. Why should She not have suffered if I, the Son of God, was subject to the sufferings proper to mankind?

"To be saints does not mean to be exempt from the deprivations of matter To be redeemers, moreover, means to be particularly subject to the deprivations of the flesh, which is sensitive to pain. Holiness and redemption are carried out and reached by all means, even by way of toothaches, for instance. It suffices for the creature to make fleshly deprivations a weapon for merit and not for sin.

"Mary and I made all the deprivations of human nature into weights for your redemption. Even now my Mother suffers when She sees you so deaf to grace and rebellious towards Me. Holiness, I repeat, does not mean exclusion from pain, but rather the imposition of pain.

"Thank Mary, then, who gives Me with the smile of a mother, for all the pain which being my Mother has brought Her. You never think of thanking Mary, in whose womb I became flesh! This Flesh which I now give you to nourish you for eternal life.

"Enough. Contemplate and adore Me, radiant in the Eucharist, on the living throne which is the breast of Mary, my most pure Mother, and yours."

sb360qj144720144021602880360043205040576064807200792086 40 Now I am explaining. On Sunday-no, it was instead Friday the 18th-I seemed to be seeing Jesus beside my bed. I mentioned it to you. But He did nothing. On Sunday the 20th, before you 580 came, while you were there, and after your coming for Communion, I seemed to see Jesus, no longer alongside the bed, but at the back of it, and He was giving me the Host. But He did not have a ciborium in his hand-he had his Heart and was giving me his Heart as a host, removing it from his chest. He possessed an infinite majesty and sweetness. He then explained to me the meaning of the vision. You have surely found it in the notebook, 590 dated June 20.

sb120qj144720144021602880360043205040576064807200792086 40 This morning I am seeing Our Lady. She seems to be seated, smiling with love-but with wistfulness. Her mantle is dark, falling

58 Father Migliorini.

59 In the third notebook.

0 from her head, open over the dress, which is also dark-it looks brown. Around her waist there is a dark belt. They look like three shades of brown. On her head, under the mantle, she must be wearing a white veil, for I make out a slight thread.

In the middle of her chest there shines a very large and beautiful Host. And-this is the wonderful part of the vision-it seems to be through the Species (which here look like a very lovely quartz- it is bread, but resembles brilliant crystal) that there appears a very beautiful child. The God-Child made flesh.

Our Lady, with her arms open to keep her mantle open, looks at me and then inclines her adoring face and gaze towards the Host gleaming within her chest. In her chest, not upon

it. It is as if, through mystical X-rays, I could see into Mary's chest-or, rather, it is as if X-rays made what is inside Mary appear outside Her. As if her body were not opaque. I cannot explain.

In short, I see this, and Jesus explains it to me. 600 Our Lady is not speaking. She just smiles. But her smile is as eloquent as a thousand words, and even more so.

How I would like to be able to paint so as to make a copy of it and show it to you. And I would especially like to show you the different degrees of brightness. There are three: the first, of a peaceful softness, constituted by the body of Mary, is the external, protective sheath for the second, radiant, living luminosity constituted by the large Host. A victorious light, I would say, to use a human term, which acts as an internal sheath for the divine Jewel shining like liquid fire of indescribable beauty which, in its infinite loveliness, is infinitely sweet, and it is the little Jesus, who is smiling in all his tender, innocent flesh in keeping with his nature as God and his age as an infant.

This third splendor, under the veils of the other two, is beyond all comparison for the purposes of description. One must think of the sun, the moon, and the stars, take the different lights of all the heavenly bodies, make them a single vortex of light which is smelted gold, smelted diamond, and this provides a pale likeness of what my heart is seeing in this blessed hour. What will Paradise be like, enwrapped by that light?

Similarly, there is no comparison fit to express the sweetness of

60 In the dictation of June 20.

0 Mary's smile. Regal, holy, chaste, loving, wistful, inviting, and comforting-these words express a fraction and ought to convey a thousand times more to approach what that virginal, maternal, celestial smile is like.

keepns2sb240sa60lang1033bf1 June 24

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Now you understand what I wanted to tell you with those biblical references and what their connection is with you. 610 You understand why I say that this 'is your little Horeb before and after'. A sentence that kept your mind occupied for many days and which, in your ignorance of the Bible, you were unable to explain. You have also understood why I whispered to you yesterday morning that for a long time you have done what my Servant and Prophet of old did. Because of the effort it cost you to look up the passage referring to you, you will not forget the episode.

"When Father 620 obeyed an inspiration of mine-for everything which is good for souls is accomplished by my inspiration-and brought you a Bible so you could familiarize yourself with it, I could also have told you where to find the passage I was referring to. But it would have been too easy. I wanted you to find it by yourself to convince you more

and more that this is not a deceit, but the truth.

"You are so suspicious! I have had to lead you slowly, very slowly, to the point you are at now because you were obstinate, out of fear, like a balky kid. That's why I responded to your prayer yesterday by saying those words. Don't you think it will happen like that?

"Yes. To strike Me men are courageous. But to come to my side, attracted by my love, they are not. They blindly believe in Evil and in the Prince of Evil. They follow him without fear, as soon as he manifests himself in one of his ceaseless forms with limitless names. But they do not believe, or believe very poorly, in Good and in the God of Good, and flee before his manifestations. They are covered with sins and imitate Adam when he hid himself from the Creator after having sinned in Eden.

"In order not to be afraid of my Voice and my Face one's soul

61 The reference is explained at the end of the dictation.

62 Father Migliorini.

0 must be free from serious sins. Imperfections still allow that minimum of courage to subsist in you which lets us hear my Word without fainting. If to merit it you had had to be without imperfections, no mortal would have heard it, except for my Mother.

"Do you see? You first had to undergo a real work of reconstruction and spiritual healing performed by Me, and assisted by you, to be able to come to merit and endure my Word and the Sight of Me. This is logical. Sin, even when venial, means kinship with the devil. Where the devil is, God cannot be.

"I could terrorize sinners with a tremendous apparition in which the irate God who judges and punishes appeared. And I have sometimes done so to conquer individual hearts which I truly wanted for Myself and which I could master only by that means. But those are rare cases. I prefer to attract with Love. And Love is not felt by someone with a blameworthy love with the devil. That's why I do not show my Face, which is all love, to the throngs. I reserve it for those who love Me, giving them the mission of speaking to the deafest, repeating my Word, asking them to become little copies of Me: Charity and Redemption, the One in love and the Victim.

"For all I will come one day. The last one. But only those whose souls will have been purified in life by love will be able, without collapsing into the abyss, to bear my Face, my Look, and my Voice, whose thunder will shake the firmaments and make the abysses tremble."

sb360qj144720144021602880360043205040576064807200792086 40 Now I will explain; you would otherwise understand nothing.

sb120qj144720144021602880360043205040576064807200792086 40 Ten days ago, perhaps a bit more, while, half asleep, I was thinking of Him, I heard the dear, adored

Voice saying, "You are on your little Horeb. Remember." Since then I have often heard the sentence being repeated, entirely for me: "This is your little Horeb before and after."

No matter how I racked my brains to squeeze out a historical and geographical light, I found nothing. I wanted to ask you about it, for I had understand that it was something biblical, like the episode of the ten just men. 630 But just when I had decided to ask you, you brought me the Bible. "Oh, good!" I said to myself "Now I will find it. And I patiently began to read it, determined to read it from the

63 See June 11.

0 first word to the last. But, for the time being, I had found nothing.

Yesterday morning, after having written the words of Jesus and described the vision in my own words, I offered this prayer: "O Jesus, why don't You show everyone how divinely beautiful and divinely good You are? If men saw You as I see You, they could not fail to understand your infinite Goodness and love You with a love which would make them good. Marta would like You to show your irate Face to cause fear. 640 I, however, ask You to show your loving Face to conquer as You have conquered me."

And Jesus replied, "It would be useless. Love is not understood. If I appeared like that, some would deride Me and some would flee Me. Didn't you also do that? For years and years you escaped from Me. And yet I always appeared to you under the aspect of love in dreams and inspirations. In other years you were always afraid of my manifestations, and when I approached, you acted like my Servant and Prophet of old: you hid your face so as not to see Me. I had to prepare you with infinite patience, and even now at heart you are a little afraid that this is a deceit. And you have my peace! Consider what those who do not have my peace but demoniacal war in their hearts would do'85"

After hearing this, I said to myself, "Here it is absolutely necessary to discover who this Servant and Prophet is and what Horeb is." And last night I devoted myself to a stroll through the Bible.

I looked in the prophets. Nothing. I found the name Horeb and understood it was a mountain. But that was too little. Forwards and backwards, backwards and forwards. My head was exploding, and I found nothing. The siren came on, 650 and, after praying for those being bombarded, I resumed my raid on the Bible. I found nothing. Of course! I had started from Joshua on! I was convinced, in my enormous ignorance, that Moses had nothing to do with it and-I overlooked him.

Seeing that I found nothing at all, I asked the Holy Spirit to let me find it. I was determined to know that night, at the price of reaching the morning skimming through the Bible. And the Holy Spirit said to me, "Read Exodus." I found it at once. I was close to it, since I was at the end of Genesis, and I was going far off to look! Now I know and am content. And who would have imagined that

64 See June 3.

65 The siren announcing air attacks during the war.

0 Horeb was Sinai? In my asininity I knew that Moses had gone up Sinai and thus said, "Moses has nothing to do with it!"

That is why Jesus says this is my little Horeb before and after and I resemble his Servant and Prophet. Indeed, I have found the voice of God here; indeed, I ascended it without thinking of God, following a common way, like Moses behind his flock; indeed, when I least expected, I there received the words of Jesus and-I covered my face because I dared not look at Him. Now, however, I have learned to look at Him. He has accustomed me. And I willingly go back upon Horeb. That is the explanation.

Thank you, Father, for having given me the occasion to read the Bible. This will make me less of a silly goose, and I'll understand better.

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further states today:

sb120qj144720144021602880360043205040576064807200792086 40 "Today, 660 too, which is the feast of my divine Body, Satan has struck Me in my Churches and in my sons and daughters. I, the Host of Peace, do not pass triumphally through your lands, on carpets of flowers, amid songs of hosanna. I fall among the ruins, into the hellish din of hatred against Charity, unleashed in its full force.

"The flowers of today, Corpus Christi of the time of wrath, are my slain children. And blessed, among them, are those who fall innocently, whose death without rancor becomes as beautiful as a mar tyrdom. My Blood is not seen amidst the blood of the slain. I remain with my whiteness as a Host. It is the blood of the others that splashes Me, as it is the cruelty of those subject to the Enemy that wounds Me and, with Me, wounds those who are hosts like Me. From the greatest among you-upright as if on a mystical cross between the temple and the sky, and wounded, spat upon, pierced, flagellated, like his Lord, by the lie sold to the Enemy-to the smallest child with his throat cut, like an innocent lamb. But these hosts are not immolated to no avail. In them there is no stain of hatred. They are the victims. Eternally blessed in being victims!

"On my dearest children, the true children, my sign remains. I have marked you all, you that love Me and that I love. More than the tiara crowning him, that sign is divinely indicative on the forehead of my current Peter, 670 on the Pontiff of Peace in whom there is no ferment

66 As in the dictation of June 4.

67 Pius XII, pope from 1939 to 1958.

0 of hatred. More than any halo, that sign shines on the heads of the victims who fall with Me under the weapons of Satan and who are the forerunners of the second coming

of Christ.

"And may the angels of the praying churches that are stricken, worshipping the destroyed Hosts, themselves gather in the innocent souls, whose weeping will be consoled in Heaven."

keepns2sb240sa60lang1033bf1 June 25

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Maria, never imitate the poor men who work themselves into a rage over entirely earthly things. They damage one another, kill each other, and do each other harm in a thousand ways for the sake of things that lack real importance, but which are great only in the eyes of their little down-to-earth thoughts.

"There is so much room in my Kingdom! Numberless are the dwellings I have made there for my chosen ones!

"Live, live for the spirit, and let all that is not spirit fall away. It is dross without importance. Free yourself from it all, even the smallest thing. Be an unshackled, free, light, agile soul.

"Imitate the birds created by Me. For a sea swallow, to rest for a moment from the long flight, a piece of straw on the crest of a wave suffices. For a nightingale, in order to sing, a very slender twig at the top of a tree suffices. Even if the ocean is in a turmoil, the sea swallow is not submerged. The slight thread of straw is enough to hold it up until the next flight. Even if the sun is meager amidst the foliage, that twig suffices in order for the nightingale to find the sun and sing.

"You, too, should use the things of earth as the nightingale and sea swallow do. As supports that help, but which are not indispens able for flight and song and which are left without regret when they are no longer of use. For it is the wing and the throat which give flight and song, and not the straw or the twig.

"It is also this way with souls. It is not the earth which gives Heaven, but it is Heaven which gives the earth, and you must use the earth to make a dash for Heaven, not to sink in the unhealthy roots of a blameworthy attachment to things which are not eternal. Only God and the things of God are eternal and deserve your attachment.

"When I inspired Father 680 to ask you for your little autobiography, I did so because I knew that it would do you good. In writing it, you expelled all the bitterness, all the venom, and all the ferment which life had deposited in you. You cleansed yourself of it. You needed to tell yourself again all you had suffered and to tell it to a Christian heart. This is what consoles most as long as you are human beings. You needed, so to speak, to do some spiritual bookkeeping to see what you had given to God and received from God, what you had given to men and received from men.

"Taken one by one, the aspects of life are either too black or too rosy, and people are sometimes led into error on evaluating them. When they are all lined up, all pigeon-holed as in a mosaic, one sees that the blackness is necessary in order for the rosiness not to appear too bold. One sees that everything falls harmoniously within the design willed by Goodness itself for you and that what you have received from Goodness is infinitely more than what you have given, to both God and your neighbor. Then the acts of selfishness, pride, and rancor fall away, and the soul becomes grateful, humble, and charitable and reaches complete forgiveness.

"Oh-those who forgive! They are the closest copy of Me, for I forgave everyone, and I go on forgiving. Then man becomes spiritu al.

"That's why I wanted you to undergo that painful trial as well. You suffered while remembering and writing, but your soul stripped itself of so much humanity which obstructed your evolution from being a very human creature to being a spiritual creature. You acted like a butterfly coming out of a cocoon: the sheath which imprisoned your spirit fell away like a dead thing, and your soul opened its wings.

"Now manage to keep them open always so as to remain very high and in God's beam. Hear the echo and see the reflection of all the rest: let the only voice in your heart be my Word, and the only sight, your Jesus. Afterwards I will come, and there will be endless Peace."

68 Father Migliorini.

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keepns2sb240sa60lang1033bf1 June 26

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Strip yourselves not only of what constitutes the weight of sheer humanity, but also of what is spiritual anxiety. I will now explain to you what this is so that you will not interpret my phrase incorrectly.

"Spiritual anxiety is not that healthy tending towards God with all one's intellectual power. Spiritual anxiety is that distress which sometimes grasps even the souls most advanced in holiness and which consists of the fear of not having time to do all that, spiritually speaking, one would like to do, all that God seems to want from the soul, the fear of disengaging from prayer, dreading that you will not be able to savor that clear stream of sweetness which I send you, the fear that you will no longer be able to find it. These fears are still a remainder of humanity infiltrating itself into spirituality and harming it.

"One must follow the way of the spirit with firmness and calm. No anxiety, no fear. It is I

who create time. Won't I have, then, all the time that each soul entrusting itself to Me needs? It is I that make the wave of grace flow into you; I am thus able to regulate its flow and send you my lights at the most favorable times.

"If you are disturbed in prayer, it is not a reason for anguish. It is enough that you should not be the ones to separate yourselves from it voluntarily, for human and personal reasons. In this case it is certain that the fount dries up and turns aside towards other souls open to prayer. But if your disturbance is caused by charity towards your neighbor, it does not dry up the source of light in you and does not turn it away, but, rather, increases it and attracts it, for whoever has charity has God, and whoever has God has his lights.

"Never be anxious, then. Always pray, listen, meditate, suffer, work, and rest calmly, trusting Me. I am a perfect Guest. I am able to converse and be silent according to whether I see that the one hosting me is able or unable to listen to Me. What would you say about a guest that stuck to your side and didn't let you concern Yourself with the needs of the house, especially on a day with guests? You would say that the person is unfamiliar with the elementary rules of good manners and the most common needs of the mistress of a house. But I am Jesus. I thus know everything.

"When your neighbor takes you away from prayer and conversation with Me, I don't take offense, and you must not get nervous. Be patient and charitable. Later, when charity has been shown, I will speak to you more luminously than before. If you instead get anxious or nervous, the light is obfuscated, as if a cloud were to place itself between your Sun and your soul.

"Trust and trust and trust your Jesus. No matter how much you may love Me, you love Me only to a degree which is infinitely small in comparison to how much I love you. Trust, then. My Bread, which is not only the Eucharist that nourishes, but also the word that instructs, will never be lacking to you if you remain good and trusting."

sb360qj144720144021602880360043205040576064807200792086 40 "It is supremely important for the soul wanting to advance on the heavenly way to be able to keep its faculties unwavering in God. When this happens, the soul is safe.

sb120qj144720144021602880360043205040576064807200792086 40 "What are the faculties of the soul? Now I will offer you a human comparison. How is the wheel made? With a circle, with many spokes inserted into it, with a ring joining together the spokes and causing them to revolve around a hub. In this way the wheel functions. If any one of the parts is broken, it functions poorly, but if the ring clinching the spokes is broken, the wheel is of no use at all.

"And now pay attention, little Maria, who are listening to your Master. The circle is humanity, which gathers together all the moral, physical, and spiritual powers which are in a created being. It is the band which joins everything in a man. The spokes are the sentiments concentrated in a mystical ring-the spirit-which gathers them in and radiates them out, for it is a twofold operation. The hub is God. If humanity is damaged by fleshly

caries, the sentiments are left unbound and are eventually scattered in the dust. But if the spirit is ruined or simply detached from its hub, then the wonderful movement of the being created by God stops and death takes over.

"It is thus an absolute necessity for the soul wanting to merit Heaven never to depart from the divine hub. Let your humanity also offer itself to help your neighbor and labor in serving him. That is charity. But let your sentiments not cease to converge upon the spirit and depart from the spirit. They will thus be nourished by God and bear God's seal, even in humble tasks, for your spirit is

and must remain centered on God, the divine hub of all creation, the very sweet hub of your soul, which has found his Way.

"When the faculties of the spirit are fixed in God, also believe that no force can remove them from there. Motion becomes increasingly whirling, and you know that there is a force called precisely 'centripetal' which, the more motion is whirling, draws things more and more towards the center.

"Love is what gives motion. The spirit fixed in God loves God, its hub. God loves the spirit centered on Him; and this twofold love increases the whirling motion, the winged race which ends with the meeting in my Kingdom between the loving spirit and its Creator."

keepns2sb240sa60lang1033bf1 June 27

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The human eye cannot stare at the sun, whereas it can look at the moon. The soul's eye cannot stare at God's perfection as it is. But it can look at the perfection of Mary.

"Mary is like the moon as compared to the sun. She is illuminated by Him and reflects the light which has illuminated Her upon you, but sweetening it with those mystical mists making it bearable for your limited nature. This is why I have been proposing Her to you for centuries as a model for all of you whom I have wanted as my brothers and sisters, precisely in Mary.

"She is the Mother. What sweetness for the children to look at their mother! I have given Her to you for this reason, so that you could have a sweet Majesty whose splendor was sufficient to enrapture you, but not to blind you. Only to special souls that I have chosen for motives beyond question have I shown Myself, in my brilliance as the God-Man, with absolute Intelligence and Perfection. But, together with that gift, I have had to give them another which made them capable of bearing the knowledge of Me without being annihilated by it.

"Whereas all of you can look at Mary. Not because She is like YOU. Oh, no! Her purity is so lofty that I, her Son and God, treat Her with veneration. Her perfection is such that

all of Paradise bows to her throne, upon which the eternal smile and the eternal splendor of Our Trinity descends. But this splendor, which penetrates and deifies

Her more than every other creature, is suffused with the extremely white veils of her immaculate flesh, through which She shines like a star, gathering in all of God's light and spreading it as a soft brightness over all creatures.

"And, furthermore, She is the Mother eternally. And She has all the mercies of the Mother excusing you, interceding, and patiently instructing. Mary's joy is great when She can say to someone who loves Her, 'Love my Son'. My joy is great when I can say to someone who loves Me, 'Love my Mother! And our joy is very great when we see that one of you, abandoning my feet, goes to Mary, or, abandoning Mary's lap, comes towards Me. For the Mother rejoices in giving the Son others filled with love and the Son rejoices in seeing the Mother loved by others. Our glory does not seek to impose itself, but is completed in the glory of another.

"I thus say to you, 'Love Mary. I give you to Her, who loves you and will illuminate you solely with the softness of her smile."'

keepns2sb240sa60lang1033bf1 June 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"'Be perfect, all of you whom I love with an exclusive love. Live as angels, you that make up my Court on earth'.

"If to all the loving invitation is made to be perfect like my Father, for those I have chosen as my intimates and friends, this becomes a delicate command. To be my disciples-not in the vague sense which is applied to all Christians, but in the distinctive sense in which I called my Twelve 'disciples and friends'-is a great honor, but it entails a great duty.

"Minor perfection-that is, not to commit serious sins and to obey the Law in its most emphatic rules-no longer suffices. One must reach the refinement of perfection, follow the Law as far as the slightest nuances-I would say practically to anticipate it with something more. Like the children who not only go towards their father's house, walking alongside the one leading them, but who run forward festively, overcoming the weariness and obstacles of a rough path to get there more quickly, for their love spurs them on.

"The house of your Father is in Heaven; love is what spurs you to overcome every difficulty in flight, to quickly reach Heaven, where

the Father awaits you with his arms already open to embrace you. Therefore, my disciple should not only obey the law in the major aspects which I have imposed on all, but interpret my desire, even that which has not been expressed, that you do the maximum good you can, a desire which the lover understands, for love is light and knowledge.

"Now I will explain to you two points in the Gospel. One is from Matthew, and one, from Luke. In reality, they are a single parable, but it is expressed with a few differences. It should not cause astonishment that these differences are found in my evangelists. When they wrote those pages, they were still men-already chosen, but not yet glorified. They could thus commit oversights and errors, in form, but not in substance. Only in the glory of God is there no longer error. But to reach it they still had to struggle and suffer a lot.

"Only one of the evangelists is phonographically exact in reporting what I said. But he was the pure and loving one. Reflect on this. Purity and charity are so powerful that they allow someone to un derstand, remember, and transmit my word without erring in even a comma or a reflection. John was a soul upon whom Love wrote his words, and He could do so because Love alights upon and has contact with the pure in heart alone, and John was a virginal soul, as pure as that of a small child. I did not entrust my Mother to Peter, but to John, for the Virgin had to stay with the virgin. Remember this clearly: God does not communicate spiritual substances restoring to the soul that immaculate freshness which attracts my gaze and procures my word to someone lacking purity in heart, preserved since birth or obtained anew with the assiduous labor of penance and love.

"My evangelists state, then, that a personage-one calls him a king; another suggests that he is a rich gentleman-held a large banquet-probably a wedding-inviting many friends. But the latter offered excuses, according to Luke, and Matthew goes further: they did not care at all. Unfortunately, you do not offer even excuses to your God and often respond to his invitations with indifference.

"Then the host at the banquet, after having punished the uncouth, so as not to waste the already prepared food to no avail, sent his servants to gather together all the poor, the lame, the crippled, and the blind who were to be found in the area or who were arriving

from all over the country, torn between fear and need. The order was to open the hall to them and seat them at the table after having properly washed and dressed them. But the hall was still not full. Then that rich man ordered his servants to go out again and invite anyone, even by the use of a demure violence. Not only the poor roaming around the houses of the rich thus entered, but also those who did not consider doing so, convinced as they were that they were unknown to the host and had no need of anything.

"When the hall was full, the rich gentleman entered and saw someone-there is no mention of his being a poor man or a passerby, but this detail is of small account-who had taken off the wedding suit, and this makes one imagine that he was a rich and proud passer-by and not a poor man convinced of being needy. Then the indignant host, seeing his gift disparaged and seeing that respect for his dwelling had been trampled upon, had him thrown out, for nothing contaminated must enter the wedding hall.

"Now I will explain to you the twofold parable.

"The guests are those whom I call with a special vocation, a freely-given grace which I grant as an invitation to intimacy in my palace with Myself, as an election to my Court.

The poor, the blind, the maimed, and the deformed are those who have not received special calls and aids and who by their own means alone have been unable to conserve and reach spiritual wealth and health, but, rather, by natural imprudence have increased their unhappiness-that is, they are the poor sinners, the weak souls, poor and deformed, who do not dare to present themselves at the door, but roam about the vicinity of the palace, waiting for an act of mercy to refresh them. The passers-by in a rush, who do not care about what is happening in the Lord's dwelling, are those who live in the more or less revealed religions or in their own personal one, which has a name: money, business, and wealth. They believe they have no need to know Me.

"Now it often occurs that those called by Me neglect my appeal, lose interest in it, and prefer to deal with human matters instead of devoting themselves to supernatural ones. Then I have the poor, the blind, the lame, and the deformed brought in; I dress them in the wedding robe, have them take a seat at my table, declare them to be my guests, and treat them as friends. And I also call those who are outside my Church; I attract them insistently and courteously;

and I even force them with sweet violence.

"In my Kingdom there is a place for all, and my joy is to have many of you enter. But woe to those who, chosen by Me through a vocation, neglect Me, preferring to devote themselves to natural matters. And woe to those who, benignly received, though not deserving to be, and robed by my magnanimity in the grace which covers over and annuls their ugliness, take off the wedding garment, failing to show respect for Me and for my dwelling, where nothing unworthy must circulate. They will be expelled from the Kingdom because they have trampled upon God's gift.

"Among sinners and converts, I sometimes see souls that are so beautiful and so grateful that I chose them to be my spouses, in place of others, previously called, who have rejected Me.

"You, Maria, were a poor thing, a beggar, hungry, agitated, and unclothed. After having tried to satiate your hunger by yourself, to calm your anxiety, to cover your wretchedness, without success, you approached my Dwelling, having understood that only therein are peace and true refreshment to be found. And I received you, situating you in the place of another who, called by Me, rejected grace, and, on seeing you grateful and willing, I chose you as my bride. The bride does not remain in the banquet hall. She penetrates into the spouse's room and comes to know his secrets. But woe to you if good will and gratitude were to slumber. You must go on working to please Me more and more. To work for yourself, to thank Me for having called you. To work for the other, who rejected the mystical wedding, so that she will be converted and come back to Me. One day you will know who it is.

"Now nourish yourself at my table; clothe yourself in my garments, warmed at my fire; rest upon my heart; console Me for the defections of those called; love Me out of gratitude; love Me to make reparation; love Me to impetrate; love Me to increase your merits. I give the wedding garment to the one I love with a preferential love. But the

beloved must adorn it ever more with a life of angelic perfection. She should never say, 'Enough'. Your Spouse and King is such a Lord that the bride's garment must be covered with gems so as to be worthy to clothe the chosen one to sit in the palace of her Lord."

Jesus further states:

"This time I will show Myself to you under another aspect. The Eucharist is Flesh, but it is also Blood. Here I am under the aspect of Blood. See how it drips and flows in rivulets over my disfigured face, how it runs along my neck, my torso, my robe, doubly red because it is soaked with my Blood. See how it bathes my bound hands and runs down to my feet, to the ground. I am truly the One who crushes the grape that the Prophet speaks about, but my love has crushed Me. Only a few are able to value the infinite price and enjoy the most powerful merits of this Blood I have entirely shed, down to the last drop, for mankind.

"Now I ask those able to look at it and understand to imitate Veronica and dry the bloody Face of their God with their love. Now I ask those loving Me to medicate, with their love, the wounds men continuously inflict upon Me. Now I ask them, above all, not to let this Blood be lost, to gather it in with boundless attention, in its smallest droplets, and pour it upon those not caring about my Blood.

"In the month about to end, I have spoken to you a great deal about my Heart and about my Body in the Sacrament. Now, for the month of the Blood, I will have you pray to my Blood. Say the following, then:

"'Most Divine Blood that issue forth for us from the veins of God made man, come down like dew of redemption upon the polluted earth and upon the souls that sin renders similar to lepers. See: I receive You, Blood of my Jesus, and sprinkle You over the Church, the world, sinners, and Purgatory. Help, comfort, cleanse, set aflame, penetrate, and fecundate, O most divine Juice of Life. Nor may indifference and sin set an obstacle in the way of your flow. But, rather, for the sake of the few who love You and the numberless ones who die without You, hasten and spread over all this most divine rain so that people will come to You trustingly in life, through You be forgiven in death, and with You enter into the glory of your Kingdom. So be it'.

"That's enough for now. I offer my open veins to your spiritual thirst. Drink from this fount. You will experience Paradise and the savor of your God, and that savor will never fade for you if you are always able to come to Me with your lips and your soul cleansed by love."

My Jesus had begun to speak at 4 o'clock in the morning, amidst the pauses in my drowsiness. The word descended like a drop of light into my awakenings and sank into the returns of sleep, for I am so exhausted and weary'85 It was as if Jesus were bending over my bed and saying a word to me from time to time. However, when the time came for me to sit up and move about, shaking off sleep, those words, which had been repeated several times, like the refrain of a spiritual lullaby, shone brightly in my mind. They are the first two sentences of the first passage on the 28th. "Be perfect'85 Live as angels." The

other sentences were articulated following upon them. Not very much remained to be said when you 690 came with Holy Communion. And everything was ended immediately afterwards.

The other passage, as you will readily understand, is an internal view (can it be so stated?) of my Jesus, wounded and dripping blood. It is not the handsome Jesus, dressed in white, orderly, and majestic on other occasions, and it is not the resplendent Baby the last time, smiling from Mary's breast.

It is a sad, extremely sad Jesus, whose tears are mixed with blood, bruised, unkempt, dirty, with his robe torn, his hands bound, and the crown tightly thrust into his head. I distinctly see the crown of large thorns, not long, but very dense, which penetrate and scratch his flesh. Every hair has its drop of blood, and blood descends in rivulets from his forehead over his eyes, along his nose, and down onto his beard and neck and robe, dripping onto his hands; and his hands are so pale that it seems redder. It soaks the earth after having soaked his feet. But what is so very sad to see is his look'85 It is asking for mercy and love and, beneath its resigned gentleness, betrays an infinite sorrow.

Here, too, 700 if I could, I would like to be able to draw it for you and me. For, if I consider carefully, no painting of Jesus and Mary that I am familiar with resembles what I see, in either the features or the expression. The latter, above all, is missing in literary works. But for me to become a painter'85 Nothing is impossible for God, it is true, but that is quite a lot'85! And I believe that the good Lord will not do so, so I won't congratulate myself on it either'85

69 Father Migliorini.

70 As in the text of June 23.

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keepns2sb240sa60lang1033bf1 June 29

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I will speak to you today as well, referring to the Gospel. I will explain a sentence for you. One alone, but it has vast meanings. You consider it from only one standpoint. Your human limitation does not allow anything more. But my Gospel is a spiritual work; its meaning thus does not remain circumscribed to the material point I am speaking about, but spreads out like a sound in concentric, and ever vaster, circles embracing numerous meanings.

"I said to the rich young man, 'Go, sell what you have, and come and follow Me'.

"You have thought that I was giving the evangelical counsel of poverty. I was, but not poverty as you understand it-not that only. Money, lands, buildings, and jewels are things

you love, and it requires sacrifice for you to give up possessing them or causes pain for you to lose them. But for the sake of a vocation to love you are even able to strip yourselves of them. How many women have sold everything to keep a husband or lover-which is worse-and continue a vocation to human love? Others, for the sake of an idea, throw away their lives. Soldiers, scientists, politicians, and heralds of new, more or less just, social doctrines immolate themselves every day to their ideal, selling their lives, giving their lives for the beauty-or what they deem to be the beauty-of an idea. They become poor as regards the wealth of life for the sake of their idea. Among my followers as well, many have been able and are able to give up the wealth of life, offering it to Me out of love for Me and their neighbor. A renunciation much greater than giving up material wealth.

"But in my sentence there is still another meaning, as there is a wealth greater than gold and life and infinitely dearer. Intellectual wealth. One's own thought! How people hold on to it! There are writers, it is true, who dispense it to the throngs. But they do so for money, and, moreover, they never state their real thought. They say what is useful for their thesis, but they keep certain intimate illuminations locked in the coffer of their minds. For they are often painful thoughts over intimate afflictions or reproaches of their conscience, awakened by the voice of God.

"Well then, I tell you in truth that, since this is a greater and

purer wealth-for it is intellectual wealth and thus incorporeal-giving it up has a different value in my eyes. What is set aflame in you comes from the center of Heaven, where I, the Triune God, am. It is not just, then, for you to say, 'This thought is mine'. I am the Father and the God of all. The wealth of a son, which I give to a son, must be the enjoyment of all and not exclusive to one. For that one who has, so to speak, deserved to be the repository, the recipient, there remains the joy of being such. But the gift should circulate among all. For I speak to one for the sake of all. When someone finds a treasure, if he is honest, he hastens to give it to the person responsible and does not keep it for himself in blameworthy fashion. The one who finds the Treasure, my Voice, must hand it over to his brothers and sisters. It is everyone's treasure.

"I do not love the greedy. Not even those greedy in mercy. There are many who pray for themselves, use indulgences for themselves, and feed on Me for themselves. Never a thought for others. It is their souls which are of interest to them. I do not like them. They will not be condemned because they remain in my grace. But they will have only that minimum of grace which will save them from Hell. The rest, which is to give them Paradise, will have to be earned by them through centuries of Purgatory. The greedy, materially and spiritually, are gluttonous, voracious, and selfish. They stuff themselves. But it does them no good. Rather, this produces spiritual maladies in them. They become impotent for that spiritual agility which makes you capable of perceiving divine inspirations, regulating yourselves by them, and reaching Heaven with security.

"Do you see how many meanings a Gospel word of mine can have? And it has others still. Now, little one who are jealous of my secrets, control yourself. Don't turn the wealth I give you into unjust wealth.

"Regarding what I said to yesterday, 710 don't think the person for whom you must make reparation is a consecrated soul whose vocation is wavering. No. She is a weak creature whom I had chosen, but who listened to the voices of creatures more than mine and because of base human considerations lost her throne in the house of the Spouse. Now she is suffering for it. But she lacks the strength to make reparation. I would still open my arms to her. Pray that she

71 June 28.

0 will be able to come to the door of the mystical wedding hall and enter into it with a new soul. Even a tear offered for this purpose has its weight and its value.

"Help your Jesus, Maria, and He will help you more and more."

keepns2sb240sa60lang1033bf1 June 30

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Do you know what my bound Hands signify? Do you know who binds them? Do you know why there is so much pain in my gaze, so much weariness on my Face? Do you know what I ask for from those able to look at me?

"My Hands are bound by Satan by means of sinners. You have not misunderstood. I repeat: they are bound by Satan by means of sinners.

"You will ask, 'But, O Lord, how can that be if You are God?' I am the God of Mercy and Forgiveness; I am the God of power, the Father of graces. But sin paralyzes my Power for graces, my Mercy, my Forgiveness. For, if I am Mercy, Grace, and Forgiveness, I am also Justice. I thus give to each what that person deserves. And if you consider, in justice, you must say that I always give more graces than you deserve.

"If upon an earthly authority, even a simple municipal courier, you inflicted the offenses inflicted upon Me, you would be punished with imprisonment. Furthermore, if it were a higher authority, you would even be punished with the loss of your lives. And the authorities are poor men like yourselves who remain authorities as long as I allow them to, for your merit, as a test for them, and almost always for their punishment. Your merit: to obey and be patient. A test for them: not to abuse power, not to grow proud on this account, believing themselves to be demigods, or gods, because they see people ready to come at a nod and cry out, "Hosanna!" One alone is god: God. For their punishment: for it is even harder for an authority to remain honest, in the thousand forms of honesty, than for a rich man to be saved. Therefore, their human glory is the only glory they have. Very few authorities reach that glory which is eternal.

"The continuous, increasingly wicked offenses which men commit, at the instigation of my Enemy and yours, bind my Mercy, my

Grace, and my Forgiveness. This is what my bound Hands are, and these are the ones binding them with the rope of Evil: Satan and his children. And my hands would instead like to be free to forgive, heal, console, and bless.

"O you that love me, untie my Hands with your love! Make reparation, make reparation, O my beloved ones, dearest friends and children, for the outrage committed against the Hands of your God, Father, and Redeemer. Love is a flame consuming chains and burning withes, restoring freedom to my bound Hands. You that love me, have mercy on my pain and have mercy on your leprous brothers and sisters, who alone can heal my Hands.

"My gaze is full of pain over all the outrages which are committed against Me in the Sacrament and in my Law. A Law trampled upon, a Sacrament profaned. Have you read? Have you heard? Have you observed? The altar of the Sacrament is always stricken. Don't you see the sign of Satan in this? And consider this, for your joy. Where, amidst the ruins, the Ciborium containing Me can be found intact and gathered in with fitting honors, it is because a heart, or many hearts, far from the place stricken, but adoring Me in the Eucharist, have diverted the blow aimed by Satan. Those Hosts you save, humble and loving souls who pray for my Sacrament, infuse into you the same fruits as a Communion of love.

"Weariness is on my Face because I increasingly observe the extent to which I have died in vain for so much of mankind, because I increasingly observe that nothing-no words, no miracles, no punishments, no graces-is of use to make people consider that I am God and that only in God is there Goodness and Peace. When someone is weary and afflicted, those who love him give him affection to console him, repose to comfort him. I ask you and those who love me for this.

"I am excluded from churches and hearts. When he was a pilgrim on the earth, the Son of Man did not have a stone of his own to rest his head on. But now that the hearts of men are made of stone, do I perhaps have a place to rest my head? No. Just some rare, extremely rare faithful heart. The others are hostile to their Friend and Redeemer.

"So open your hearts to me, you that love me. Give shelter to Your God, who weeps with pain over blameworthy humanity; refresh Him who gives Himself in eternal sacrifice and is not understood.

I, Jesus, will come with all my graces and make the faithful heart a little Paradise."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further states:

sb120qj144720144021602880360043205040576064807200792086 40 "Among the 'riches' to be given away in order to follow Me which I have listed for you, 720 there is still one more. The one most closely linked to the spirit, which, on being torn away, causes more pain than the flesh when being torn off. It is the affections, this wealth which

is so vital. And yet out of love for Me one must be able to give away those, too.

"I do not condemn affections. Rather, I have blessed and sanctified them with the Law and the Sacraments. But you are on earth to conquer Heaven. That is the true dwelling. What I have created for you here below should be seen through the lens of heaven. What I have given you should be accepted with gratitude, but given back promptly at my request.

"I do not destroy your wealth in affection. I remove it from the earth to transplant it into Heaven. There, experiences of holy family life, pure friendships, and all those forms of honest, blessed affection which I, the Son of God made man, have wanted for Myself as well-and I know how dear they are-will be reconstructed in eternity. But if they are dear, very dear, they are not dearer than God and eternal life.

"But those who, in the face of an affection which is severed, are unable to pronounce the most beautiful word of sons and daughters in God, but rebel do not demonstrate true faith in the affectionate Father who is in heaven. And they do not reflect that if I give that pain, it is certainly to spare greater pains and obtain greater merit!

"You, even you, have been unable to say, 'May it be done as You will!' Years had to pass before you said to Me, 'Thank You, Father, for that pain'. But do you believe your Jesus would have given it to you if it had not been a good to give it to you? Now you reflect and understand. But how long you have taken to do so! I called you. I tried to make you understand the reason. But you did not hear your God. It was the hour of darkness for the mind and the soul.

"Don't ask me, 'Why did You permit it?' If I permitted it, it was not without a motive. I am speaking to you about it tonight, when

72 In the dictation of June 29.

0 you are suffering most. I am with you precisely because you are suffering. I am keeping you company. But remember that I had no one in the hour of temptation. I had to overcome it by Myself. You, on the other hand, have always had Me near, even when you did not see Me because the Spirit of Evil disturbed you to the point of keep ing You from seeing and hearing your Jesus.

"Now, if I told you that a son's acceptance of a father's death shortens Purgatory for the father, that a son's forgiveness of the more or less real failings of a father is relief for that soul, you would believe it. But then you did not resign yourself and wasted the good you were doing.

"To renounce the wealth of an affection, in order to follow my Will without human remorse, is the perfection of renunciation given as counsel to the young man in the Gospel.

"Remember this for the rest of your life. A father of the kind I am never gives anything

harmful to his children. Even if the appearance is that of a stone for someone requesting a kiss, that stone is pure, eternal gold. It is up to the soul to recognize it and keep it such, while pronouncing the word which drew Me down from the Heavens into Mary's womb and placed Me on the Cross to redeem the world: Fiat."

keepns2sb240sa60lang1033bf1 July 1

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"It should not cause astonishment that a soul experiences temptations. Indeed, the more the creature has advanced on my Way, the more violent temptation is.

"Satan is envious and cunning. He therefore unfolds his intelligence where more effort is needed to snatch a soul away from Heaven. There is no need to tempt a man of the world who lives for the flesh. Satan knows that he is already working on his own to kill his soul and lets him act. But a soul that wants to be God's attracts all of his spite.

"But souls must not tremble. They must not lose heart. To be tempted is not an evil. It is an evil to yield to temptation.

"There are big temptations. In the face of them upright souls place themselves at once in a state of defense. But there are little

temptations which can make you fall without your realizing. They are the Enemy's refined weapons. He uses them when he sees the soul is wary and alert regarding the big ones. He then overlooks the major instruments and resorts to these, so subtle that they enter you from anywhere.

"Why do I allow this? Where would the merit be if there were no struggle? Could you call yourselves mine if you did not drink from my chalice?

"What do you think? That my chalice was only that of pain? No, creatures who love Me. Christ-He tells you so to give you courage-experienced temptation before you.

"Do you think it was only the one in the desert? No. Then Satan was defeated by major means opposed to his major attempts. But in truth I tell you that I, the Christ, was tempted on other occasions. The Gospel does not say so. But, as my Beloved Disciple states, 'If all the miracles worked by Jesus were to be narrated, the earth would not suffice to hold the books'.

"Reflect, dear disciples. How often must Satan have tempted the Son of Man to persuade Him to desist from his evangelization? What do you know of the exhaustion of the flesh wearied in continual wandering about, and of the exhaustion of the soul, which saw and felt itself to be surrounded by enemies and by souls that fol'lowed Him out of curiosity or the hope of human gain? How often, in times of solitude, the Tempter encircled Me with prostration! And in the night of Gethsemane, can't you imagine the refinement with

which he tried to win the last battle between the Savior of the human race and hell?

"It is not granted to the human mind to know and penetrate into the secret of that struggle between the divine and the demoniac. Only I, who have lived through it, am familiar with it, and I thus tell you that I am wherever anyone suffering for the sake of Good is. I am wherever a follower of Mine is. I am wherever a little Christ is. I am wherever sacrifice is consummated.

"And I tell you, souls that expiate for everyone, I tell you: Fear not. I am with you until the end. I, the Christ, have overcome the world, death, and the devil at the price of my Blood. But I give you, victim souls, my Blood against the venom of Lucifer."

Jesus Says:

"To know the mystery of God's nature is not granted to your very limited intellectual capacities, to your embryonic spirituality. But the mystery becomes more knowable for the spiritual, amidst the mass of the so-called spiritual. The mystery is revealed with greater clarity to the lovers of the Son, to those who are truly marked by my Blood, because my Blood is Knowledge, and my Predilection is a School.

"Today 730 is a great feast in Heaven because all Heaven is today singing the Sanctus to the Lamb whose Blood was shed for the Redemption of man. You are one of the few, too few, creatures who venerate my Blood as it should be venerated; since it was shed that blood has been speaking with words of eternal life and supersensible knowledge. If my Blood were more loved and venerated, more invoked and believed in, much of the evil which leads you into the abyss would be dispelled.

"This Blood spoke when it was not yet represented by the Mosaic lamb, behind the veil of the prophetic words under the sign of the preserving Tau; it spoke, after it was shed, through the mouths of the Apostles; it cries out its power in the Apocalypse; it invites from the mouths of the mystics with its calling. But it is not loved. It is not remembered. It is not invoked. It is not venerated. My Church has so many feasts. But a most solemn feast for my Blood is lacking. And salvation is in my Blood!

"Today, the feast of my Blood, I shall clarify a mystery for you. Say, 'Glory be to the Father and to the Son and to the Holy Spirit', for it is about Us that I want to speak. Figures have been necessary for your human dullness to conceive the Father and the Spirit, incorporeal beings of infinite beauty, whom you, however, do not conceive with your human senses. To the point that you do not readily turn to Them, with all the fullness of thought, to invoke Them as you invoke Me, whom you conceive of as the God-Man. You thus do not understand even distantly the incomparable mystery of our Trinity.

"To conceive of God comparisons to created beings must not be made. God is not to be compared. He is. In being there is everything. But being has no body, and the eternal Being has no body.

"Look: God is light. This is the only thing that can still represent

73 July 1, Feast of the Most Precious Blood.

0 God without being antithetical to his spiritual Essence. The light exists, and yet it is incorporeal. You see it, but you cannot touch it. It exists.

"Our Trinity is light. An unbounded light. The Source of Itself, living by Itself, and acting in Itself. The universe's greatness does not equal its Infinity. Its essence fills the Heavens, glides over Creation, and holds sway over the infernal caverns. It does not penetrate you-that would be the end of Hell-but it overwhelms them with its glowing, which is beatific in Heaven, comforting on earth, and terrifying in Hell. Everything is threefold in Us. Forms, effects, and powers.

"God is light. A vast, majestic, and peaceful light is given by the Father. An infinite circle which has embraced all Creation since the moment when 'Let there be light' was said until forever and ever, for God, who existed eternally, has been embracing the Creation since it existed and will continue to embrace all that-in the final form, the eternal one, after the Judgment-will remain of Creation. He will embrace those who are eternal with Him in Heaven.

"Within the eternal circle of the Father there is a second circle, begotten by the Father, working differently and yet not working in contrary fashion, for the Essence is one. It is the Son. His light, more vibrant, not only gives life to bodies, but gives Life to souls that had lost it by means of his Sacrifice. It is a flood of powerful, gentle rays which nourish your humanity and instruct your mind.

"Within the second circle, produced by the two workings of the first circles, there is a third circle with even more vibrant, inflamed light. It is the Holy Spirit. He is the Love produced by the relations of the Father with the Son, the intermediary between the Two, and a consequence of the Two, the wonder of wonders.

"Thought created the Word, and Thought and the Word love one another. Love is the Paraclete. He acts upon your spirit, your soul, and your flesh. For He consecrates the whole temple of your person, created by the Father and redeemed by the Son, created in the image and likeness of the Triune God. The Holy Spirit is the chrism upon the creation of your person, made by the Father; He is grace to benefit from the Sacrifice of the Son; He is Knowledge and Light to understand the Word of God. A more concentrated Light, not because it is limited in comparison to the others, but because it is the spirit of the spirit of God, and because, in its condensation, it is most powerful,

as it is most powerful in its effects.

"That is why I said, 'When the Paraclete comes, He will instruct you'. Not even I, who am the Father's Thought that has become the Word, can make you understand what the Holy Spirit can make you understand with a single flash.

"If every knee must bend before the Son, before the Paraclete every spirit must bend, for the Spirit gives life to the spirit. It is Love that created the Universe, taught the first Servants of God, spurred the Father to give the Commandments, enlightened the Prophets, conceived the Redeemer with Mary, placed Me on the Cross, sustained the Martyrs, governed the Church, and works wonders of grace.

"A white fire, unbearable for human sight and nature, He concentrates in Himself the Father and the Son and is the incomprehensible Gem, who cannot be gazed upon, of our eternal Beauty. Fixed in the abyss of Heaven, He draws to Himself all the spirits of my triumphant Church and breathes into Himself those who are able to live by the spirit in the militant Church.

"Our Trinity, our threefold and single nature is set in a single splendor in that point from which all that is is generated in an eternal being.

"Say, 'Glory be to the Father and to the Son and to the Holy Spirit'."

He further states:

"On saying 'ten just men', 740 I did not intend to suggest that the place where there are ten just men will be saved. But it may be understood without error that if ten just and generous souls gather together in prayer, with a holy purpose, to request mercy for a place, I will not reject their prayer. Didn't I say that I will hear the prayers offered by several persons in my Name? My words and my promises are unfailing.

"But will the persons now gathering together to pray for this Purpose be constant in faith, sacrifice, spiritual purity, and purity of intention? If there are some and they are as they should be-true priests (those who pray for their brothers and sisters and immolate themselves are priests)-I will bless them and grant what is asked for in my Name."

74 See June 11.

0 I am writing this morning as I wait for you, 750 since I was too exhausted yesterday to make additions.

The Reality I have seen cannot be described. Words are lacking. While Jesus was speaking, I was seeing-but I cannot express it in such a way that another can see what my mind saw. I could sketch out the figure of this, although I am a bumbler when it comes to drawing. It would suffice to draw three concentric circles with a point in the middle. But it would convey nothing. The Light would be lacking, as would the insight into the relations among the three circles and the point which centralizes them. It would thus become a lifeless sign, whereas it is so alive, active, and beatific.

Of course, even if I should live a thousand years, I will never forget the beauty of this intellectual vision. It will be aid, comfort, strength, defense everything-for me in all circumstances. And it is an ultrapowerful magnet drawing me to itself and giving me an indescribable longing to reach it. I seem to be living in the sun. But, what am I saying-the

sun? The sun is a burnt-out, cold star compared to the Divine Fire set in the depths of the Empyrean, so distant and so near'85

Yes. I have the impression of its boundless distance, through which it traverses the whole Universe, which is bathed in and I by its Light, and at the same time I feel that every being-my own, especially, by the goodness of God, who has allowed me to receive this incomparable joy-is close to this Point of Life that is God and under its ray, which keeps it gathered in, protected, and vital, like a glass bell over a most delicate plant. (And with this trivial comparison I ruin everything, but I can find nothing better.)

In short, I feel myself to be under the Eye of God. And it is a feeling of joy, warmth, strength, infinite peace-indescribable, producing happiness. To live this way, under the incomprehensible Gem (as my Master rightly said!) of divine Beauty, a Gem that brings together in a single unbearable Splendor the Three Divine Persons and renders Them a Unity of Divine Light, is a great blessedness by which all I have suffered and what I am to suffer is canceled out'85

Now I truly understand what it means to say "Paradise." It means to live in the continuous vision of that Triune Sun.

75 Father Migliorini

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keepns2sb240sa60lang1033bf1 July 2

keepns3li142sb240sa60ul 10:15 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus Says:

"Write at once, while I am still in you with my Body, Blood, Soul, and Divinity. You thus have the fullness of Wisdom in you.

"Mary lived Eucharistically almost all her life.

"The Mother is not different from the Son-in either human nature or the superhuman mission of Redemption.

"The Son, to touch the apex of pain, had to experience separation from the Father: in Gethsemane, on the Cross. It was pain carried to infinite heights and harshness. The Mother, to touch the apex of pain, had to experience separation from the Son: in the three days of my burial.

"Then Mary was alone. She was left with only Faith, Hope, and Charity. But I was absent. It was the sword not driven in, but piercing and ransacking her Heart. She did not die from it by God's will alone. For to remain deprived of union with her Son and God

was such an agony for the Woman Full of Grace that without a special grace She would have died of it.

"There are many secret pages that you do not know concerning the life of the Most Pure Co-Redeemer. I previously told you, 760 'The secrets of Mary are too pure and divine for a human mind to know them'. I shall point out just one of them for you, just enough to increase veneration in you for the Holiest One in Heaven, after God.

"That most painful hour, in the sea of sorrows which was the life of my Mother, consecrated for supreme sorrow and supreme joy by her conception, was needed to complete what was lacking to my Passion.

"Mary is the Co-Redeemer. Since everything in Her is, then, inferior to God alone, her pain also had to be such that the pain of no other human creature would ever equal it.

"Now go ahead and pray. I had actually brought you to grasp it, 770 but your imperfection had confused everything. I am repeating it for the clarity of Father 780 and your own."

76 In the dictation of June 19.

77 In the dictation of June 19.

78 Father Migliorini.

0 And we're well taken care of'85! I see Jesus the Master, dressed in white, alongside my bed, where you remain when you hear confession. 790

keepns3li142sb240sa60lang1033ulbf1 The Same Day, at 2 p.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f
0 Jesus says:

"In my Gospel there is no passage which does not refer to the supernatural. Today I will have you observe the reality of the woman who was doubled over for eighteen years.

"The pseudosupermen of today deny that the devil may be the author of physical infirmities. The supermen deny many things. Too many. They do not realize that the 'possessed', now, are them. They deny that there are infirmities caused by extranatural causes. They are, however, unable, with natural forces, to comprehend and treat certain infirmities. They cannot, precisely because certain infirmities have their roots outside the flesh and oppress it, but do not arise from it. They arise in the zones where the realms of the spirit are in tumult.

"There are two realms of the spirit: one, heavenly, comes from God; the other, malevolent, comes from Satan.

"God sometimes gives infirmities to his predestined ones which are a passport to his divine Kingdom. Satan, even more frequently, gives infirmities which are a revenge against the servant of God or a heavy tax on the poor people who have yielded to his seduction. Poor with a horrendous poverty because it is the loss of true wealth: that of grace, which makes you the children and heirs of God.

"Human remedies are useless in such cases. Only the finger of God annuls the decree of indigence and signs the decree of liberation. The one who is liberated heals from 'possession' if that person is possessed. The one who is liberated enters Heaven if the infirmity is from God.

"But in addition to the infirmities of the flesh there are infirmities of the spirit. They are the work of the Evil One. They make you become bent; they bring you to dispute; they dull your senses and speech; they lead you into moral aberrations worse than the diseases of the flesh because they make the soul bent and dull it.

79 This insertion is written in pencil.

0 "I can heal them, I alone. The soul liberated from the influence which kept it stooped over straightens up and glorifies the Lord, like the woman in the Gospel.

"You experience it. Your flesh dies, and you feel it. But how free and strong you feel because your Master has healed you! A virile and peaceful mastery has invaded your spirit. You have the feeling of chains that have fallen, broken, at your feet.

"Now I say to you, 'Follow Me. Follow Me with your new spirit and sin no more so that Satan cannot cast his snare over you. If you follow Me closely, he cannot harm you, for those who follow Me do not sin and, in not sinning, do not subject themselves to the one who wants to make you my enemies."

keepns2sb240sa60lang1033bf1 July 3

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I told you yesterday that there are types of infirmities which are out of the ordinary-that is, willed by spiritual forces. Both God and Satan-one acting from the abyss of Heaven, the other acting from the abyss of Hell-strike certain creatures for different reasons and for different purposes.

"But, given the differing and opposed sources, one infirmity-that which comes from God-brings with it light and love for creatures that are martyrs of their God, drawing them from the sources of an immeasurable Light and an immeasurable Love. The other, proceeding from the stagnant abyss where Satan reigns, envelops people in darkness and torment.

"I said 'creatures that are martyrs' of their God. Indeed. The soul that has abandoned

itself to its God completely becomes his martyr. God Himself here acts as the sacrificer; nor is the martyrdom of the creature abandoned to Love less bloody-even if blood is not materially shed-than that of the one who is immolated by an executioner. For not only flesh and blood, but intellect, soul, and spirit are tortured in a felicitous martyrdom whose end, after spiritual crucifixion-which stigmatizes every capacity of being, in the flesh, blood, intellect, soul, and spirit, impressing my glorious seal-is the inflamed embrace with the Fire Himself, with burning Charity, sinking into the blazing Unity which is our Trinity, complete knowledge

of what God is, and possessing, and being possessed eternally by, God.

"Yes. There are two forms of spiritual infirmity, and there are two forms of spiritual possession. If someone who is grasped, tortured, crushed, and mastered by Satan is called 'possessed', why, with even greater reason, can't the one who is embraced, elevated, shaped, and mastered by God be called 'possessed'?

"A beatific, sublime, joyful possession! The soul has only to abandon itself, in love, to the Love surrounding, embracing, penetrating, and transporting it, giving it new senses and knowledge unknown to mortals. It is to plunge into the abyss of God-an abyss of Light, Knowledge, Charity, and all virtue. It is to plunge into the abyss of Peace.

"The soul emerges from it, in those rare instants in which it emerges-increasingly rare, the more the soul is lost in God-perfumed by the Essence of its God, and no stench of Earth or Hell can act upon its spirit, imbued with the divine aroma.

"The soul 'possessed' by God takes on his likeness to such an extent that even the external and material form of its being undergoes modifications. God shines from its gaze, from its words, from its smile, and from the new majesty of its expression, so that anyone coming into contact with it says, 'There's something not of this earth here'.

"The soul 'Possessed' by God is a precious sealed vessel from which it exhales the aroma filling it. Sealed because love consecrates it and possession makes it the property of One alone, and only the Alone opens and closes that seal affixed upon the spirit which has given itself to Him. It exhales because God's aroma is so powerful that it not only fills the inside of the vessel, but the matter imbibes it, so that the spiritual scent spreads out from it and passes among the crowds, purifying them of the odor of flesh and blood.

"If creatures knew what 'the possession' of God is, they would all want to be 'possessed'. But to know it one must complete the first step, the first act of generosity, of renunciation, and then persevere in that act. The rest follows, for, as an electric wave emitted by pole A is attracted by the stronger pole Z, so the soul which has placed itself in the same way in the orbit of God is attracted by Him, from whatever point in the orbit it finds itself in.

"For I am the Alfa and the Omega, and I embrace all that is.

Only an opposing human will, which places one under the seal of the Beast, turns away

my action, since I have made you free and do not do violence to your will. If, then, your will is flesh and blood that is, Satan-my Will cannot act, for my Will is Spirit and acts on your spirit, and the spirit dies where matter reigns.

"One must be reborn in the spirit to be able to enter into God's orbit and overcome the flesh and its master, Mammon. Then 'possession' takes place. A foretaste of Paradise on earth, the soul's happy ascent to Heaven in death, the fullness of Paradise in my Kingdom, where those who are 'mine' will be with Me forever, light in Light, peace in Peace, joy in Joy, glory in Glory."

keepns2sb240sa60lang1033bf1 July 4

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The Eucharist is my Blood and my Body. But have you ever considered that this Blood and this Body have been formed with the blood and the milk of Mary?

"She, the Most Pure One who received Heaven into her womb, clothing in her flesh of immaculate whiteness the Word of the Father after the divine marriage with the Holy Spirit, did not limit herself to giving birth to the Savior. She nourished Him with her milk. In such a way that you, men that feed on Me, suck the milk of Mary which became blood in Me.

"The virginal milk. How, then, can you so often remain slaves to the flesh if this immaculate milk descends into you, along with my Blood? It is as if a fountain of heavenly purity poured its waves into you. And are you not left cleansed by it? How can you fail to be when the milk of the Virgin and the Blood of the Redeemer are circulating in you? When you approach my Table it is as if you were bringing your mouths up to the Mother's most chaste breast.

"Consider this, children who do not love Us very much. I am happy over your sucking from that breast from which I have drawn nourishment. But I would like life to increase in you, as in babies fed at a breast; I would like you to grow and be fortified. A wetnurse's milk transfuses moral tendencies in addition to material life. How can you, nourished at that most pure breast, not take on a spiritual likeness to Mary? She clasps you to her breast-as malnourished,

sick, and unwashed as you are. And She cleanses you, nourishes you, and takes you to her First-Born Son, for She wants you to love Him.

"If it were not for the care of Mary, for the prayers of Mary, the human race would no longer exist. I would have annulled it, for your way of life has truly touched the depths of Evil and Justice is wounded and Patience has passed all limits and Punishment is at the ready. But Mary is there, sheltering you under her mantle, and if, with a mere gaze, I can bring Paradise to its knees and make the stars tremble, I can do nothing against my Mother.

"I am her God, but I am always her Baby. I rested on that Heart in the first sleep of infancy and in the last one of death, and I know all the secrets of that Heart. I know, then, that to punish you would mean giving the Mother of the human race, the true Mother, a stabbing pain, for She always hopes She can lead you to her Son.

"I am her God, but She is my Mother. And I, perfect in everything, am your Master in this, too-in love for the Mother. To those in the world who still believe I say, 'The salvation of the world is in Mary'.

"If you knew how God is withdrawing into the depths, in the face of the ever-mounting tide of crimes that you commit-you that are deicides, you that are fratricides, you that break the law, you that are fornicators, you that are adulterers, you that are thieves, you that are a den of vice-you would tremble. But you have turned into fools.

"Previously it was I that was the bridge between the world and Heaven. But truly, in the face of your obstinacy in Evil, the Christ is withdrawing, as He once withdrew from Jerusalem, for 'the hour has not yet come', and the Christ, awaiting the hour, is leaving you to your Evil so that you may do it.

"Now, Mary is the only bridge left. But if you disdain Her, too, you shall be crushed. I do not allow the Woman upon whom the Holy Spirit descended to conceive Me, the Son of God and the Savior of the world, to be disparaged."

keepns3li142sb240sa60lang1033ulbf1 The Evening

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Feeling as I do now, I have been tempted to soften my usual mortifications a bit, which I have been rigorously resuming for some months, for I felt Jesus desired them.

But my Jesus replies to me:

"No, Persevere. The world is covered with a sea of sins, and oceans of penance are needed to wash them away. If there were many of you to expiate, I could say, 'Moderate'. But there are too few of you, and the need is so great. There would be little reparation from what you are able to do. There is an enormous disproportion between sin and expiation. But I don't look at what you are able to do; I observe and judge that you are doing all you can. All. I want this all to make infinite reparation. The all of my imitators-lovers and victims-to make infinite amends for sinners.

"Persevere. You will not die for this reason. But, rather, Peace and Light will enter you increasingly. Remember, moreover, that when, out of human prudence, you moderated penance, temptation insinuated itself and doubled you over. I permitted it then. Now I don't. And you can understand the reasons.

"Help Me to defeat Satan in hearts. Certain demons are defeated by prayer and suffering-remember this. Have mercy. I ask you to have mercy on sinners and on Me. They are

your brothers and sinners and are unable to love Me. Your penance must light a fire in extinguished hearts. I am your Brother, and I am flagellated by sinners. If you saw Me flagellated humanly-you, that can't bear to see an animal lashed-wouldn't you leap forward to defend your Jesus?

"Remember: every sin, every act of blasphemy, every curse aimed at God, every loss of faith, and every betrayal is a whiplash for Me. Doubly painful because now I am no longer the unknown Jesus of twenty centuries ago, but I am the well-known Jesus. The world knows what it is doing now and strikes Me just the same.

"Remember: you no longer belong to yourself You are the victim. So, for the sake of love and to be faithful to your ministry, do not moderate. Every act of penance is one wound less for your God. You receive it for Me. Every act of penance is a light which is lit in a heart. I will take penance away from you when I judge the suffering to be sufficient and place the palm in your hand. I alone. I am your Lord.

"Consider how often I was tired of suffering, and yet I suffered, for your sake'85 Because I loved you'85

Jesus further states:

"Certain moments of weariness and fear must not cause an impression. They are connected with human nature, around which the Enemy always roams.

"Satan is an insatiable devourer, and the vaster his prey is, the more his hunger increases. Like his hunger, his acrimony towards Christ and Christians grows. True Christians. He thus leaves nothing untried. And when he cannot attack frontally, like a raging lion, he comes crawling in. He is always the Serpent trying to wind around without being noticed, ready to crunch when he has done so. Unable to do anything else, he thus attempts by way of weariness and fear.

"It's the weapon he tried with Me, too. He did not succeed, but do you know how often he used it? The most subtle and acute snare was in Gethsemane. He oppressed Me by showing Me what I had to suffer and how few would benefit from it.

"I endured that martyrdom of the spirit thinking of the 'victims' in future centuries who would experience it, through the work of Satan. I suffered thinking of you. But do not fear. My martyrdom then rescued your weaknesses, and if you do not yield to the Enemy, your weakness, caused by fear, by fear alone, has no consequences. Satan can give you a shudder of fear. But nothing more, for I am alongside my friends and imitators. Absolute possession is when the soul places itself under Satan's yoke by sin. Otherwise it is just revenge, and ruffles the surface without unsettling the depth, where I reign.

"It is a more or less atrocious suffering. Yours today was just a slight hiss and nothing more. You are in Me too much for the devil to be able to do anything else. Some time ago, he tormented you intensely for years, and he did not always find you so strong as to

make him tremble. But the past doesn't count. I tell you, 'Persevere; the past is dead. Even that trial was useful. It is now overcome. Remain, now, in God's furrow, where He has placed you, and do not fear.

"I tell you, 'Do not fear'. And I say to you, 'Overcome the weariness of the flesh, the fears of the flesh beset by the dangers of Satan, with the boldness of the spirit. If you suffered alone, as a mortal creature, you could not resist. But I am with you. But you are suffering for my sake. Believe this with faith, and all boldness will be easy for you, for the spirit is stronger than matter and is most strong when it is joined to its God by a knot of charity."

I will explain so that you 800 will not think there was anything serious. No. Nothing serious. It was just that, in the face of the great suffering, which wrested involuntary cries from me, I had gotten the idea-prompted, of course, by the Enemy, as Jesus says-of moderating my mortifications a bit. In reality, just a few things, but I cannot do more. But I got an immediate reply, as you see. As long as I can, then, I will go forward. Besides, if I consider the value which I have attached to those trifles and which is already ratified by the good Lord in many things-and I hope it will be for other things, too-I am led to conclude that it is really worth holding out as long as I can-that is, to the limit.

And, what is more'85 If my flesh is weary of suffering and asks for mercy, my soul is so peaceful and joyful'85! I cannot emerge from the supernatural happiness left in me after having received the intellectual vision of the Most Holy Trinity. 810 I am under that sunlike a flower. And I look at my Sun, shining at the center of the three sublime circles, the Sun of God's Unity, whose light of infinite peace and infinite Beauty infuses new senses into me. To deserve this, what is it to suffer? It is perfect joy.

keepns2sb240sa60lang1033bf1 July 5

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"My Church is like a large garden surrounding the palace of a great king.

"The king, for reasons of his own, does not come out of the palace, and, after having sowed the most beautiful flowers and plants, he has thus delegated a gardener to look after his Church. The gardener, in turn, has many helpers who assist him.

"In the garden there are flowers and plants of all species. All fertilizing substances were scattered by the king on the flower beds to make them fruitful, and at one time only useful and beautiful flowers and plants blossomed. At the center of the garden is a fountain with seven outlets sending its channels everywhere and nourishing and refreshing plants and flowers.

"But the Evil One, in the absence of the king, entered and scattered,

80 Father Migliorini.

81 In the dictation of July 1.

0 in turn, harmful seeds, in such fashion that the garden now presents a disorderly-if not desolate-appearance. Unhealthy, thorny, poisonous weeds have spread where before there were borders, flower beds, and most beautiful shrubs, and they have choked them or made them scanty because they have sucked up the humors of the earth and kept the sun from descending upon the little plants.

"The gardener and his helpers labor to trim, uproot, and straighten up small plants doubled over under the weight of other unhealthy ones. But if they work at one point, the Evil One works at another, and the garden thus continues to present its desolate appearance. Snakes, toads, and snails take advantage of the disorder to nestle, gnaw, and slaver. Here and there some sturdy plants withstand everything and blossom up towards the sky, and also some flower beds, especially if they contain lilies and roses. But the lovely borders of little daisies and violets are almost completely canceled out.

"When the king comes, he will no longer recognize his beautiful garden, which has become wild, and he will angrily tear out the weeds, crush the slippery animals, and pick the flowers remaining, taking them into his palace and eliminating the garden forever.

"Now, pay close attention to the explanation.

"The king is Jesus Christ. The garden is his militant Church. The gardener is my Peter, and his helpers are priests. The flowers and the plants are the consecrated faithful and the baptized. The fertilizing substances are the virtues, and especially my Blood, entirely shed to fecundate the world and make the earth fertile for the seed of eternal life. The fountain represents the seven sacraments. The harmful seeds are the vices, passions, and sins sown by Satan out of hatred for Me.

"The disorder is caused by the fact that the good plants have not reacted and have let themselves be choked off by the wicked ones annulling the benefit of my Blood, my Sacraments, and the Sun of grace.

"The Supreme Gardener and his few, true helpers are unable to set things in order because of the bad will of the good plants and their spiritual sloth, as well as the bad will and sloth of many false gardeners who do not labor in the holy work of cultivating, helping, and straightening up souls.

"The snakes, toads, and snails are temptations. If all the gardeners

were industrious and if all the plants were watchful, they would be crushed. Instead, souls do not call the church to their aid when they understand that temptation is stronger than they are, and ecclesiastics-all of them-do not rush over when one of the poor souls that I have paid for with my Pain and set free in advance with my Blood asks for help.

"The good plants that withstand are the true priests: from my Vicar, the Supreme

Gardener and supreme tree raising its top, intrepid and upright, up to the sky, to the simple priests who have remained the salt of the earth.

"The flower beds, especially of roses and lilies, are the virginal souls and the loving souls. But the borders of little daisies-innocence-and those of violets-penance-present a desolate appearance. Innocence arises and blossoms, but soon disappears because malice, lust, vice, and imprudence destroy it. Penance is literally dried up by the couch-grass of lukewarmness. Only a few specimens withstand. And it is they that perfume a large expanse of the garden with the scent of purification over against the miasmas of Evil.

"When I come, in my terrible hour, I will tear out, trample on, and destroy accursed weeds and accursed parasites; I will erase the garden from the universe, taking with Me, into my royal palace, the blessed plants and blessed flowers that have been able to withstand and blossom for my joy.

"And woe to those who have uprooted themselves from Me and hurled themselves into the kingdom of Mammon, the wicked sower whom they have preferred to the Divine Sower; and woe to those who have preferred to listen to the voice of snakes and toads and have Preferred the kiss of snails to the voice of my angels and the kiss of my grace. It would be better for them never to have been born!

"But joy, eternal joy for those who have remained my good, faithful, chaste, and loving servants. And joy, even greater, for those who have wanted to be my followers twice over by taking the ways of Cal vary as their way, to accomplish in their bodies what is still lacking to the eternal passion of Christ. Their glorified bodies shall shine like suns in eternal life, for they will have fed upon my twofold bread-the Eucharist and Pain-and with their blood will have increased the great lavacre begun by Jesus, the head, and continued by them, the members, to cleanse their brothers and sisters and give glory to God."

I later say to Jesus, "I don't understand this passage in the Gospel" (Jn 2:23-25), and He explains the following to me:

"Man is the eternal savage and the eternal child. To be attracted and seduced, especially in what is good-for his vitiated nature leads him to accept evil readily and to accept good with difficulty-he needs a farandole of prodigies. The prodigy shakes and exalts him. It's a knock pushing him onto the fringes of Good.

"'Onto the fringes', I said. I knew those who believed on account of my miracles were on the fringes. To be there does not mean to be on my Way. It means to be curious or interested spectators ready to drift away when the advantage ceases and a danger looms up, and to become accusers and enemies just as before they showed themselves to be admirers and friends. Man is ambiguous until he belongs entirely to God.

"I see into the depth of hearts. I thus did not trust the admirers for an hour, the believers for an instant. They would not be the true confessors, my witnesses. Nor did I need

witnesses. My works witnessed for Me, and the Father witnessed to them, He who is Perfection and Truth eternally.

"This is why John says that I did not need others to witness for Me. Others aside from the Father and Myself.

"The truth does not take root in man; his witness is thus not truthful and lasting. There were many who believed, few who persevered, and very few who testified throughout their lives, and with their death, that I am the Messiah, the true Son of the true God.

"Eternally most blessed are they!"

keepns2sb240sa60lang1033bf1 July 6

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Waiting for Jesus to speak, I shall speak to clarify some points.

1. You must have noted 820 that on June 28 there is a prayer to the Most Holy Blood. However, while Jesus complains that his Blood is venerated too little, He does not prescribe, in overbearing fashion, that this prayer be made known. Whereas with the one on June 4, in reparation to Jesus in the Sacrament, He gave me no rest until I sent it to you. Jesus has me understand that this prayer should

82 She is addressing Father Migliorini.

0 often be repeated, and He has me say it personally with the phrase dictated by Him: "'85by the hand of Satan."

I am sorry to disobey the ecclesiastical censor. But between him and the Master, I choose the Master. Indeed, even if I wanted to do otherwise, I could not.

How sorry I am to have to say that I don't know who wrote that prayer. Oh, of course I know Him! But He hides behind anonymity. He gives us a formula perfect in its conciseness, complete, as only He could construct it; He asks that it be said, and that's all. So that I tell those far from here that it was written by a sick woman.

"Written" is a very broad formulation. I can write The Divine Comedy, if I set about doing so with patience. But I am certainly not the one who composed it. It is just the same now. I wrote it, and He composed it. But to those close by who might ask where this sick lady is I say, "I don't know who wrote that prayer." If I said, "I wrote it," I would receive praise that would be unjust. If I said who dictated it, people would think in two different ways. I would undergo one of them patiently, thinking of Jesus described as a "madman." But I don't want the other to be said. For if Jesus, a true compassionate Samaritan, bends over my soul, which is entirely torn, this is proof of his infinite Mercy and not of merit on my part.

I feel, with the same precision as if I had already lived through it, that if pride were to

enter me, everything would be over. I was telling you that this morning. It's my personal conviction, and the good Jesus confirms it, saying to me that '!pride kills all the virtues, beginning with charity. It thus brings with it a loss of God's light. The proud," Jesus explains to me, "do not treat the good Father in Heaven with holy respect; they lack merciful instincts towards their brothers and sisters; they think they are above the weaknesses of the flesh and the rules of the Law. They therefore sin continually, and with the same sin which was the cause of the ruin first of Lucifer and then of Adam and his offspring. But, above all, it slays charity. It thus destroys union with God."

Regarding charity. Please warmly insist upon this subject with the Sisters at the Hospital. It is understandable and justifiable that they are tired, busy, and nervous, called and called again as they are by demanding and often ungrateful patients. But they are wearing the uniform of charity. Of active charity and of the holiest activity. In their hands are souls suffering in suffering bodies, souls

that sometimes encounter God's face in his servants, precisely in hospital wards, souls that may be close to meeting with the eternal God in the particular judgment.

Oh, how much responsibility those caring for the sick have! By their way of acting, they may impede the contact, the encounter between two who-at least on the part of One of them-had sought each other without being able to find one another.

Very frequently pain is a chain, a spark, and a magnet between God and the creature. But when creatures do not know God, and the more they are unfamiliar with Him, it is necessary to exploit the means-illness-with such boundless charity in order to get souls to go where Jesus is attracting them to his lovable Heart and not flee from it, scandalized, hurt, and skeptical because they see that a servant of Jesus is-a bunch of nettles instead of being a velvety bunch of violets.

Other patients may be lukewarm Catholics'85 But how can they catch fire if they are surrounded by hearts which, under the inflamed banner of the Cross, are as cold as dead flesh?

To hand souls over to Jesus, to take these poor souls that life casts upon the painful shores of a hospital, like so many wounded, desperate shipwreck victims, and gather them in with love, care for them, calm them, infuse into them the three sublime theological virtues and the other most gentle cardinal virtues, and lead them towards the Light. To act so that in life-if they overcome illnessand in death-if the hour of death has come-they will depart from the hospital or from life with the Light that does not die set aflame by the merciful nursing sister.

If it is a great responsibility to be godmothers for Baptism, what is this responsibility of the "godmothers of pain and death'? I was a nurse, and I know and feel compassion. But not all have been.

Why scandalize, prompt backbiting, wound souls, and close them up, at the time when they ought to remain open, because they are struck by anticharity?

Forgive me, and may the Sisters forgive me. But out of mercy on them, who will have to answer to the Eternal Judge for themselves and for the souls under their care, out of mercy on those suffering bodily and having such great need of light in their souls, I entreat you to insist on charity, which "makes us solicitous servants," as our motto as Samaritan Nurses said.

From charity patience, calm, and a smile (so useful at the side of those suffering and so heroic) come to the nurse. Everything in this life comes, and Christ's kiss comes in the other (sometimes in this one, too), that kiss which is a passport to the kingdom of God.

In regard to your sick woman, who has been infirm for fourteen years, I will pray for her while suffering. I will be happy if my pain obtains for her the vision of our divine and sweet Jesus. She is deaf and dumb. But even if she were also blind, Jesus could always shine in her darkness and speak to her lifeless eardrums. It would suffice for Him to reveal Himself for an instant'85 Afterwards one can no longer go out of his furrow of light'85

I will pray a lot for this woman paralyzed in her members, as I pray for the other souls that you direct and that are more or less burdened down in spirit. Oh, I would very much like to rise to God while drawing behind me, like a flight of angels, a real horde of souls. I am not afraid of suffering too much because I suffer to please Jesus.

And now, thank you for the really unexpected surprise. On Sunday, I had made an authentic sacrifice by rejecting the temptation to buy a book, The Life of J.M. Vianney, which they had given me to read.

But, do you see how good the Lord is? When I contemplate his divine goodness, tears come to my eyes. For I, in everything that I receive, see Jesus. It is the hand of Jesus that gives me this or that. Such a lively feeling whereby I first say, "Thank You" to Jesus and then to the merciful person who, inspired by Jesus, gives comfort to poor Maria. Jesus stands like a screen between the world and me, and I see Him superimposed upon everything and everyone.

So, thank you, Father, for having followed the inspiration of Jesus and having-

Jesus begins to speak, and I become silent.

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "Having seen Me cease to suffer in the flesh was a relief for my mother, but it was not a 'burst of joy'. She saw the Flesh of the Son no longer in agony and knew that the horror of the material, deicide was over.

"But in the 'Woman Full of Grace' there was also a knowledge of the centuries to come, in which incalculable throngs of men would

continue to wound her Son spiritually, and She was alone.

"The deicide did not end on Golgotha at the hour of my death. It is repeated whenever one of those redeemed by Me kills his soul, desecrates the living temple of his spirit, and raises up his sacrilegious mind to blaspheme Me, not only by his obscene, coarse language, but by a thousand modes of current living, which is increasingly contrary to my Law and neutralizes more and more the incalculable merits of my Passion and Death.

"Mary, the sublime Co-Redeemer, does not cease to suffer, as I do not. In the inviolable glory of the Heavens, We suffer over the men who deny Us and offend us.

"Mary is the eternal woman giving birth to you with unequaled pain, for She knows that this pain gives rise not to blessed ones for heaven, but, for the most part, to damned ones for hell. She knows She is giving birth to dead creatures or those destined to die before long. Dead, because my Blood does not penetrate into certain creatures, as if they were made of extremely hard jasper. From the youngest age on they kill themselves. Or destined to die before long-that is, those who, after a mere semblance of Christian vitali ty, succumb to their own inertia, which nothing can rouse.

"Can Mary fail to suffer on seeing her children, who cost the Blood of the Son, perish? The Blood shed for all and of use to so few!

"When time ceases to be, then Mary will cease to suffer, for the number of the blessed will be complete. She, with unspeakable pain, will have given birth to the body which does not die, whose head is her Firstborn.

"If you consider this, you can well understand that Mary's pain was supreme pain. You can understand that-great in the Immaculate Conception, great in her glorious Assumption-Mary was extremely great in the cycle of my Passion-that is, from the evening of the Supper to the dawn of the Resurrection. Then She was the second-in number and power-the second Christ, and while the sky darkened over the tragedy brought to its term and the Temple veil was rent, our Hearts were rent with the same wound on seeing the immeasurable number for whom the Passion was useless.

"Everything was accomplished, at that hour, in the material sacrifice. Everything had to be initiated, in relation to the way of the peoples in the furrow of the Church, in the matrix of the Virgin Mother, to give birth to the inhabitants of the undying Jerusalem.

And, in order for it to be initiated with that imprint of the Cross, which all that is made for Heaven must bear, it was initiated in the pain of solitude.

"It was the hour of darkness. The Heavens, closed. God, absent. The Son in death. Mary initiated her second mystical conception alone.

sb360qj144720144021602880360043205040576064807200792086 40 And now I will finish.

sb120qj1447201440216028803600432050405760648072007920864O I was saying, then, "thank you, Father," for having followed the inspiration of Jesus and for having giving me the opportunity to reread the Life of the Curate of Ars. I like him very much because he was a victim soul.

In regard to me, in my suffering I remain placid like a baby in the cradle or a little bird under its mother's wing. My Sun maintains for me the functions of life, of pain relief, of everything. I keep myself under his rays and am happy.

Have you ever observed doves? When they can do so, they crouch in the sun, open their little wings, lift them up in turn to get themselves kissed by the sun under their wings, and raise up their small heads and gaze-I would almost say with animal beatitude-at the golden sun. They are happy to get themselves warmed by it, and we cannot know how they can withstand so long under the ray of fire descending perpendicularly upon them from that heavenly body.

I resemble a little dove in the sun. I remain there, very, very still and do not move, glad to feel myself pervaded, liquefied by its fire, in the hope that I will soon be consumed, attracted to Him.

Oh, my Sun! As you say quite correctly, someone else would have to experience what I do in order to understand it'85 I futilely strive to explain what that Light is like: Peace, Majesty, Knowledge, Beauty'85 No. One cannot say what this inextinguishable, inexpressible, joy-giving splendor is for the soul.

keepns2sb240sa60lang1033bf1 July 7

sb120qj1447201440216028803600432050405760648072007920864Olang3081b0f0 Jesus says:

"In the 'Our Father' the perfection of prayer is found.

"Observe: no act is absent in the brevity of the formula. Faith, hope, charity, obedience, resignation, abandonment, entreaty, contrition,

and mercy are present. In saying it, you pray with all Paradise, during the first four petitions; then, leaving Heaven, which is the dwelling that awaits you, you return to the earth, remaining with your arms upraised towards Heaven to make entreaties for your earthly needs and to ask for aid in the battle to be won in order to go back up above.

"'Our Father, who art in heaven'.

"O Maria! Only my love could tell you, 'Say "Our Father."' By this expression I publicly invested you with the sublime title of sons and daughters of the Most High and brothers and sisters of mine. If someone, burdened by the consideration of his human nothingness, may doubt that he is a child of God, created in his image and likeness, on considering

these words of mine, he can no longer doubt. The Word of God does not err and does not lie. And the Word tells you, 'Say "Our Father."'

"To have a father is something sweet and a powerful aid. In the material order, I wanted to have a father on earth to protect my existence as a baby, as a boy, and as a young man. By this I wanted to teach you-both children and fathers-how great the moral figure of the father is. But to have a Father of absolute perfection, as the Father in Heaven is, is the sweetness of sweetnesses, the aid of aids. Look at this Father-God with holy fear, but let grateful love for the Giver of life in heaven and on earth always be stronger than fear.

"'Hallowed be thy Name'.

"With the same movement as the seraphim and all the angelic choirs, to whom and with whom you join in glorifying the name of God, repeat this exalting, grateful, just praise to the Holy of Holies. Repeat it while thinking of Me-I, God, the Son of God, who, before you, pronounced it with supreme veneration and supreme love. Repeat it in joy and in sorrow, in light and in darkness, in peace and in war. Blessed are those children who have never doubted the Father 830 and at every hour and in every event have been able to say to Him, 'Blessed be thy Name!'

"'Thy kingdom come'.

"This invocation ought to be the pulsation of the pendulum of your entire life, and everything should gravitate around this invocation

83 Over the word "Father" the writer has penciled in "spiritual" in parentheses.

0 of Goodness. For the Kingdom of God in hearts, and passing from hearts into the world, would like to say, 'Goodness, Peace, and every other virtue'. Accentuate your lives, then, with numberless appeals for the advent of this Kingdom. But let them be living ap peals-that is, to act in life by applying your sacrifice of every hour, for to act well means to sacrifice nature to this end.

"'Thy Will be done on earth as it is in Heaven'.

"The Kingdom of Heaven will belong to whoever has done the Will of the Father, not to those who have heaped words upon words and then rebelled against the Father's will, giving the lie to the words previously said. Here, too, you unite to all of Paradise, which does the Will of the Father. And if the inhabitants of the Kingdom do it, won't you do so to become, in turn, the inhabitants of Heaven? Oh, the joy that has been prepared for you by the Triune Love of God! How can you fail to work with a persevering will so as to conquer it?

"Those doing the Will of the Father live in God. In living in God, they cannot err, cannot sin, and cannot lose their dwelling in Heaven, for the Father has you do nothing except what is Good and what, in being Good, saves from sinning and leads to Heaven. Those making the Father's Will their own, while annulling their will, know and savor-while on

earth-the Peace which is the endowment of the blessed. Those doing the Will of the Father, while killing their perverse and perverted will, are no longer men: they are already spirits moved by love and living in love.

"You must, with good will, tear your will out of your heart and replace it with the Will of the Father.

"After having provided for the petitions regarding the spirit, since you are poor, living amidst the needs of the flesh, ask Him who supplies food to the birds of the air and clothing for the lilies of the field for bread. 'Give us this day our daily bread'.

"I said this day and I said bread. I never say anything useless.

"This day. Ask the Father for help day by day. It is a measure of Prudence, justice, and humility.

"Prudence: if you had everything at once, you would waste a great deal. You are eternal children and capricious, in addition. The gifts of God should not be wasted. Furthermore, if you had everything, you would forget God.

"Justice: Why should you have everything at once when I received

help from the Father day by day? And would it not be unjust to think that it is well for God to give you everything together, secretly considering, with human solicitude, that-one never knows-it is good to receive everything today, in the fear that God will not provide tomorrow? Distrust-you do not reflect on this-is a sin. God must not be distrusted. He loves you perfectly. He is the most perfect Father. To ask for everything at once affronts trust and offends the Father.

"Humility: having to ask day by day refreshes in your mind the concept of your nothingness, of your condition as poor ones, and of the All and Wealth of God.

"Bread. I said 'bread' because bread is the king of foods, the one indispensable for life. With one word and in the word I have enclosed-so that all of you would request them-all the needs of your stay on earth. But as the temperature of your spirituality varies, so does the extent of the word.

"'Bread as food' for those who have an embryonic spirituality, to such a degree that it is already a great deal if they are able to ask God for the food to fill their stomachs. There are some who do not ask for it and take it with violence, cursing God and their brothers and sisters. These are looked upon with wrath by the Father because they trample upon the precept from which the others come: 'Love your God with all your heart; love your neighbor as yourself'.

"'Bread as help' in moral and material needs for those living not only for their stomachs, but who are able to live for thought as well, possessing a more highly-formed spirituality.

"'Bread as religion' for those who, even more highly formed, place God before the satisfactions of sense and of human sentiment and are already capable of spreading their wings in the supernatural.

" 'Bread as spirit, bread as sacrifice' for those who, once the full age of the spirit is reached, are able to live in spirit and in truth, concerning themselves with the flesh only to the extent that is strictly necessary to continue to exist in mortal life, until it is time to go to God. They have now chiseled themselves according to my model and are living copies of Me over whom the Father bends in a loving embrace.

"'Forgive us our trespasses, as we forgive those who trespass against us'.

"There is no one, among the number of those created, except for my Mother, who has not had to seek the Father's forgiveness for more or less serious sins, according to each one's capacity to be a child of God. Ask the Father to erase you from the list of his debtors. If you do so in a humble, sincere, and contrite spirit, you will incline the Eternal in your favor.

"But an essential condition to receive, to be forgiven, is to forgive. If you only seek mercy and do not grant it to your neighbor, you will not experience God's forgiveness. God does not like the hypocritical and the cruel, and whoever refuses to forgive his brother refuses the Father's forgiveness for himself.

"Consider, moreover, that no matter how much you may have been wounded by your neighbor, the wounds you have inflicted upon God are infinitely more serious. Let this thought spur you to forgive everything, as I forgave through my Perfection and to teach you forgiveness.

"'Lead us not into temptation, but deliver us from evil'.

"God does not lead you into temptation. God tempts you with gifts of Goodness alone, and to attract you to Himself. You, interpreting my words incorrectly, think they mean that God leads you into temptation to test you. No. The good Father who is in Heaven permits evil, but does not create it. He is the Good from which every good flows. But Evil exists. It existed from the moment Lucifer set himself up against God. It is up to you to make Evil a Good by overcoming it and by beseeching the Father for the strength to overcome it.

"This is what you request in the last petition. That God may grant you enough strength to be able to withstand temptation. Without his aid temptation would bend you, for it is cunning and strong, and you are dull and weak. But the Father's Light illuminates you, and the Father's Power strengthens you, and the Father's Love protects you, so that Evil dies and you are left freed from it.

"This is what you ask for in the 'Our Father' which I have taught to You. Therein everything is comprehended; everything, understood; everything which it is just to request and grant, requested. If the world were able to live out the 'Our Father', the

Kingdom of God would be in the world. But the world is unable to pray. It is unable to love. It is unable to save itself. It is capable only of hating, sinning, and condemning itself.

"But I did not give and make this prayer for the world, which has preferred to be the kingdom of Satan. I have given and made this prayer for those whom the Father has given to Me because they are his, and I have made it so that they may be one with the Father and with Me, beginning in this life, so as to reach the fullness of union in the other."

keepns2sb240sa60lang1033bf1 July 8

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Establishing itself in the leading cities and countries, there has appeared a charitable association under the name of 'Blood Donors', which consists of willing people who, at the request of doctors, give their blood to others who have lost theirs in either civil or military contexts. Many lives have thus been saved, and these generous people are praised, held up as examples for the nation, and helped to overcome the weakness following upon their act. They are, in short, kept in a privileged atmosphere.

"This is proper. Theirs is a great charity, and if I promised a reward for whoever gives a glass of water in my Name, I will certainly reserve a great reward for whoever is able to give his blood out of charity towards his neighbor and does not demolish the merit of this charity with serious sins.

"But do you not consider that I have given you all my Blood, and not to give salvation to a flesh which must still die afterwards, but to give the salvation of eternal life to the part which never dies, in eternity?

"I have given you my Blood, and it was the Blood of a God, amidst incredible torments and offenses. I gave it to you without being asked. I gave it to you out of love. I robed Myself in flesh so as to be able to give it to you. I exiled Myself from the Heavens so as to be able to give it to you. For thirty-three years I suffered hunger, cold, weariness, abuse, and derision so as to be able to give it to you. I ended my life by undergoing betrayal, which is more painful than a wound, the vile kiss scorching more than being burned at the stake, the torture of lying priests, of insane rulers, of a mob without gratitude or honesty, and bearing the mockery of pagan soldiers, the affliction of human law, an opprobrious sentence, and a

horrible death-all to give you my Blood.

"The last drops of my Blood, which had bathed the streets and the courtyards of Jerusalem and left its imprint on the palace where there was badly interpreted power and a heart fearful only of losing power, had gathered between the motionless heart and lung, and they were removed from Me violently. But in the separation of my Spirit from the

now lifeless flesh, I exulted over those last drops' being shed as well.

"I had come to give you all my Blood, and I gave it to you-and give it to you-and I give it to you continuously in the sacred mysteries. But if I knew that by a new coming of mine you would be converted-O perfect pagans, O harsh deniers of your Crucified God-I would come to give you my Blood in a human form, as is needed for you, that live only by flesh and blood and have killed or dulled your spirits and, with your spirits, love and faith.

"But it would be of no benefit. You would increase the weight of your sins in the eyes of the Father, and if I then had one who sold me for thirty coins, I would now have a thousand and a hundred thousand who would exchange Me for the kiss of a sinful woman, for the gain of a promotion, for even less.

"Telling you that you are flesh and blood and live by flesh and blood still represents paying you a compliment. You live by mire and in the mire, new Pharisees who beat your breasts and feign religion and faith, but turn them exclusively into a trampoline for your profit, earthly profit. You live not only in the mire, but in an even more slimy matter-you that lack even the false piety of the new Pharisees and are worse than the pagans twenty centuries ago and mix crime with lust, thievery of every kind with vice of every magnitude.

"But, according to the old law, whoever uses something wicked shall die by that same thing. You live in the mire, and in the mire You will die. You will plunge from the mire of the earth into the mire of hell, for you have destroyed my new Law of mercy, love, purity, and goodness.

"But for the millionth time I tell you, in truth, that only those who are marked by my Blood and who live not as enemies but as friends of Christ Crucified will see in the hour of death the dawn of the eternal day appearing, where all tribulation ends and is succeeded by the blessedness ofpossessing God forever, without veils or limitations."

keepns2sb240sa60lang1033bf1 July 9

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The Lord, when speaking to Moses, said, 'Do not pollute your souls with any reptile that crawls over the earth. I am the Lord, who brought you out of Egypt in order to be your God; and you shall be holy, for I am holy'.

"These words impressed you. Shall we meditate on them together? Your Master is speaking. The Lord could not give the perfection of the Law to the Hebrew people at that time as I later gave it to a more advanced world on the way to ever greater civilization. Civi lization does not mean perfection. It means only complication. You have become

increasingly complicated in habits, customs, and prohibitions.

"At that time the masses lived by following instinct more than anything else, and even if they committed acts which appear repugnant to your current mentality, they were not responsible in the way you are for many others. They committed them without malice, led to do so by necessities and by their own mentality. You commit them with malice, and here lies the sin. You note, however, that, no matter how many circumstances mitigated their way of acting, given their limited civilization, they were punished when they went too far in the evil committed by their childish mentality.

"The Lord gave them minute laws, and at the same time more external than internal ones. The Creator thus had to continue his creation of you, as moral persons, polishing, smoothing, and cleansing your outward sheath. Hence the material nit-picking of the Law. But a soul lost in Christ the Light should not see material things. It should see what is hidden under nature-that is, the spirit and what is attributed to the spirit.

"'Do not pollute your souls with any reptile that crawls over the earth'. You should read it as with any spiritual reptile laying snares for your soul.

"The passions are the Satanic reptiles rising from the miry depth to envelop your heart and pollute it. I said, 'It is not the things that enter the mouth and go out by the natural channels that contaminate man, but what emerges from the heart corrupts man, when the wicked passions emerge which have entered to make their nest there like snakes in a rocky hollow'. I perfected the Law

and showed you what the reptiles are that contaminate man, the future citizen of the eternal Jerusalem.

"Rise up, creatures to whom I have given the life of life. Do not crawl. Have no contact with what crawls. I have given a spur to your spirit to ascend. My grace is a wing.

"'I am the Lord, who brought you out of Egypt'.

"The people of Moses had a great obligation to the Lord, who had brought it out of slavery. But, O Maria, consider the nature and the magnitude of the gratitude you owe Me as the Redeemer. The slavery of Egypt oppressed the Hebrews upon the earth, during the day of mortals. Original sin and all other sins oppress men for the eternal day. And I have freed you from them.

"I am the Liberator of the human race, and I tell you in truth that among the leaders and liberators of the whole earth, from the first to the last days, there neither has been nor will be anyone else like Me. What an obligation you have, then, to love Me! Yes. To love Me. In exchange for what I have given you, I ask for nothing but love.

"I have brought you out of sin in order to be your God. But not the God appearing amidst storms and lightning bolts, burning you to ashes and striking you. I am Jesus, the God of goodness, who appears as a snow-white flower from a snow-white tuft and passes among

you, healing you and blessing you, and dies blessing you and giving you forgiveness and Life.

"But I want you to try to imitate Me. The Christian should be like Christ, O children whom I have immersed in my Blood, an eter nal Pool of righteousness where the infirmities of the spirit heal. The Lord says, 'You shall be holy, for I am holy'. I tell you, 'Be perfect as my Father is perfect'.

"Oh, I give you no limitation on holiness. I give you guidance to lead you: repudiation of what is Evil. I give you the weapon to win: my Cross. I give you the medicine which reinforces and heals: my Blood. I give you the measure of the perfection to be reached: that Of God. Reach it and you will make my Heart rejoice.

"That's it, little disciple of my Heart; the Father's word has now been seen through the pupil of the Son of God; it has now been explained and understood in the light of the Spirit. For the Triune God is in every word of ours, and every word should be understood With the help of the Triune God."

keepns2sb240sa60lang1033bf1 July 10

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Listen, Maria. Do you know the parable about that father who had two sons: one says, 'Yes, my father', and then does nothing; the other says, 'No, my father', and then does what the father asks of him?

"I don't want to have you meditate here on the duties of sons and daughters and the beauty of obedience. No. I will only say that this father was perhaps not a model father. Let a proof of this be that the sons did not love him: one lies; the other responds with a refusal which he later overcomes with supernatural effort.

"Not all sons and daughters are perfect, but it is also true that not all parents are perfect. The Commandment states, 'Honor your father and your mother', and whoever violates it sins and will be punished by divine Justice. But Justice would not be justice if it did not use the same measure towards those not honoring their children. 'To honor' in ancient language means 'to treat a person with reverential respect'. Now, if it is right and proper to honor those who have given us life and have provided for our needs as babies and children, it is no less true that parents must also honor the children that God has granted them to have and that He has entrusted to those creatures who have procreated them so that they will raise them in a holy manner.

"Too often fathers and mothers do not consider that they become the depositories and guardians of a prodigy of God the Creator. For every new existence is a prodigy of the Creator. Too often parents do not think that within that flesh begotten of human flesh and

blood there is a soul created by God that must be raised for a doctrine of spirit and truth in order to be handed back to God again in worthy fashion.

"All children are a talent entrusted by the Lord to a servant of his. But woe to that servant who does not bring children to yield fruit, leaves them idle, showing no interest in them, or, even worse, disintegrates and corrupts them. If God, in a tone of severity, is to require an explanation of those not attending to increasing the value of a talent and inflict a lengthy punishment on those dissipating and killing the soul of a child, God, the master and judge of all that is, by an inexorable verdict will inflict eternal punishment

upon parents slaying the most valuable part of children-their soul.

"This concerns generalities. Now we shall turn to specifies.

"Do You know how you should love your mother in order to be able to go on loving her? With an exclusively spiritual love. The other-is useless. She does not see it, does not understand it, and does not feel it. And she tramples upon it, making you bleed in your humanity. I thus tell you: Love her only spiritually. That is, love and work for her poor soul. And I won't say anything more, for you are a daughter, and I don't want you to be lacking in honor towards a mother. I am God and Judge. I could do so. But with you I do not want to do so. Even if a parent is at fault, that parent should be respected because of being a 'parent'.

"Love her poor soul. She greatly needs your charity as a daughter. With respect to eternal life, the fathers and mothers who sin against their children need their children's help and their children's forgiveness in order for their punishment to be mitigated.

"Reflect a great deal about what I say, without my needing to add anything else. If you pause to consider her as a woman, you cannot honor her. I agree. But consider that she is a soul that is a daughter of God and very, very, very rudimentary. Your charity as a daughter should work to make reparation for her deficiencies-you must enrich her so that she will not present herself as too poor before God the Judge.

"You have mercy on the infirm and love for little children. But what spiritual childishness is greater than your mother's? And what spiritual infirmity is greater than your mother's? Embrace her dark and dull spirit, then, and lift it up towards the Light.

"Spiritual love is hard. I know. But it is love with perfection. It is the love I had for so many, while I was a mortal. I knew who would betray Me. I knew who would deny Me. I knew who would flee in the tremendous hour. Nothing was obscure for Me. Well then, I accomplished immeasurable prodigies of spiritual love-for my Flesh and my Blood trembled with repulsion when they felt cowards, deniers, and especially the traitor to be close to them-in order to try to save their spirits.

"I saved many that way. Only those completely possessed-I say completely-by the devil were resistant to my lavacre of spiritual love. The others, possessed by one passion alone, were saved before or after my Death. Judas, Annas, and some others were not, for the

seven princes of the demons held them in their clutches with seven ropes, and cohorts of demons were in them to carry out the work that made them gems of Hell.

"Love like this. You will do your duty and show yourself before Me as a true disciple. In regard to her, leave the office of Judge to Me. Go in peace, dear soul, and do not sin."

sb360qj144720144021602880360043205040576064807200792086 40 And a word and a caress were really neede'85! For if I were to truly look at her humanity-it would be necessary to escape to the summit of Mont Blanc.

sb120qj144720144021602880360043205040576064807200792086 40 This last passage was dictated to me at seven in the morning, and at eleven my mother's unjust, cruel overbearance was unleashed to the point that I nearly went to the Creator. Didn't I tell you 840 yesterday that she is in a ferocious phase? I wasn't exaggerating. Now that she has made me feel bad-it is evening, and my heart is still unsettled; according to the doctor, I have risked death-she is content.

Amen. I obey Jesus and offer this physical and moral pain for her soul.

keepns2sb240sa60lang1033bf1 July 11

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"Whoever kills love kills peace. The more alive love is, the more alive peace is. Do you want the measure of how a being loves? Observe whether or not he has peace with himself. Whoever loves acts rightly. In acting rightly he experiences no disturbance. This is valid for all forms of love.

"Under certain aspects natural love does not differ from spiritual love. Nor can it be said that it differs in reactions. When a creature does not love or loves another creature poorly, that creature is restless, suspicious, and given to distrusting and constantly increasing offenses and, automatically, suspicions and restlessness. Furthermore, when a creature does not love or loves its God poorly, restlessness boundlessly increases and no longer permits peace. Like a fatal wind, it drags the poor soul farther and farther from the port,

84 She is addressing Father Migliorini.

0 and the soul eventually perishes wretchedly, if a miracle of divine goodness does not intervene to save it. It is logical that it should be that way.

"God is blameless with respect to you; hence you have an absolute obligation to love Him, for He gives you love, and love asks for love. When you deny God love, you fall, as a natural consequence, into the power of the prince of Evil. You leave the Light, and the darkness enfolds you. Then the torment begins which is the preparatory phase for future afflictions. But the loving soul, sure that it is loving, is in peace. Its neighbor may accuse

it of all the most wicked things; circumstances may have the appearance of heavenly punishment. But the soul will not depart from its peace. Since it knows that it loves, it fears nothing.

"Look at John. 'One of you will betray Me', I said. And that sentence was like a spark cast into an industrious hive. They were all offended by it. The guilty one even went so far as to denounce himself spontaneously by saying, 'Is it perhaps me?' and obtaining my affirmative reply, which only the others' blindness allowed not to be understood. Sin possesses these acts of imprudence: it blinds to the point that it leads to self-accusation.

"But John, the faithful lover, did not move his head from my chest. His peace remained unruffled. He knew that he loved Me and the way he loved Me. Against every accusation and reproach, he had his charity and his purity as a defense. He remained with his head, unable to betray, upon the Heart unable to betray.

"I give you John as a model. I have been giving him to you for years as an intercessor. Remember. First he interceded; now he in structs you on the two qualities which make a disciple beloved: charity and purity. The more you grow in them, the more peace will grow in you. And with peace, total abandonment upon my Heart.

"The death of lovers is not a mutation-it is a perfection. You pass from the rest obstructed by matter to the free rest of the spirit in God. It is nothing but a tighter embrace in a more vibrant light.

"This is the death I reserve for those loving Me. A death of peace after a life of peace. And, in my Kingdom, eternal Peace."

keepns2sb240sa60lang1033bf1 July 12

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Do you know why I ask for even more intense reparation and universal prayers to the Most Holy Sacrament? Out of justice. God is just even in the most insignificant things. Consider whether lie does not want to be just in relation to worship of Him.

"The Sacrament concentrates the Body and Blood, Soul and Divinity of your Jesus. Therefore, in praying in a spirit of reparation to Me as Eucharist, one prays not only to my Body, but to my Blood, in addition to the Soul and the Divinity. The reparation to my Blood is thus absorbed by that made to the Eucharist, wherein I am everything.

"I ask that my Blood be loved and used for the numberless needs of souls. Do not leave this ocean of power unfruitful, whose waves are given by my Blood. But, if it would be good for the Blood of the Redeemer to receive much greater worship than it does, it is also true that, given its holiness, I entrust this worship and this ministry to the souls most

endowed with spiritual gifts.

"I said worship and ministry. To be ministers of worship, it is not necessary to be priests. Every soul able to be my true disciple is a priest. I do not deny you this honor and do not deny Myself Nothing is dearer to Me than to be drawn upon and sprinkled by loving, pure hands over sterile, stained, sick souls. The consecrated priest sprinkles Me over souls in Confession. But the obscure priests, consecrated by the love which I alone know, can offer Me and sprinkle Me over all souls.

"There is no more meritorious ministry than this ministry of uniting one's blood to that of the great Victim and, in a mystical Mass, where I am the Celebrant, and you, the acolytes, sacrifice ourselves together and provide together for the faithful and the unfaithful, who also need my Blood and yours, my Sacrifice and yours, to find the way of Life and Truth.

"Another reason for which I demand greater reparation to Me as Eucharist is that the blasphemous imprecations go against the Sacrament, whereas the Blood, in particular, is spared. The lack of attention surrounding it preserves it. It is better to be overlooked than blasphemed.

"That is why, in justice, I tell you that reparation should be

made for a great deal regarding the Eucharist. General reparation regarding the Sacrament, but special worship by the disciples dearest to my Blood.

"I entrust it to the friends among my friends. As an army in battle secures its flags in the area of the most loyal, so I set my Blood in the midst of those I know to be loyal, capable of any sacrifice out of love for their King, and I give you the order to pass among the crowds with your hearts full of my Blood so that It will descend upon poor men to save them. Those who extend themselves in the interest of their Lord will receive from the Lord a lofty reward in my Kingdom-the Lord says this to you; the Redeemer says this to you; Love says this to you; and so it will be, for God is faithful and truthful and gives a hundredfold."

keepns2sb240sa60lang1033bf1 July 13

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"The Kingdom of God is in you. Man has never understood this truth.

"While I was alive, he believed my kingdom was a reign of temporal power and dominion to the point of excess. This made many stick close to Me, hoping to receive future gain.

"But I did not lie, did not deceive. My Word was clear. I promised a kingdom, but also pointed out the way to possess it. This way is not and was not the one usually traveled

upon by those climbing towards a power. Rather, it was the opposite way. And precisely because it was opposite, it was generously traveled over only by a few.

"My kingdom is not of this world. The world in which you pause for a while is the cable by which you can climb up onto my mystical ship. But to climb up a cable is not an easy matter. One must be nimble, light, and healthy and not suffer from the dizziness affecting those who exaggerate in pleasures. Vice impedes the ascent; illnesses, too; and also excessive attachment to earthly things and the indolence of the spirit.

"Be healthy in soul, and since to be completely healthy is virtually impossible for man, at least see to combating your spiritual illnesses at the outset.

"Be diligent. Do not say, 'I have already worked so much that I

will rest now'. No, sons and daughters that I await in glory. My kingdom is such a joy that no exertion is too long and too burden some to conquer it.

"When you act according to my Law, my Kingdom is already in you. And you feel it by the peace flowing into you like an inex haustible wave. This peace is not poor human peace, cunningly attacked by so many things and by persons who are enemies. It is true Peace: it is my Peace.

"In the book of John it is stated, 'Those are the ones who have come from the great tribulation'. This is the greatest help to conquer my eternal Kingdom of Peace. I have opened the gates to it for you with my great tribulation, but you, faithful disciples whom I call to the Kingdom, are not more than the Master, and you must make use of the same weapon to rise to Me. The cross is a stairway the cross is a wing; pain is medicine; pain is purification.

"Everything is accomplished only when one drinks-to keep Me from drinking it-the greatest bitterness of all: gall and vinegar, to make reparation for hatred and sin and cleanse the souls of one's brothers and sisters from hatred and sin. The gall is given to Me by the hatred which curses Me after all that I have given; the vinegar, by the sin which renders my shoots sour to the point of making them wild. Charity makes gall sweet and vinegar pleasant, for charity makes reparation and redeems.

"But charity should never be separated from suffering, for, in being a sacred thing, it unleashes the wrath of the Enemy. In return, suffering should never be separated from glory, for I am just and give to whoever gives."

keepns2sb240sa60lang1033bf1 July 14

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"Those who close their hearts to mercy close their hearts to God. For God is in your brothers and sisters and those who are not merciful to their brothers and sisters are not

merciful to God.

"God cannot be divided from his sons and daughters, and consider carefully that you that live are all sons and daughters of the Eternal, who created you. Even those who apparently are not, because they live outside my Church, are. Do not think it is licit to be harsh

and selfish because someone is not one of your own. The origin is single: the Father. You are brothers and sisters, even if you do not live under the same paternal roof. And how can you fail to think of acting to attract those who are distant, the lost, and the unfortunate, who, for different reasons, are outside my dwelling?

"God is not exclusive to Catholics, and those Catholics who do not work for non-Catholics err greatly. They do not work in the Father's interest-they are just parasites who live off the Father without giving Him filial assistance. God has no need of assistance because He is most powerful. But He wants it from you, just the same.

"God circulates like life-giving blood in the veins of the whole body of the Universe. In this great body created by Him, Catholicity is the center. But how could the most distant members be vivified by God if the center locked itself within itself with its Treasure and excluded the members from this benefit?

"God is also where a different faith or a different spirit makes one think He is not. And in truth I tell you that what is true is not what appears. Many Catholics are destitute of God more than a savage is. For many Catholics are sons and daughters of God in name only; even worse, they deride this name and cause it to be derided through the works of hypocritical life whose manifestations are the antithesis of the dictates of my Law, when they do not reach the point of open rebellion making them enemies of God. Whereas in the faith of a non-Catholic, mistaken in essence, but corroborated by an upright life, the sign of the Father is more present. These are creatures who need only to know the Truth. The false children, on the other hand, are creatures who must know Respect and Love for God, in addition to the Truth.

"The souls wanting to be mine must have mercy on these other poor souls. But the victim-souls must immolate themselves as well for them. What else did I do? Didn't I immolate Myself for all? If it is mercy to provide food, clothing, drink, burial, instruction, and comfort, what is it to obtain true Life for one's brothers and sisters at the price of one's own sacrifice?

"If the world were merciful'85! The world would possess God, and what tortures you would fall like a dead leaf But the world and, in the world, especially Christians have replaced Love with Hate, Truth with Hypocrisy, Light with Darkness, God with Satan.

"And Satan, where I sowed Mercy and made it grow with my Blood, scatters his tribulations and makes them prosper with his hellish breath. The hour of his defeat shall come. But for the time being He comes because you help him.

"But blessed are those able to remain in the Truth and work for the Truth. Their mercy will be rewarded in Heaven."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further states:

sb120qj144720144021602880360043205040576064807200792086 40 "Do not harbor hesitation and doubts. What I have told you is true.

"As the Creator, God is also where He seems not to be. Is He not worshipped in Truth, or is He not worshipped at all? But He is there, all the same.

"Who has given life to the far-off Patagonian, to the Chinese, and to the idolatrous Africans? Who keeps the atheist alive so that he will have time and the opportunity to find faith? The One who is and whom nothing can harm. The presence of life in creatures and the origination of all things are the witness to which every living being must bow his head, even if wishing to deny it.

"Now, to lead distant souls-who feel Him by instinct, but do not know Him and do not serve Him in Truth-to God is the greatest form of mercy. I said, 'Take the Gospel to all creatures'. But that command-do you think I gave it to those twelve alone and to their direct descendants in the priesthood? No. I want every truly Christian soul to be an apostolic soul.

"Leading souls to Me increases my glory, but it also increases the glory of the good and faithful servant who by his sacrifice has attained the growth of my flock. The saint you love 850 procured more than a hundred missionaries, but her glory in Heaven is a hundred times greater because she experienced the perfection of mercy on earth and consumed herself to give the true Life to idolaters and sinners.

"You say to Me, 'But, Lord, when someone has sinned against You and remains in sin, he is dead to the life of grace'. It is true. But I am the Resurrector, and in the face of the tears of the one crying over those dead to grace I radiate out my infinite power.

"Three, the dead in the Gospel called back to life because I was

85 On a typed copy the writer notes "St. Therese of the Child Jesus."

0 unable to resist the tears of a father, a mother, a sister. The victim and apostolic souls must be sisters, mothers, and fathers of those poor ones dead to grace and come to Me with the corpses of the un fortunate in their arms, upon their arms, as their most burdensome cross, and suffer for them until I say the words of Life."

keepns2sb240sa60lang1033bf1 July 15

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"Here I am to care for you entirely. But, poor Maria, certain wounds are necessary and fall within the work which a soul must undergo to be modeled into the shape which the Divine Artificer wants to give it. The block of marble which is already roughly shaped out says to itself, 'I think I've had enough of being hammered, grazed, and chiseled. I am sufficiently beautiful and convey the sculptor's idea'. But the sculptor does not see it that way, and goes on hitting and chiseling until the work is perfect. I do the same with souls; and the more I have special designs for a soul, the more I work it.

"Listen, then. You have been immersed for some months in mystical peace and joy. But you must not forget that many are not and that you are only by my grace. See now: the storm of yesterday served to remind you precisely of these two things.

"The first is that you are a poor, poor creature full of failings, and you greatly need the help of all so as not to be at fault; above all, you need the kindness of your Jesus. If He sets you on the ground for an instant, you act like a child a few months old: you fall at once, get dirty, and harm yourself

"The second is that the victim soul is in continuous service for her brothers and sisters. Observe, Maria, how very many are led to desolation and despair by a complex set of circumstances. Living and living with others, above all, are as many traps to clutch poor creatures and lead them to doubt themselves, others, and God. Not all, o Maria, possess Me the way you do. And if you, while possessing Me, suffer so from others' way of acting, consider what others must suffer who do not have my breast to cry upon.

"You have always had Me, even when you thought you were alone and did not come to Me. You did not come, but I came. My unseen

closeness was enough to introduce peace into the storms of your heart. A relative peace because you were not helping Me then. But it was always enough to prevent your ruin. But the others'85! The others who are my enemies, the others whose faith is so chilled that it is no longer faith'85! In the storm, they do not have the Master.

"If only you were heedful when I speak to you! I have spoken to you in these days about how you should treat your mother 860 and about the need, for victims, to drink the gall and vinegar in my place . 870 So be calm. You have drunk it, but not too cheerfully, to tell the truth. But you have drunk it. It has not been without a purpose, Offer your pain, your discouragement over not having been better at it. Offer everything for your brothers and sisters.

"And do not doubt Me. Your Master understands better than all others. If you had been spiteful or had railed against Me, you would have wounded Me. But your humiliation in regard to your mother and your taking refuge in Me for help have annulled what is contributed by the imbalance in your mastery.

"You are a child that has been naughty. Children are forgiven, especially when they are sick and repent of having been naughty. And Jesus forgives you. You will see that

Father, 880 who speaks in my Name and by my inspiration, also tells you the same. Do you want proof of it? Don't give him this notebook before confession, and confess. You will see.

"Be good and trusting. Love Me and suffer. Consider that only I love you as you need to be loved, that only I understand you to perfection, that only I can truly console you. Suffer'85 There is an infi nite need for it in these days: for all and especially for you Italians.

"I told you to be a cistern of charity 890 to give everyone the sweet waters of love. But I tell you that, by a most painful operation, you must also purify the most bitter waters of hatred in order to quench the thirst more and more of your brothers and sisters dying of so many thirsts.

"Needs are growing; the cistern must grow. And since it would be sacrilegious and foolish to join love to hatred and corrupt the sweetness

86 In the dictation of July 10.

87 In the dictation of July 13.

88 Father Migliorini.

89 In the dictation of June 21.

0 of the water of love with the bitterness of the water of hatred, at the price of your pain you must place upon yourself a kind of supernatural filter: yourself absorb all the bitterness and let the purified water filter through so that the surge in the cistern of charity will grow.

"Whoever has given a glass of water in my Name will be blessed. But whoever squeezes that glass out of his heart-what will he receive? Consider this and ascend."

sb360qj144720144021602880360043205040576064807200792086 40 Yesterday I really let what is human get the upper hand over me, As a justification I do not adduce pain so spasmodic as to make me think of morphine with desire or the torments of these days or the lack of prudence and charity in others. I invoke nothing as an excuse for myself I say that I have let what is human get the best of me and-I have overstepped the bounds.

sb120qj144720144021602880360043205040576064807200792086 40 Afterwards-while I was still overstepping the bounds, I clung to my Jesus, for I felt madness in my head and temptation in my heart. The second act of recovering my wits, after the invocation of Jesus, was to ask Mother for forgiveness. The third act, an enormous fear of having failed to deserve Jesus' words. I made more acts of contrition last night than in a year. For I cannot bear to think that I have grieved Jesus. It is in regard to Him that I am sorry! But Jesus seemed to be smiling at me in forgiveness.

The fear lasted until eight o'clock this morning, when the Most Good One spoke to me with his dear Voice, which is a real balm for the troubled heart. I am now anxious to hear what you 900 say to me so as to receive additional proof that what I am hearing really comes from Jesus.

keepns2sb240sa60lang1033bf1 July 16

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"Do you feel how much ingratitude and lovelessness hurt? Oh, no physical torture is equal to them! And consider that for you there are a few people, but for Me there were and are multitudes.

"To give affection and receive indifference and acrimony, to give

90 She is addressing Father Migliorini.

0 works and see them rejected, surpass whiplashes and the penetration of thorns in power. The latter strike only the flesh, but indifference, ingratitude, and acrimony strike the soul and shake the spirit.

"It is because I know, for I am so close to you and comfort you with my Presence. I do not want your spirit to remain disturbed. It receives the blow. That's inevitable. But my Presence at once restores balance.

"Do not look at creatures-look at Me. Do not think of creatures except to provide for their very poor soul. Think of Me. Do not love creatures for their person-love Me in them. You will thus find in them what deserves to be loved.

"Maria: it is the hour of darkness. Things are happening as I showed them to you in a dream. 910 Hasn't the moment of certain knowledge come too quickly? Pray with your whole self, for the mo ment is tremendous in itself and in its consequences.

"If people were able to reflect, they would strive to be good to bend Goodness in their favor. It is always the same word which I must instead say to them: selfishness dominates them. Therefore, prayers, sacraments, and sacramentals, rendered impure by selfishness, have no power against Lucifer, who is deranging the world."

keepns3li142sb240sa60lang1033ulbf1 The Evening

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f0 Jesus says:

"I will give eternal life to whoever comes to Me, the source of life. I will be in him like a flow that never dies out and that washes and fecundates with its being. But to those who are able to come to Me with true and generous love I will not only give eternal life and be

the fount of eternal life, but I will be a source of perpetual sweetness.

"True, generous love is possessed by those who care about nothing but my interests and do not take their spiritual gaze off Me. These will possess Me not only as the Giver of salvation, but as an ocean of blessedness.

"I am afflicted by the fact that the world is unable to love and give itself to this love, which would make it blessed, for I know how

91 In the Autobiography (pp. 322-324, for example) prophetic dreams are mentioned.

0 much the world loses in not knowing love. Love, the perfect love of your Triune God, remains, not inactive, for the love of God is always active, but disparaged by the world.

"Like poor demented people who are unable to distinguish things, men do not see this Treasure, which is there for them, which waits to be poured over them, this Treasure lying inert because they don't want it, and if human effects and reactions could be applied to the perfection of God, I would have to say that it oppresses our Heart with its weight increasing hour by hour. I will explain to you how. 920 But our Perfect Trinity is foreign to human forms. Only I, the God-Man, have a Heart like yours: the heart of a man perfected by my Divine Nature to be the Heart of a God-Man. And this Heart is expanded to the point of anguish by the love filling it front which the world does not draw.

"My love as a God-Man thus pours like an ocean of joy and fount of sweetness into the hearts able to love Me, not for the sake of an interest pervaded with what is human, but through a true love in which every heartbeat has a purpose.-to do what is of interest to Me.

"Wedded to the interest of their Jesus-that is, to his glory, which is, at heart, your glory, for the glory of God is haloed with the glory of souls risen into glory-it is right that they should savor the taste of their God, beginning on earth. And I pour my waves of sweetness over them, with all the love of my Heart.

"Come. All bitterness is annulled for the woman who drinks at the fount of my Love."

keepns2sb240sa60lang1033bf1 July 17

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Have you ever seen what those who want to have soft wool to sleep on do? They call the mattress-maker, who beats and beats the wool until it is entirely like foam. The more forcefully the wool is beaten, the softer and cleaner it becomes, for dust and debris fall to the ground and the tufts are left quite cleansed and fluffy.

"The same, but even more so, is done if people want to spin or weave that wool. Then the

iron comb also goes to work, roughly disentangling

92 In the dictation of July 18.

0 the wool and stretching it out like well-combed hair.

"Those who spin flax and hemp do so; and even the silk of the cocoon, in order to be used, must first undergo the torment of boiling water, of the rough brush, and of the machine twisting it.

"Soul of mine, if it is necessary to do this with natural fibers so as to turn them into clothing and couches, how should the same not be done with your souls to fashion them for eternal life? You are a fiber much more precious than flax, hemp, and wool. The cloth of eternal life must emerge from you.

"But not out of divine imperfection-for God creates perfect things-but because of your imperfection, your souls are wild, ruffled, and filled with roughness, debris, and dust-in short, not suitable to be used for the Divine City, where everything is perfect.

"The foresight, providence, and paternal goodness of your God thus fashion you. With what? With his Will. The Will of God is the instrument which makes you, fibers that have grown wild, into precious cloth and precious wool. It fashions you in a thousand ways: offering you crosses, clarifying for you the beauty of a mortification and attracting you, with its invitation, to perform it, guiding you with its inspirations, mortifying you with its paternal punishment, and twisting you with the guidance of the commandments.

"These, with the need for them, unchanged in form and forcefulness over the course of the centuries, are precisely what makes you resistant, even yarn, suitable for fashioning the cloth of eternal life, and the more docile you are to the Lord's will, the more precious the cloth becomes.

"Moreover, when you not only follow this blessed Will, which always acts for your good, with docility, but with all your strength ask God to bring you to know it perfectly so as to carry it out perfectlyat whatever cost, and even if it possesses the form most contrary to your humanity-when you act that way, the cloth becomes adorned with embroidery like a brocade.

"Moreover, if you add to all this the perfection of requesting for yourselves a Will of pain so as to be like Me in the work of redemption, you then insert into the brocade gems of incalculable worth, and you make your original, most imperfect fiber into a masterpiece of eternal life.

"But, O Maria, how few souls are able to let themselves be fashioned by God!

"God always has for you the hand of a Father most perfect in love and acts with Divine Intelligence. He thus knows the extent to which He can press his hand down and the amount of strength He must in fuse into you to make you suitable for undergoing the

divine operations.

"But when man refuses the good Father you have in the heavens, when he rebels against his Will, when with sin he annuls the gifts of strength which the Father gives him, how can the Father who is in the heavens fashion that soul? It remains wild; indeed, it burdens itself increasingly with knots and impurities. And I weep over it, seeing that nothing, not even my Blood, poured out for all, regenerates it for goodness.

"Moreover, when a soul not only refuses God's work, but nurses in itself hostility towards the Father and its brothers and sisters, then Our work disappears entirely, and the Master of sin, Satan, establishes himself in that tangle of disorderly passions.

"It is then that the patient, generous work of the victims must take over. They work for themselves and for others. They obtain the return of God, by a miracle of grace, to fashion that soul, after having chased Satan out of it with the radiance of his appearance.

"How many souls the victims save for Me! You are supernatural harvesters that gather in harvests of eternal life by consuming yourselves in the thankless work full of thorns. But remember that the ones for whom we must sacrifice ourselves first of all are those of our blood.

"I did not destroy family ties. I sanctified them. I told you to love relatives with a supernatural love. And what love is loftier than to show charity towards the sick souls of our blood? Would someone satisfying the interests of everyone except those of his own house strike you as normal? No, you would say he is a madman. It is equally foreign to justice for someone to provide for the spiritual needs of his distant neighbor and not place his closest blood ties at the forefront.

"You know how to orient yourself Do not be concerned if you receive ingratitude. I will give you what she does not give you. 930 Intensify sacrifice for her."

93 A reference to the writer's mother.

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keepns2sb240sa60lang1033bf1 July 18

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I told you 940 I would explain to you how Our love increases its weight hour by hour.

"Don't fall into an error in interpretation. In God everything is in an eternal present. And everything is perfect and complete. But God is never inactive. He continuously generates. I shall provide you with human comparisons to clarify it better for you.

"The Three Persons loving one another and loving their work are like as many sources of

heat converging in a single point from which they pour Themselves over the universe. Now, the heat of three sources of fire continuously releasing waves of the same heat (the same in power and equal from the outset)-what does it produce? An increase in heat in the environment into which the three currents are introduced. Now, if this is gathered in by instruments ready to receive it, the balance between production and effusion remains. But if the instruments refuse to receive it, obstructed by other bodies, the balance is altered. And in natural life even catastrophes may occur.

"They also occur in supernatural life. Don't you experience it? Doesn't your love, not recognized and not accepted, increase in your heart, oppressing it so much that it sometimes explodes in an outburst of just indignation? I say just' because I am just. I also say, 'Overcome it, though, for the sake of Charity. And if it can do so much in you, that have a relative love, what will happen in God, wherein everything is infinite?

"Our Love, which man refuses, grows and grows and grows'85

"Oh, unfortunate men! There stands over them the moment when that Love will thunder with wrath, asking why it is held in contempt. And the present times are already the first starts of this scorned Love that out of justice and respect for its Perfection cannot put up further with the affront. Hence I go like a beggar asking for someone to open his heart to Our Most Intense Love and become its victim, agreeing to be consumed to give relief to Love. What I am offering is to be burned at the stake-I know. I make this known. But do not flee from it-you that are still not sold to the Enemy.

94 In the dictation of July 16.

0 "No one-no matter how small and base-no one-no matter how sinful he may have been-may regard himself as rejected by Our Love. It is Mercy. And it can make and wants to make the most wretched souls into the most radiant stars in its Heaven.

"Come to Me, all of you-poor, stained, weak-and I will make you kings. Come to Me, all of you that from your wretchedness have been able to grasp my Greatness; from your darkness, my Light; from your imperfection, my Perfection; from your selfishness, my Goodness.

"Come! Enter into my Love and let it enter into you. I am the Shepherd who labored until death for the lost sheep and for it gave my Blood. O my lambs, do not fear if many brambles and stains are on your clothing and wounds in your flesh. Just open your mouths, your souls, to my Love and breathe it in. You will be just towards God and towards yourselves, for you will give God comfort and yourselves salvation.

"Come, O generous ones that already love Me; like a trammel, drag along your brothers and sisters still hesitating. If I ask to enter into all to give relief to rejected Love, I ask you, victim souls, to give yourselves totally to Me, to the work-destructive on earth, but creating a glory so lofty that you cannot conceive it-of my vehement Love.

"What radiance the souls that received God's Love to the point of being consumed by it

will have! They will have the same radiance as my Love, which will remain in them: a Fire and eternal Gem of most divine splendor."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further says:

sb120qj144720144021602880360043205040576064807200792086 40 "Do you know what you must do to obtain your mother's welfare? By acting in the opposite manner-that is, set your patience against her impatience; set your sincerity against her unjust and insincere way of seeing 950 ; your submissiveness against her rebelliousness; your love against her hostility; your cheerful resignation against her refusal to put up with anything.

"That is how souls are conquered: by opposites. But never think of having her understand it. Work in silence, offering everything to Me. United, we shall obtain what we shall obtain. But even if it should be to no avail, you will have done your duty, and you will receive the reward."

95 The writer adds in pencil: '(Here Jesus really used a more explicit word. But I disliked writing it)".

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keepns3li142sb240sa60lang1033ulbf1 The Evening, Just After Father 960 Left

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f 0 Jesus says:

"No. For the time being, what I tell you is for the use of yourself and Father. You know how to orient yourself

"In regard to Father, I am very, very pleased that he should use my words for himself, for his soul, for his preaching, and for the guidance and comfort of other souls, whether or not they are priests. But he must not reveal their source, for the time being.

"One of my greatest sorrows is to see how rationalism has infiltrated into hearts, including hearts that say they are mine. It would be useless to inform priests of such a great gift. Precisely among them are those who, while preaching Me and my past miracles, deny my Power, almost as if I were no longer the Christ still capable of speaking to souls languishing because of an absence of my Word, nearly admitting a current incapacity on my part for miracles and for making grace powerful in a heart.

"To believe is a sign of purity in addition to faith. To believe is in telligence in addition to faith. Whoever believes in purity and in intelligence distinguishes my Voice and gathers it in.

"The others quibble, discuss, criticize, and deny. And why? Be cause they live by dullness and not by the spirit. They are anchored to the things they have found and do not consider that they are things coming from men, who have not always seen rightly,

and even if they have seen rightly and written rightly, they have written for their time and have been badly understood by those coming after. They do not consider that I may have something else to say, suitable for the needs of the times, and that I am free to say it however and to whomever I please, since I am God and the eternal Word, who never ceases to be the Word of the Father.

"I am attempting the final proofs to inflame the souls that are no longer living souls, but automatons endowed with movement-but not with intelligence and charity. My action, since the beginning of this century, the last one in this second millennium, has been a miracle of Charity to attempt the second salvation of the human race, especially of priestly souls, without whom the salvation of many is impossible. I take the place of the empty pulpits or ringing words without true life. But there are few that are worthy of understanding

96 Father Migliorini.

0 Me. Few, even among my ministers.

"So let Father orient himself Let him draw upon and derive instruction from my words for himself and for all, but let him seek, above all, to set charity aflame in hearts, including those of his brothers in religion.

"Less knowledge and more charity. Fewer books and more Gospel. And light in souls, for I am Light. Clear away everything to make room for the Light.

"Does Father say that I am unreachable terrain? He is not saying very much: I am enemy terrain, and that is a great sorrow for Me."

keepns2sb240sa60lang1033bf1 July 19

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"May the gift I have given you never induce pride in you by leading you to believe what is not so about Yourself.

"You are nothing but a spokesman and a channel in which the wave of my Voice flows, but as I take you, I could take any other soul. Just taking it would make it capable of being a channel and spokesman of the Voice of Christ, for my touch works a miracle. But you are nothing. Nothing more than someone in love.

"My spokesmen are found either among the pure or among sin ners who are really converted.

"Look at the core group of apostles. Who did I give power to? To Peter. The man who had come to Me at the culmination of his manhood after experiencing the escapades and passions of youth and maturity, the man who was still so much a man, after three years

of contact with Me, that he became a denier and violent.

"Who did I give revelation and Revelation to? To John, to the flesh that did not know woman, and to the one who was a priest even before being one. He was pure and in love.

"Who did I allow to touch my most pure and divine members before and after the resurrection? Mary Magdalene, and not Martha.

"Peter and Mary, the converts. John, the pure one. It is always that way.

"But to Peter, in whom the pride of self lay hidden-'Master, even if everyone else betrays You, I will not betray you'-I did not give what I gave to John. And Peter, a mature man and the head of

the core group, had to ask John-a boy in comparison to him-to ask Me who the traitor was. And it was to John that I revealed the last times-not to Peter, the head of my Church.

"I speak where I want to. I speak to whomever I want to. I speak the way I want to. I have no limitations.

"The only limitation, which does not limit Me, but blocks the coming of my Word, is pride and sin. That is why my Word, which ought to spread out over all Creation from the depths of the Heavens and instruct the hearts of those marked with my sign, finds so few channels in all classes of people. The world-Catholic, Christian, or of other faiths-is moved by two motors: pride and sin. How can my Word enter into this arid mechanism? It would be crushed and offended by it.

"Be Johns and Marys, and you shall become the voice of the Voice. Root out sin and pride. Cultivate charity, humility, purity, faith, and repentance. They are the plants under which the Master takes his seat to instruct his sheep.

"To be my spokesman means to enter into an austerity that no monastic rule imposes. My Presence imposes supernatural reservedness, self-mastery, detachment from things, spiritual ardor, rugged penance, generosity in pain, and lively faith as does nothing else in the world.

"It is a gift. But it is taken away if the one to whom it is given departs from the spirit and remembers that he is flesh and blood.

"It is suffering. But if it is suffering which crushes flesh and blood, it possesses in itself and with itself a vein of such sweetness that the manna of the ancient Hebrews is bitter wormwood in comparison to it.

"It is a glory. But it is not the glory of this earth."

keepns2sb240sa60lang1033bf1 July 20

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"And write, then. In what is supernatural, one must never be afraid. The one who dictates to you knows what is being said, and the one who reads you understands because I have also put him in a position to understand. So set aside all human reconsiderations. Remember that you are my spokesman; you must thus say what I

tell you without reflecting in human terms on the impression that others may get from it.

"Therefore: The reasons for which I made Peter the head of the Church instead of making my Beloved One the head are varied and all just. Now don't go weighing Peter's love and John's on a scale to derive the reason for the choice from that. Your weights and your measures have no validity in Heaven. They were two different loves, as their temperaments, ages, and ways of loving were different. Different and equally aimed at the same goal-Myself-and equally dear to Me. So eliminate from this the objections and conjectures on love.

"Peter was the most mature of the apostles, already respected as a leader by other fishermen who later became apostles; as I stated, 970 he was familiar with life in all its facets of light and shadow and was endowed with strength of character, boldness, and an impulsiveness which was needed in those circumstances. By his painful experience, he was familiar with the weakness of an hour and was able to understand the weaknesses of others in the hours of doubt and danger.

"I have already stated this. He was not the one who loved Me most. He was one who loved Me with all his capacity for loving, as, moreover, all of the others among the twelve did, including Judas, until he lent an ear to the seducer.

"In the Church, which was to be formed among so many struggles and deceits, there was a need for someone who, by virtue of his age, authority, experience, and impetus, would be able to impose himself on others. And who was like Peter in these four gifts needed to form my Church?

"John was the youngest. With the soul of a flower, he did not know the evil in life. He was a lily with its bud still closed over the whiteness of its interior. He opened in the hour when my gaze descended into his heart, and he could no longer see anything but Me. He was a child with the heart of a hero and a dove. Peter was the support for my Heart, which saw the present and the future, but John was the comfort. How much comfort just from his sweet smile, his pure glance, and his infrequent, but always so loving, words! To be close to John was for Me like resting near a fresh well, shadowed

97 In the dictation of July 19.

0 by plants on a carpet of flowers. He exuded peace.

"But, for the sake of prudence and justice, could I impose him on the others, who were older? One must bear in mind that they were men, destined to perfection, but still men. That is why my Intelligence chose Peter-an adult, familiar with spiritual indigence, impulsive, and authoritarian-over John-meek, idealistic, young, and innocent.

"Peter was 'practice', practical genius. John was 'poetry', poetic genius. But when times are hard, not only the pens of poets are needed, but iron fists to grip the tiller tightly.

"To make up for it, I gave my Beloved One the vision of the times to come after having given him my most confidential secrets and my Mother. I could say that John, in the temporal order, is the last, and, in terms of the future, the first of the great prophets. For he closes the cycle begun by Moses regarding the Lamb that by his immolation saves the world, and he lifts up the veil covering over the last day.

"But believe that in Heaven my splendor crowns the brows of Peter and John with the same light, and it would be good for you not to make human comparisons regarding beings who are superhuman."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further states:

sb120qj144720144021602880360043205040576064807200792086 40 "Consider my Splendor and my Beauty in comparison to the black monstrosity of the Beast.

"Don't be afraid to look, even if it is a repellent spectacle. You are in my arms. He cannot approach and harm you. Do you see him? He doesn't even look at you. He already has so many quarries to follow after.

"Now do you feel you deserve to leave Me to follow him? And yet the world follows him and leaves Me for him.

"See how glutted and throbbing he is. It is the hour of his feast. But also see how he seeks the shadow to act. He hates the Light-and he was called 'Light-bearer'! Do you see how he hypnotizes those who are not marked by my Blood? He heaps up his efforts because he knows that this is his hour and that my hour is approaching when he will be eternally defeated.

"His infernal cunning and Satanic intelligence are a continuous action of Evil-in opposition to our Triune action of Good-to increase

his prey. But cunning and intelligence would not prevail if my Blood were in men, along with their honest will. Man lacks too many things to have weapons to set against the Beast, and the latter knows this and acts openly, without even concealing himself with deceitful appearances.

"May his repellent ugliness spur you towards ever-greater diligence and ever-greater penance. For yourself and for your unfortunate brothers and sisters, whose souls are blind

or seduced and who do not see, or, on seeing him, run to meet the Evil One, provided they can get from him help for an hour to be paid for with an eternity of damnation."

sb360qj144720144021602880360043205040576064807200792086 40 I must explain. Otherwise you. 980 will understand nothing.

sb120qj144720144021602880360043205040576064807200792086 40 Since the night of the 18th Jesus has been showing me a horrendous beast-so horrendous that it fills me with disgust and makes me feel like shrieking. Its name is well known. And the good Jesus has me understand that this appearance is still inferior to reality, for no human reality can come to depict supreme Beauty and supreme Ugliness with precision.

Now I will describe the beast to you.

I seem to be seeing a big, very deep black hole. I comprehend that it is very deep, but I see only the opening, entirely occupied by a horrible monster. It is not a snake, a crocodile, a dragon, or a bat, but it has some of the qualities of all four of these.

A long, pointed head without ears and with two sly, ferocious eyes which are always on the hunt for prey, an enormous mouth armed with very sharp teeth, ever intent on instantly snagging some imprudent creature coming within reach of its jaws. In short, the head is much like a serpent's in shape and a crocodile's as regards the teeth. A long, flexible neck giving the tremendous head a lot of agility.

A big, slippery body covered with skin like that of eels (to give You some idea)-that is, without scales, with a color ranging from rust and violet to dark gray-it's hard to say. It even has the color of leeches.

At its shoulders and hips (I say "hips" because that's where the throbbing belly swollen with prey comes to an end and the long tail

98 She is addressing Father Migliorini.

0 begins culminating in a point) there are four short legs with webbed feet like a crocodile's. On its back, two bat's wings.

The beast does not move its big repugnant body. It moves only its tail-which wriggles back and forth in an S-shape-and its horrible head with fascinating eyes and murderous jaws.

God have mercy! What an ugly beast! From its black cavern it emits darkness and horror. I assure you that yesterday, when I saw it with all the sharpest precision-and did not understand what it was up to there-I felt like screaming with revulsion. It's a good thing that I saw that it never looked towards me, as if out of repugnance. If anything, a mutual repugnance. If this is a pale representation of Satan, what must he be like? It's enough to make You die twice in a row just to see him!

It's also a good thing that, if the beast was in a corner, my white, handsome, blond Jesus was very close by'85 Light in light! If the luminous, consoling figure of Christ is compared to that of the otherhis most gentle, clear gaze, to the malevolent one of the otherthere is real reason to feel compassion for the unfortunate sinners destined to the latter because they have rejected Jesus.

Well then, now that I have seen'85 I would like not to see him any-longer because he is too ugly. I will pray that as few unfortunates as possible end up in his clutches, but I ask the good Lord to take this sight away from me.

Today it is less intense, and I am most grateful to the Lord. And even more grateful because the dear Voice has me understand the reason for that vision, which terrified me yesterday, when I thought it was destined for me as a warning.

keepns2sb240sa60lang1033bf1 July 21

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I have already told you that what is stated in the ancient books bears reference to the present. 990 It is as if a series of mirrors were to repeat a spectacle seen further back by bringing it ever forward.

"The world repeats itself in its errors and acts of repentance- with this difference, though: the errors have been increasingly perfected

99 As in the text of May 31.

0 in the race's evolution towards so-called civilization, while the acts of repentance have become increasingly embryonic. Why? Because, with the world's passing from childhood to greater maturity, the world's malice and pride have grown.

"Now you are at the culmination of the world's age and have also reached the culmination of malice and pride.

"Do not think, though, that you still have as long to live as you have lived. You are at the culmination, and that ought to mean you have just as long to live. But it shall not be so. The world's parabola descending towards the end will not be so long as the ascending one. It will be a plunge into the end. Precisely malice and pride make you plunge. Two weights which drag you into the chasm of the end, to the tremendous judgment. Pride and malice, in addition to dragging you into the descending parabola, obfuscate your spirits to such a point that they make you increasingly unable to halt the descent by sincere repentance.

"But if you have proceeded like this-going backwards in Goodness and moving headlong towards Evil-I, the Eternal, have remained immobile in my exact measure of Good and Evil. Since the day there was light-and with it the world began-what is Good and what is

Evil has been established by the Mind that does not err. And human strength, small human strength, cannot remove or corrode that eternal code written by the finger of God on inviolable pages which are not of this earth.

"The only change, since the instant at which my Will created the world and man, lies in this: before you had to govern and guide yourselves by the tablets of the Law and the word of the Prophets; afterwards you had Me, Word and Redeemer, to explain the Law to you, give you my instruction and my Blood, bring you by my coming the Spirit who does not leave shadows, and then support you over the centuries with the Sacraments and sacramentals.

"But what have you made of my coming? A new weight of sins that you will have to answer for.

"Shall we look together at the ancient pages where the explanations of the current hour are found? You have felt them like a goad; but I will show them to you better.

"What is promised to whoever observes the Law? Prosperity, abundance, peace, power, health and numerous descendants, and the triumph over one's enemies, since the Lord would be on the cutting

edge of the swords of his servants against those who would like to raise their hands against the sons and daughters of the Most High. What is threatened for whoever transgresses it? Famine, indigence, wars, defeats, pestilences, abandonment on God's part, and the oppression of enemies by which the former children of the Most High will become like persecuted, frightened herds destined to be massacred.

"You complain about the hour you are living through. But do you find it to be unjust? Does its severity seem too harsh to you? No. It is just and less harsh than you deserve.

"I have saved you and saved you again in a thousand ways. I have forgiven you and forgiven you again for seven thousand crimes twice over. I came precisely to give you Life and Light. I, the Light of the world, came into the midst of your darkness to bring you the Word and the Light. I no longer spoke amidst whirlwinds and fire through the mouth of the Prophets. No. I came-I, personally. I broke my bread with you, shared my bed with you, sweat with you in labor, consumed Myself in evangelizing you, died for you, dissipated every doubt concerning the Law with my Word, dissipated every doubt concerning my Nature with my Resurrection, and left you Myself so that I would be your spiritual Food, able to give you Life, and you have given Me death.

"I have given you the Word and the Love and the Blood of God, and you have closed your ears to the Word and your souls to the Love and have cursed my Blood.

"I have replaced the ancient Tabernacle, where there were two stone tablets written by a Prophet's finger and some manna, with the new Tabernacle, in which there is the true Bread come down from Heaven and my Heart, where there is written the Pact of love which you, not I, violate.

"You can no longer say, 'We don't know what God is like'. I took on Flesh so that you would have a Flesh to love, since it was not enough for your dullness to love a spirit.

"Well then? What have you done? What have you done more and more? You have turned your backs on God, on his altar, on his Person. You have not wanted God, the Triune God, the true God.

"You have wanted gods. And your present gods are more opprobrious than the gods of the ancients or the fetishes of the idolaters. Yes-than the fetishes of the idolaters. In those there still lies hidden

respect for the image of God, as their mentality and ignorance are able to conceive it. And in truth, in truth I tell you that the natural idolaters will be judged much less severely than you, idolaters of malice, sold to the worst idolatry: self-idolatry.

"Yes, you have created for yourselves gods of flesh-and corrupt flesh-and before them you have been capable of singing hosannas and bowing your heads and bending your backs, which you have been unable to bend before God. You have disdained, repudiated, derided, and broken my Law; but, like slaves and animals domesticated by the tamer, you have accepted and obeyed the deceitful law given you by poor men perverted even more than you whose destiny is such that it makes all of heaven tremble with horror.

"Idolaters, idolaters, pagans, sold to the flesh, money, power, and Satan, who is the master of these three accursed realms of flesh, money, and power!

"But why, why, O people of mine, have you gone out of the Kingdom I gave you; why have you fled your King of Perfection and Love and preferred the chains and barbarity of the Kingdom of Satan and the Prince of Evil and Death? Is this the way you pay back the Most High, who is your Father and Savior? And are you astonished if fire issues forth from the earth and fire rains down from the sky to burn to ashes the arrogant and betraying race that has denied God and welcomed Satan and his ministers?

"No, Satan has no need to work, to labor, to gulp you down! I must labor to see about attracting you still, since, if you have denied your origin, I remember that I am your Father and Savior. Until the final hour, when you will be gathered together for the inexorable selection, I will not deny my unfortunate children and still try to save them.

"This punishment, O Maria, this one is not undeserved. It is just. It is serious because your sins are most serious. But it is not meted out, no, out of wickedness by a God who is all goodness. Your God would give Himself to spare you it, if He knew that this would benefit you. But He must, He must let you punish yourselves for your acts of madness, for your commerce with the Beast.

"A thousand and ten thousand will be lost in every corner of the earth. But, in the agony strangling you, someone will hear the Voice of God resound and raise his face from darkness towards the Light. That one person who returns will justify the scourge, for-

know this

and consider what an obligation you have to conserve it-the price and the value of a soul is such that the treasures of the earth do not suffice to buy it. The Blood of a God is needed. Mine."

keepns2sb240sa60lang1033bf1 July 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Let us continue the reference linking past and present, which in the eternal being of God is an eternal 'present'. And today I will have you observe what is closest to your heart.

"I do not deny love for one's country. I, the eternal Son of God, when I became man had a country and loved it with a perfect love. I loved my earthly country and would have wanted to know it was worthy of God's protection, and, knowing instead that it was unworthy, I wept over it. I thus understand the pain of a loyal heart that sees its country not only in danger, but condemned to days filled with a pain in comparison to which death is a gift.

"But tell Me, Maria. Can you say that I have not loved this land, which is your country and into which I sent my Peter to erect the Rock which will not collapse from the blowing of winds, this land, where I came to confirm Peter, in a moment of human hesitation, for martyrdom, because there was a need for that blood in Rome to make Rome the center of Catholicism?

"Can you say that I have not loved this land, in which my confessors have fallen in sheaves, like ears of an eternal wheat, cut down by an Eternal Harvester, to make them nourishment for your spirits?

Can you say that I have not loved this land, where I have brought the relics of my life and my death: the house in Nazareth where I was conceived in an embrace of luminous ardor between the Divine Spirit and the Virgin, and the Shroud where the sweat of my Death imprinted the sign of my pain, suffered for humanity?

"Can you say that I have not loved this land, where the greatest saints have flourished, those similar to Me because of the gift of the wounds, those who have seen Our Essence without veils, those who, helped by Me, have created works which over the centuries repeat the miracle of the bread and fish multiplied for man's needs?

"Can you say that I have not loved this land, to which I have

given so many geniuses, so many victories, so much glory, so much beauty in sky, earth, sea, flowers, mountains, and forests?

"Can you say that I have not loved this land in giving you help to become free and

united? In wars against enemies ten times greater than you, in mad enterprises-in human judgment-I was among your ranks with my angels. It was I, it was I who illuminated the commanders, protected the soldiers, thwarted betrayals, and gave you Victory and Peace. It was I who gave you the joy of conquest, when this was not a work of overbearance, but could be a work of civilization, or of rescuing your lands from foreign domination.

"Can you say that I have not granted to you the most necessary Peace-that of my Church, which your fathers had offended and which has forgiven so that Italy would really be one and great?

"And have I not come to give you water for the thirsty harvests, sun for the wet fields, health in epidemics?

"And have I not given you the Voice that speaks in my Name, that speaks to you before others, for in my Vicar, too, the universal Pastor, there is love for his country, and my Vicar has been an Italian for centuries? From the heart of Italy the Voice expands over the world, and you receive its first wave, even the slightest one.

"And what has been the use of all this?

"You have acted dishonestly. You believed everything was licit for you because you foolishly thought that God was at your service. You thought that my Justice would give its backing to your sins, to your acts of overbearance, to your idolatry. The more God was good and forbearing, the more you took advantage of Him. You have systematically rejected Good and embraced Evil, worshipping it.

"So? What are you complaining about?

"But isn't the 'abomination of desolation' just outside the See of Peter? Doesn't it thrust its foul waves of vice, concupiscence, fraud, and the idolatry of sense, unjust wealth, and plundered, predatory Power against the very steps of the Chair of Peter? And what more do you want?

"But read John's words carefully and don't ask to know more.

"God may not be mocked or tempted, O sons and daughters. And You have tempted Him so much and do so continuously. Within your souls, your minds, your bodies, your homes, and your institutions. You tempt Him and mock Him everywhere.

"My angels cover their faces so as not to see your trafficking with

Satan and his precursors. But I see it and say, 'Enough!'

"If Jerusalem was punished for its crimes, won't the second Jerusalem be punished, which, after twenty centuries of Christianity, uplifts upon false altars new gods imposed by masters even more marked with the sign of the Beast than you are in Italy, and does it think it can deceive Christ with a fraudulent veneration for his Cross and his Church,

shown only out of refined hypocrisy which, under the smile and the bow, conceals the killer's sword?

"Yes. You are also committing the extreme crime. You are persecuting Me in my Pontiffs and in my true faithful. But do it openly and do it quickly. I will adjust as quickly. 1000

"It is painful to speak like this and to speak to the least blameworthy. But in others I do not have ears that hear Me. They fall and will fall cursing Me. If only, at the very least, they were capable of being converted and asking for mercy under the lash of the scourge, in the agony gripping hearts and the country!

"But they will not do so. And there will be no mercy. The full mercy that I would like to give you. There are too few who are deserving, in comparison to the numberless throng meriting increasing censure, hour by hour. If the good were a tenth of the wicked, what has been established might be changed. Justice instead follows its course. It is you that force it to follow that course.

"But if there will no longer be collective mercy, there will be individual justice. Those who mortify themselves out of love for their country and their brothers and sisters will be judged with immense love. The others with severity. Furthermore, it would be better for the most blameworthy never to have been born. Not a drop of blood extorted from the veins of the humble, not a single moan, not one instance of mourning, not a single case of despair extorted from a heart, and not a single soul wrested away from God will remain without weight in their judgment.

"I will forgive the humble who may despair because of the horror of events. But I will not forgive those who have led them to despair in obedience to the will of the Beast."

Jesus says:

"Hope lives where faith lives. The despair leading so many souls

100 On a typed copy the writer noted in pencil in the margin, 'Three days later Mussolini fell, and fifty days later the Vatican was surrounded by Germans."

0 to death today presupposes a lack of true faith. Indeed, those who have true faith ask so insistently that they receive.

"But when you see that a prayer remains unheeded, also consider that it is vitiated in the request made or vitiated in faith. If it is vitiated in the request, then I, who know, do not grant you what would give you a moment's happiness and pain for the rest of earthly life and sometimes might give you afflictions in the other life as well because of the bad use you would make of my gift. If it is vitiated in faith, then I do not hear it and do not heed it.

"The world no longer has faith and thus no longer has hope. The world does not believe that God is the Almighty Father. The world does not believe that God is a loving Father.

If only the world knew how painful it is for Me not to be able to help you always and not to be able always to make you happy!

"I would like my sons and daughters to be so entirely mine as to have only holy thoughts and holy requests to be made to the Father, who would then heed them in all instances-all, and when He could not grant a son a son's request, He would replace the gift not given with reflections of divine intelligence and a hundred other even greater comforts.

"You know something about this, you that have come to true Faith in your God and Father. But if you meditate carefully on the basic reason for the death of faith and hope, you see that it is a lack of charity.

"God is not loved. Not by Christians in name only, but by those who seem to be fervent Christians. They seem to, but they are not. Many religious practices, many prayers-but the former and the latter are superficial, performed and offered more out of superstition than religion. Many fear that if a certain number of prayers are not said and certain functions are not held, God will punish them, or, rather-they leave God aside-their affairs will not pros per. Selfishness in this, too.

"They have not understood what the Father's love for his children and the children's love for the Father are. God exists-they believe He does. But so distant and abstract-that it is as if He did not exist. They believe God is not only distant, gruff and miserly. They believe God is a sower of punishments.

"No. Your God is always close to you. It is not He that drifts away-it is you. It is not He that is miserly and gruff-it is you. It

is not He that closes the doors of grace-it is you. You close them by not having faith and love and hope in Him.

"But come, poor sons and daughters; come to me, who burn with the desire to make you happy. Come to Me, who am saddened by not being able to clasp you to my breast and dry your tears. Come to the Only One who can give you goodness and peace, and true, eternal love.

"To live close to Me is joy even in pain. To die with Me nearby is to pass into joy. Those entrusting themselves to Me never have to be afraid of anything on earth or anything in eternity, for to all who are true children I open my heart as a true Father full of understanding and forgiveness."

keepns2sb240sa60lang1033bf1 July 23

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"When the time comes, many stars will be shaken from the coils of Lucifer, who, in order to win, needs to diminish the lights of souls.

"This can happen because not only lay people, but also ecclesiastics have lost and are increasingly losing the firmness of faith, charity, strength, purity, and detachment from the seductions of the world needed to remain in the orbit of God's light.

"Do you understand who the stars I am speaking about are? They are the ones I have described as salt of the earth and light of the world: my ministers.

"Satan's piercing malice studies the way to extinguish these luminaries, that are lights reflecting my Light for the multitudes, by shaking them. If, with all the light the priestly Church is still emitting, souls are sinking deeper and deeper into darkness, the kind of darkness which will crush the multitudes when many stars fade out in my sky is obvious.

"Satan knows this and sows his seeds to prepare the weakness of the priesthood, so as to be able to overwhelm it easily in sins, not so much of sense as of thought. In mental chaos it will be easy for him to provoke spiritual chaos. In spiritual chaos the weak, faced with the flood of persecutions, will commit the sin of cowardice, denying the faith.

"The Church will not die because I will be with her. But she will

experience hours of darkness and horror similar to those of my Passion, multiplied over time because it must be that way.

"The Church must suffer what her Creator suffered, before dying to rise again in an eternal form. The Church must suffer much longer because the Church, in her members, is not perfect, like her Creator, and if I suffered for hours, she must suffer for weeks and weeks of hours.

"As she arose persecuted and nourished by supernatural power in the early times and in her best children, exactly the same will happen to her when the last times come, during which she will exist, subsist, and resist the Satanic tide and the battles of the Antichrist with her best children. A painful, but just selection.

"It is logical that, in a world where so many spiritual lights will be extinguished, there will be manifestly established the short-lived, but tremendous reign of the Antichrist, generated by Satan just as Christ was generated by the Father. Christ, the Son of the Father, generated by Love with Purity. The Antichrist, the son of Satan, generated by Hatred with the threefold Impurity.

"Like olives between the wheels of the oil press, the children of Christ will be persecuted, squashed, and crunched by the voracious Beast. But not swallowed, for the Blood will not allow them to be corrupted in spirit. Like the first ones, the last will be cut down like sheaves of ears of grain in the final persecution, and the earth win drink in their blood. But eternally blessed for their perseverance are those who die faithful to the Lord."

sb360qj144720144021602880360043205040576064807200792086 40 You 1010 told me that to understand John his epistles and the Apocalypse had to be read. I took up a Bible

and opened it at random, where the writings of the Beloved Disciple are. It opened for me at chapter twelve. The Master explains it to me this way.

sb120qj1447201440216028803600432050405760648072007920864O I notice that some days ago Jesus used a similar phrase to comment on the spiritual maternity of Mary, 1020 which is thought to be concealed in the woman clothed in sunlight. But Jesus is not speaking about Mary today. He is speaking about the militant Church in the last times. I will read the Apocalypse carefully, hoping, in Jesus, that He will be my light to understand it.

101 Father Migliorini.

102 In the dictation of July 6,

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keepns2sb240sa60lang1033bf1 July 24

sb120qj1447201440216028803600432050405760648072007920864Olang3081b0f0 Jesus says:

"I have already told you 1030 that all the evil which is oppressing you now is a result of the abandonment of my Law by individuals and society. The lack of faith, the lack of charity, and the lack of every virtue have one single origin: the deserting of my militia, the Christian militia.

"As if from a trunk with poisonous roots, certain tendencies, vices, and passions worse than human-demoniacal-have sprung forth. The plant of Christian life is dead in almost all hearts; in many it vegetates with difficulty; in a few it is still flowering, nourished by the juice of Life, adorned with sturdy branches.

"Nor is there reason to hope that things will change. Indeed, they will always head in the worst direction, for, as a forest invaded by parasitic plants and harmful insects is increasingly stripped of leafy branches and fruits and eventually dies, the same is happening to current society, increasingly burned, suffocated, and corroded by a thousand vicious tendencies and a thousand sins.

"The main ones: hatred, lust, overbearance, deceit. The first ones: the negation of God, doctrines adverse to mine, exaggerated self-worship, egotism, and still others.

"My Word cannot descend-a seed and water of Life, and true Life-into souls. They are too occupied by other things. Most Christians have rejected Christ because they have placed themselves, or power, money, and flesh in Christ's place. Those who are less at fault are always at fault, for they lack true mercy towards their fellows. Who is there who does not curse and blaspheme nowadays?

"But do not curse and blaspheme, daughter that I love. Leave to your God the task of

punishing. Love and have mercy, towards all. Even for the those first to blame.

"They are unfortunates! They are unfortunates! They have ruined all the good they had by welcoming all Satan's evil. They have exchanged an eternity of glory for an hour of earthly glory. They have sold their souls to Satan for thirty pieces of silver. They cause Me disgust and pity. Yes, pity as well, for I am the God of mercy and feel pity for my deviant sons and daughters.

103 Especially in the dictations on July 21 and 22.

0 "Help Me to save them from the final sin. How I would like to be able to forgive them! You, daughter that I love-forgive. From your heart, which possesses Me and my Word, let nothing emerge but words of peace and forgiveness. I know it is hard for your humanity. But, above it, is the spirit, and the spirit is the kingdom of the Lord. Now, how can you have the Lord in yourselves if your spirits do not have the same passions as their King?

"And my passions, like my words, are holy, merciful, and good. They all have the seal of Love, of true Love, which is never so entirely love as when it immolates itself for brothers and sisters and forgives them."

sb360qj144720144021602880360043205040576064807200792086 40 He further states:

sb120qj144720144021602880360043205040576064807200792086 40 "I don't like those who cry out, 'Death to them!' after having cried, 'Hosanna!'

"If those against whom the cry of condemnation is hurled had given you the booty and the well-being-appropriated unjustly-which I could not allow them to give you so as not to lead you and them towards perfect pride, you would acclaim them. You would not consider that others would suffer instead of you and that they, like you, are my sons and daughters.

"Leave it to Me to judge, punish, and reward. For yourselves seek only to merit my reward. And be consistent and honest.

"It is inconsistency, dishonesty, and cowardice to be pitiless towards the defeated-whatever their defeat may be, whether it be just as a punishment or painful as the result of undeserved circumstances.

"It is inconsistency because it is not aimed at man, but at man's action, action, I repeat, that you would have approved, even though not good, if it had provided you with gain.

"And, for the same reason, dishonesty: all of you-remember this carefully-are in part to blame for the present hour Those least of all to blame, because they have not committed the sin of worshipping a man and have not followed him against the Law, are to blame for not having prayed day and night for him. The great need the prayer Of the small to remain great in Goodness.

"Finally, it is cowardice because to be pitiless towards those who are no longer powerful, but, rather, are the most unfortunate of all, hated by the world, stricken by God, is a sin equal to those oppressing

the weak.

"These things, inconceivable for the mass, are always the juice of my Law. And the fact that my Law is followed superficially, and not substantially, is proven by the way the masses rise up against those who have not given you what your selfishness expected." 1040

keepns2sb240sa60lang1033bf1 July 25

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0 Jesus says:

"Now, let's look together at two miracles in the Gospel. However, since I am God and speak with divine intelligence, I will not present the miracles to you as they are usually presented to you. But I will have you note the miracle in the miracle.

"Let us begin with the multiplication of the bread and fish.

"My priests continually preach the power of God, who feeds the multitudes by multiplying the small amount of food. A beautiful and sweet miracle. But for a God who has multiplied the suns in the firmament, what does the multiplication of a few crumbs of bread represent? I, the Christ, the Word of the Father, teach you another miracle in the miracle. A miracle that you, too, can work when you are able to reach the power which is needed.

"How do I obtain that miracle? Just by touching the bread and breaking it with my divine hands? No. The Gospel says, "85and he gave thanks'. This is the miracle in the miracle. I, the Son of the Father, Almighty like the Father, Creator with the Father, give thanks. I pray to the Father; I humble Myself in an action of submission and trust. I do not believe Myself to be exonerated from the duty of asking the Eternal Father, whose duty it is to come to the aid of his sons and daughters, but who also has the right to be recognized as the supreme Lord of Heaven and Earth.

"I-God, like Him-remind Myself of this right and fulfill this duty and teach it to you. And with the duty to respect, the duty to

104 On a typed copy the text continues with the following passage in parentheses, at the end of which the writer specifies, with a pencil annotation, that it is a Note by Father Migliorini: 'The preceding dictation was hard to apply the day it was given, July 24, 1943. On the 26th the news became known that Mussolini had handed his resignation to the King, and what happened and threatened to happen on that same day of disapproval for the man who had fallen into decline not only amply justifies the Lord's

recommendations, but makes it credible that He was really the one who dictated what was written."

0 trust. The miracle of the multiplied bread is worked after I have given thanks to the Father. And you?

"The other miracle. Peter's boat, in the grip of contrary winds, was taking in water and listing. And my disciples, greatly afraid for their lives, were making every effort to straighten the rudder, tie down the sails, and throw the water and the ballast overboard, ready to throw out the baskets of fish and the nets, in order to lighten the boat and reach the shore.

"The storms on the lake were frequent and sudden, and it was no laughing matter. I had often helped them. But that day I was not present. I was not present materially, with them. But my love was over them because I am always over those who love Me. And the disciples were afraid. But-this is the miracle-though not called and not present, I came to bring peace over the waves and in souls.

"My goodness is a continuous miracle, daughter, a miracle about which you reflect too little. When this Gospel point is presented to you, you are brought to note the power of faith. But my Goodness, which also anticipates your needs as disciples and comes out to meet you, walking amidst stormy waves-why don't they have you observe it?

"My Goodness is greater than the Universe, than Need and Pain; and it is more watchful than all human intelligence. My Goodness is rooted in the paternal love of God. Why don't you come to it, believe in it blindly, and draw from its infinity?

"I am with you until the end of the ages. I am the Spirit of God made flesh. I know the needs of the flesh; I know the needs of the spirit; and I have the power of God to meet your needs, as I have the love spurring Me to meet them. For I am One with the Father and with the Spirit, with the Father, from whom I proceed, and with the Spirit, through whom I took flesh, and I have the Power of the Father and the Charity of the Spirit."

sb360qj144720144021602880360043205040576064807200792086 40 This morning I was left with my mouth open. I had finished writing the above text while Marta was at Mass and Mother was sleeping. A rare, precious moment of silence, then. A celebration!

sb120qj144720144021602880360043205040576064807200792086 40 Marta came back and said to me, speaking of how little bread she had, "Heavens! It would be necessary for what the Gospel says to happen today."

I replied, "Why? What does it say?"

Marta answered, "Eh! It talks about the multiplication of the bread and the fish."

I was left like a fish, with my eyes and mouth wide open. Jesus had explained to me this Sunday's Gospel! I assure you 1050 that I hadn't had even a remote idea that this was

today's Gospel passage.

keepns2sb240sa60lang1033bf1 July 26

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"I am the Father's Voice moved by Love. Like a river I flow over the world and come to seek you, one by one, to permeate you with Myself. Like a tireless shepherd I run after my little sheep, calling them with a loving voice, and when I succeed in gathering many of them together, I forget every labor in the joy of having you around Me. I use all the arts of love to attract you to my saving love. Nor would I find it hard-I repeat 1060 -to offer the Passion again-and even more bitter in its torture-if that were of use to gather all of you into my sheepfold.

"But outside of it seduction hisses, and many of my children go out to follow it. Too many! I will never stop saying that this is my sorrow. When these hours come in which even the best stain their better selves with the ferment of hatred, I suffer greatly. For I would like you to be penetrated by Me to the point of never descending to the malice of hatred towards anyone. Hatred is your ruin, and you make it your doctrine, poor children who are no longer familiar with the sweet herbs of forgiveness.

"Whoever loves and forgives much will be forgiven much. Much, even all, if your forgiveness is absolute.

"Don't you think you need God's forgiveness? Yes. In truth I tell you that you all need to be forgiven seventy times seven and that your God stands with forgiveness for you in his divine hands, waiting for you to deserve it by your mercy, for God wants your good. I tell you that I am the Father's Voice and speak in his name. I tell you that I am the one to whom all judgment is submitted by the Father.

"It is stated, 'There is more rejoicing in heaven over one sinner

105 She is addressing Father Migliorini.

106 As already mentioned in the dictations of April 23 and August 11.

0 who is converted than over ten just persons who remain in the Lord',But I tell you that there will be threefold, tenfold rejoicing in heaven over one of my children who is able to forgive as I was able and that such forgiveness brings God's blessing upon the earth. And only I know how much blessing you need to avert the impending punishments."

keepns2sb240sa60lang1033bf1 July 27

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"Many, to draw forth a lesson, need a thousand books of meditation. But it's not that way. My Gospel is enough, and the life that you live and that is being lived around you.

"Look, Maria, at the teaching of these days. 1070 What do you see? A great demonstration of human weakness. With the same facility with which they got worked up in professions of deceitful faith, so they now deny all that was previously asserted.

"But the true Christian must not act this way when there is a need to witness to his or her faith. Have you seen what your Master did before Caiaphas? I knew that to confess that I was the Messiah, the Son of God, would provoke condemnation, the most ferocious condemnation. But I did not hesitate. I, who before the accusers observed the rule of silence, was here able to speak up loud and clear, for to be silent would have been a sacrilegious denial.

"When the things of heaven are at stake, one must not hesitate in one's way of acting, for the fruit deriving from our words is eternal. Man, a being of flesh and blood, would be unable to be courageous in the face of certain heroic confessions. And it is for this reason that man denies with facility. But the creature who lives in the spirit Possesses the courage of the spirit, for I am alongside those combating against the world and against their own weakness.

"And with Me is Mary, the Mother of all, the Help of all. It is She that has smiled at the martyrs to encourage them towards Heaven. It is She that has smiled at the virgins to help them in their angelic vocation. It is She that has smiled at the blameworthy to draw them towards repentance. It is She that man always needs, especially

107 As in the previous dictation of July 24.

0 in the hours of most intense anguish.

"It is on the Mother's breast that you are fortified and find Me and my Forgiveness, and with Forgiveness, strength. For if you are in Me, you possess the gifts of Christ and do not experience death,"

keepns2sb240sa60lang1033bf1 July 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Not long ago I told you 1080 to help Me to save those guilty of the ultimate sin. But you did not understand what I meant. You have prayed.

"This is enough for Me, since, in truth, it is necessary only for Me to understand everything. But for you, my sons and daughters, absolute revelation is not necessary. All I tell you is a gift you are not entitled to, a spontaneous gift of the Father to his dearest ones, for it is dear to my Heart to tell you things in confidence, to take you by the hand and introduce you into the secret of the King. But you must not demand it. It is very

beautiful to be the confidants of a God, but it is also very beautiful and holy to be little children, entirely and blindly abandoning themselves to the Father, who acts on his own, and the children let themselves be led, without wanting to know where the Father is leading them.

"Be sure, O children. I guide you along ways of Goodness. Your Father wants only your good.

"Both confidants and the confident are needed for the joy of my Heart, and it is, moreover, supreme perfection to be 'confidantsconfident'. Then you are disciples, now capable of acting in the name of the Master, and children letting themselves be led by the Father. You are then my comfort and my gladness.

"In a world like yours it is so hard for Me to find disciple souls! And it is even harder to find, even in children, childlike souls! The breath of the Beast has corrupted you so much that it has slain the simplicity, trust, and innocence in which I found rest, even in the souls of children.

"I said nothing to you yesterday, Maria, and you were bewildered like someone who has lost the way. But I am not only your Master-

108 In the dictation of July 24.

0 I am your Physician, and a physician not only of the spirit, but also of your flesh. Yesterday I saw that you were too tired, and I kept silence, saving many words for you for today. I don't want my little mouthpiece to be broken in an effort superior to her strength. I am speaking today for yesterday and today.

"You have prayed, offered, and suffered according to my desire to impede the commission of the ultimate sin. And you have succeeded, though you thought one thing and in reality 'the ultimate sin' was something else. I had inspired in the best souls many desires to pray and suffer for this end because there was a need for very, very great effort to overcome the danger. And there is still a need for very, very great effort to bring the matter to a close without forms of degeneration worse than the first evil.

"Yesterday, the only sign of my being with you to be a Light and Voice for you was my guiding your hand in opening the Book to the pages which at a distance of centuries speak of the present. We shall read them together, I shall comment on them for you. But you have understood since yesterday that 'today' was present in them.

"A great evil has been prevented, Maria, a great evil. I have had mercy on you, the people having Christian Rome as your heart. However, now more than ever it is necessary to pray and suffer great ly, Maria, and have others pray, and suffer, if possible-but that is more difficult, for there are very few heroes in suffering-so that the 'great evil' overcome will not sprout up, like a malignant plant, into a thousand small evils which would eventually form an ac cursed forest where you would all perish with unimaginable horror.

"I have had mercy on you. But woe to you if you, O my people, should respond to this mercy wrested from Justice, through the entreaty of the prayers by Me, my Mother, the Protectors, and the victims, with actions causing you to forfeit my grace. Woe to you if the single great 'self-idolatry' should be succeeded by the small, numerous forms of 'self-idolatry'!

"God is One alone, and I am God, and there is no other God apart from Me. This should be remembered. God is patient, but, in his infinite patience, He is not blameworthy towards Himself. And He would be blameworthy if He pushed his patience in not intervening to say, 'Enough', to the point of indifference regarding respect for Himself

"Because of a fallen idol do not raise up many little idols, all

adorned with the same Satanic signs of lust, haughtiness, deceit, overbearance, and the like.

"If you are good, I will save you to the very depths. I promise you, and it is the promise of a God. And, in my Intelligence, for which nothing is hidden-even the most secret of crimes, even the most insignificant of human acts-I do not require a whole people to be perfect. I know that if I were to reward you when you had all reached Goodness, I would never reward you, but it is my intention that, if it is inevitable that someone should sin, the mass should be such as to impose on its Leaders a conduct worthy of my reward. For-always remember this 1090 -the Leaders commit Sins, but it is the mass which, by its lesser sins, brings the Leaders to the great Sin.

"And that's enough for now, soul of mine. We shall later read Isaiah together, and, as in the synagogue and the Temple, I shall comment on him for you."

keepns2sb240sa60lang1033bf1 July 29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"One must be able to read the Book not with one's eyes, but with one's spirit. Then the supernatural Knowledge which inspired it is illuminated with the light of Truth. But to obtain this one must have a spirit united to my Spirit. Then it is my Spirit that leads you.

"Now, look: in the pages of Isaiah let us take the words of the chapters read together, 1100 like tesseras in a mosaic, and line them up with supernatural vision. They will prove to be clearer for you. Begin with the ones I have pointed out to you for the blameworthy.

"'Even if compassion is shown to the wicked one, he will not learn justice; he will do evil things in the land of the saints and will not see the glory of the Lord.

"'Therefore, listen to the word of the Lord, O mockers, the leaders of my people that is in

Jerusalem. You have said, "We have made an alliance with death; we have formed a pact with hell:

109 As mentioned in the dictation of July 24.

110 At this point the writer leaves a short space in which she later adds in pencil "Chapters 26-33."

0 when the scourges pass by, they will not come upon us, for we have placed our hopes in deceit and by deceit we are protected."

""Your alliance with death shall be destroyed; your pact with hell shall no longer exist; when the scourge tempestuously passes, it shall sweep you away with it. And only the exhaustion will make you learn the lesson."

"'So, then, do not mock, so that your chains will not be tighter.

"'Woe to you that hide yourselves in your hearts to conceal their designs from the Lord! They do their works in darkness and say, "Who sees us? Who recognizes us?" This thought of yours is perverse.

"'Woe to you, children that desert and conceive designs, but without Me, and weave a cloth which is not according to my spirit and pile up sin upon sin.

"'Therefore, this is what the Holy One of Israel says: "Since you have disdained this word and have hoped in slander and turmoil and grounded yourselves on these things, this iniquity shall be for you like a ruinous, imperceptible breach in a high wall which suddenly, when no one imagines, brings about a collapse and breaks into a thousand pieces."

"'Woe to those who go down into Egypt to seek help and hope in horses and trust in chariots, for they are numerous, and in cavalrymen who are exceedingly vigorous, and have not placed their trust in the Holy One. They have not sought the Lord.

"'Egypt is man and not God; its horses are flesh and not spirit. The Lord will stretch out his hand, and whoever offers help will collapse; whoever is helped will fall, and they will all be destroyed together.

"'Woe to you, sacker! Won't you be sacked, too? Woe to you, mocker! Won't you be mocked, too? When you have finished sacking, you will be sacked; when, weary, you finish mocking, you will be mocked'.

"Before speaking about topics and God's promises, let us comment on this passage.

"The heart of man, which the prophet calls wicked, is a mixture of pride, overbearance, and rebelliousness. The threefold lust is in it, the throne on which the Evil One sits to fill that heart, which has repudiated God and his Justice, with demoniacal thoughts. From this

heart nothing but iniquity can emerge, for its King is the Spirit of Evil, who grants ephemeral triumphs paid for later by

everlasting ruin. The wicked man, who reigns under the sign of the Beast, passes like a torrent of pain and corruption in the land of the saints-and Rome is a land of saints-dragging the lesser wicked into evil and tormenting the children of the Lord.

"It is just that the Lord should conceal his glory before the wicked, in this dwelling and the other. The wicked man will see my glory twice, and he will want not to see it, for it will be terrible for him: at his death and on the last day. Then I will ask him, 'What did you do with my people? With my gifts?' And it will be a question which splits him, like an arrow from a bow, in the depths from which one does not emerge.

"My second earthly Jerusalem is Rome. A beloved land where I have wanted my Church to be and which, since it is the center of the world, should be treated like a shining relic by whoever is its leader. And, instead, how have the new mockers of God behaved? Allying themselves with the crime which produces death, wedding their souls to Satan, and believing that they can save themselves from the scourges to which they subjected others by such sacrilegious prostitution.

"No. The lie does not save. The Father of Truth tells you so. The lord of the lie ensnares you in it and when he gets the chance, he turns it against you to make you perish. I am the one who saves, and there is no one except Me.

"You will be stripped of your false armor precisely in the hour when my punishment strikes you, for Satan acts that way. Nor can he act otherwise, for he cannot give you lasting fruits. I alone give protection which knows no end, and when I appear, to save or to damn, Satan flees, leaving you alone, O foolish children of sin.

"You will understand who God is and who Lucifer is only in the grip of torture. A terrible lesson! And the more you sin, the more ferocious the grip will be, for there is a limit even to my limitless, but intelligent, Goodness. Remember this.

"Nothing of what man schemes in the shadow, even in that secret shadow of the heart, is hidden from the Lord. And if your poor brothers and sisters see nothing but the outside and can be deceived by your hypocrisy, I see everything and act as your actions deserve, and, like a wall undermined by a little breach, your edifice, based on sin, will collapse when no one-neither you, that consider yourselves sure of the alliance with the Father of the Lie, nor the

people that fears you, believing you to be invincible-imagines.

"Woe, woe, woe to you that lead my people to believe that I protect your evildoing. Woe to you that lead my children towards distrust in my Justice! You will also answer for this, for scandal falls back upon the one creating it. And what greater scandal than to lead the little ones to believe that God unjustly protects the great who sin?

"How many souls you have wrested from Me, O workers of iniquity! But they will still be daughters of my Mercy. You will not, you to whom I had given all to draw you to Myself and make you instruments of Good and who have forgotten everything and subordinated me to Satan.

"Woe to you that form alliances from which only evil can come to my people: evil for the flesh and evil for the spirit, and you know it is evil, and you do it all the same, using power badly, provided your persons triumph on the earth. And what is your person? A handful of clay conserving a shape as long as Mercy keeps it wet with heavenly dew and, once dry, crumbling like sifted clay and scattering.

"Your alliances, a real union of the precursors of the Antichrist, have no basis and lack the power for victory. Like you yourselves, they will crumble, and only a memory of horror in the flesh, in the homes, and in the souls of my poor children will be left of them.

"When God thunders, what are numerous horses and vigorous cavalrymen? Chaff which the wind disperses in all directions. It is I who give strength to armies. But it is necessary for the armies to be moved for a just reason and not out of cruelty and pride.

"Every sin will be punished, and every mockery will be punished by God, for God, the Lord says, will never be mocked, and it is not licit to oppress the lesser ones.

"However, observe one thing, Maria. Respect for the Law on the part of the lesser ones, too, is needed so that you will always have your God with you."

keepns2sb240sa60lang1033bf1 July 30

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Let us look today at how much reflection there is on the lesser Ones. I state, through the mouth of Isaiah, having the humble speak or speaking to them:

"'Without You, Lord, our God, they have made us slaves of the masters; grant that only for your sake we may recall your Name. Whoever dies lives again; the giants do not rise anew: for this reason You visited them, exterminated them, and made every memory of them disappear.

"'Go, my people, enter into your rooms, close your doors behind you, and hide for a brief instant, until the indignation has passed. Behold, the Lord will go out of his dwelling and visit the iniquity of those who are against Him on the earth.

"'On that day the Lord will visit the Leviathan, the agile serpent, the Leviathan, the twisting serpent, with his unbending sword, large and strong.

"'With barbarous words, in a foreign tongue, the Lord will speak to this people, to whom I have said, "Here is my rest; refresh the weary; this is my relief." But they did not want

to listen to Me.

"And the Lord said, "Because this people approaches Me with its mouth and honors Me with its lips, but its heart is far from Me, and they offer Me worship with human precepts and teachings-for this reason I will again excite this people's admiration with a great, stupendous prodigy: the wisdom of the wise shall perish."

"'Because the oppressor has disappeared, the mocker is annihilated, and those who plotted evil are exterminated, who made men sin by their words, who laid snares for whoever reproached them and without reason withdrew from the just one. For this reason the Lord says, 'Jacob shall not be confused; there will be no blush on his face now, but when he sees his children, the work of his hands, in his breast, he shall glorify my Name. And those who wandered in spirit shall learn knowledge, and the backbiters shall learn the law."

"'On that day each shall cast aside his idols of gold and silver, which your hands made for you so as to sin, and Asher shall fall by a sword which is not of man, and the sword which is not of man shall devour him, and he shall flee, not before the sword, and his youth shall pay the tribute'.

"The prime cause of evil: to be left without God. You have not wanted to have God for a Master, and a benign Master, and you have thus had masters who have degraded your freedom as men to the mortification of slaves. They have lent, sold, and recovered you like slaves, like slaves sent to death, laughing and growing fat on your pain.

"The world is dying because it no longer has God for a Master; you in articular, are dying because you have not wanted God as a fatherly Master. May God will that you should turn to Him now!

"In his Name is salvation. Life is Life in his Name, and death is resurrection. He who lives in the Lord never dies. It is the giants-that is, those who raise their power as flesh and blood proudly against Heaven-that draw down the divine thunderbolt and collapse, never to rise again. They have had everything on earth, since for them only the law of flesh and blood was alive. The eternal, luminous kingdom of the spirit is thus at an end. At an end, starting from this earth, where they have killed it by their own hand, and at an end there, where there is no temporal limit, where dead souls do not enter.

"When the hour of indignation strikes in Heaven, and Justice 'descends to deliver its blow, take Charity and Prudence as your norm. Withdraw, instead of cackling like cockerels that see the kite; withdraw instead of backbiting, for judgment is up to God alone, and pray to the Lord. Charity and Prudence to obtain the victory of Good over Evil and the triumph of Peace in nations, institutions, and hearts.

"God has no need of your advice to punish. He knows when and how He should use the sword to slay the eternally rising one, the Monster seducing you, opposed to the Divine One Rising Again, who has saved you and saves you by his Blood, to whom the world's great and small too often are unable to give heed, deaf to my aggrieved prayers that

refuge be given to the one weary with Love, to your Jesus, who suffers with a perfect love, always rejected.

"Oh, if only you would come to Me with your hearts, children so tenderly loved by your God, Father and Brother! You would wrest all from my Love if you came to Me with your love! All, for it is a supreme pain for Me not to be able to cover you with gifts in this life and the other. Even the worship you offer Me has lost much of my sign and taken on human forms more in keeping with your way of acting, weighed down by human heaviness.

"Come back to the Lord, children, to the Source from which Life springs forth. The passage of centuries does not burden it with old age, for Time is an instant, compared to my Eternity. Wash your souls in the Source; immerse your spirits therein, that they may see. That they may see God and the prodigies I work to excite your

admiration, so that your minds will be stripped of the knowledge of the wise, a fallacious knowledge, and learn Knowledge from Me, who am the Wisdom of God.

"And yet you see, O dear sons and daughters, what your God is able to do for you. I have seen the affliction of my chosen people, that which you experience, because it is already upon you, and that which you would have experienced, already prepared in the shadow, and I have made provision.

"But woe to you as well if the lesson should be of no use. How could I always come running, make provision, and forgive? How, if you, too, should become oppressors? How, if you, too, should become mockers? How, if you, too, should drift apart from the Just One advising you for your own good and lay your snares against Him? He is the bearer of my Word, he and his ministers. And in my Word there is true Knowledge and the true Law which yield Good.

"Make the Face of your Jesus and his true disciples be tinged with joy. And that Face and those faces will take on that color when they see you triumph over all the idolatries of sense, money, and pride which have always tormented you.

"You understand who the 'Ashers' are by yourself. But I say to all, Act so as not to deserve, as they did, the sword which is not of man. No. Be good. Your God does not want to show you the punishing sword, but He wants to open to you the arms capable only of loving and blessing and say to you, 'Come, O sons and daughters, and rest in the Peace of your Father."'

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "And now, after the black tesseras and the purple ones, the golden tesseras in Isaiah's mosaic.

"'The Lord says, "Behold, I shall place a stone as the foundation of Zion, a chosen stone, a cornerstone, precious, grounded on the foundations; let whoever believes not be in

haste."

"'"Whoever proceeds in justice and tells the truth, whoever hates gain deriving from calumny and shakes every gift out of his hands, and whoever covers his ears so as not to hear talk of blood and closes his eyes so as not to see evil shall dwell in a wonderful place; the fortresses in the cliffs shall be his lofty dwelling."

"'Turn your gaze towards Zion; your eyes shall see Jerusalem, the dwelling of abundance, a tent which can never be transferred:

its pegs shall never be removed, and none of its ropes shall be broken.

"'"After becoming inebriated in the heavens, my sword shall suddenly plunge down upon the people condemned to destruction by my judgment'85" Demons'85 shall be found there [in its devastated land].

"'Diligently search in the book of the Lord and read: not one of these things is lacking, and one is not without the other, for what comes out of my mouth is ordered by Him, and his spirit draws things together'.

"The chosen stone, a cornerstone and a precious stone, with a secure foundation upon which the eternal Zion rises up, is my Church and the Morality coming from my Law, of which the Church is the teaching chair. It is vain to try to put another law in its place. None is so safe and just as this one, for this one is dictated by a divine mind.

"But in hearts as well I place a cornerstone upon which your spiritual, individual Zion must be based and from which your spirit must hurl itself onto the ascent leading to Me, into the supernatural kingdom for which I created you and which is not closed to you until the moment of death, but whose doors of light are always open for you.

"Blessed are those able to live in the spirit. Their earthly life is a foretaste of loving blessedness with Me. They are the ones that proceed in Justice and Truth, who do not seek wealth acquired badly by fraud and usury, by deceit and calumny; they are the ones not thirsty for vengeance or hungry for vice, clean in thought, heart, and hands.

"For them the dwellings in my Father's Kingdom are kept, and beginning in this life the Lord's grace encircles them like a fortress on cliffs. They are the 'secure'. Only their will, if it becomes perverted, can break this security of theirs, whose cornerstones are the Will of God and their will, the Word of God and their obedience to the Law.

"The Jerusalem about which Isaiah speaks is my Church here below, the antechamber of the heavenly Jerusalem. In her there is an abundance, not of human wealth, but of divine treasures of Forgiveness and Knowledge, as there are divine treasures of blessedness in the heavenly Jerusalem.

"No human force can devastate my Church like a whirlwind to the point of destroying her. I shall be with her, to act as a peg and a rope. When the time comes for the earth to

cease to be, my Church, which cannot perish because it is cemented by the Blood of a God and of his saints, will be transported by the angels into Heaven.

"A people, Isaiah says, shall be struck by the sword of Justice. But there will be many more, for the world has fornicated with the devil in many parts. And still others are on the point of sinning, in spite of all I have done to keep them on the way of Life. Pray, pray, pray a lot to prevent new condemnations, originated by new fornications.

"The demons-oh! The demons are already in the place where I shall punish. It is the demons, installed as masters in hearts, that lead the nations to death. And there are peoples in which only a few hearts are not the dwelling-place of demons: legions of legions of devils move whole nations like puppets. And how can I reign where hearts have become the dwelling of the sons and daughters of Lucifer?

"The prophetic word has other applications, but I have wanted to show it to you in reference to the hour you are living through. And not tell you more so as not to demoralize you more.

"Pray. Your God will open the doors for you before you experience the maximum horror. For the time being, enter into the dwelling of his Heart and give Me your love to appease my Justice. In truth I tell you that to die of love is the bloodiest of deaths because one suffers not from one thing alone, but from the things of all creation. One suffers for the sake of God and for one's neighbor. It is the death of your Jesus, for-know this-the most fitting word on my death is not 'scourges', 'tortures', or 'cross'. It is 'love'.

"It is love that sacrificed the Son of God. Love for you. May it be love that sacrifices the new redeemers."

keepns2sb240sa60lang1033bf1 August 1

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"When a creature is really a daughter of her Lord, she suffers so much from the insults she sees being hurled at Him that no joy on earth, even the holiest and greatest, can console her.

"My Mother, and along with Her so many holy mothers of the old and new Law, did not feel most happy in her happiness as a mother and as the Mother of God, for She saw that God was not loved, in spirit and truth, except by a few. The grace which inundated her soul in its fullness gave Her a foretaste of perception of the sacrilege with which the true ark of the Word of God would be taken, profaned, and slain by a people hostile to the Truth. She did not die in this perception, like Eli's daughter-in-law, because God came to her aid, since He had to keep Her for all pain, but She agonized over it for the rest of her life.

"My Mother bore the cross before I did. My Mother experienced the atrocious tortures of

the crucified before I did. She began to carry it and to experience them from the time her mission and mine was revealed to Her.

"I, by my Blood, and Mary, by her tears, obtained the Forgiveness of God for you. And you think so little of it!

"The creatures who love God with true love suffer for the offenses committed against God as if they were swords piercing their hearts and even die from them: victims whose holocaust is like sweet incense perfuming the Lord's throne and like water washing away the sins of the earth.

"'If it is with all your heart that you return to God, get rid of the foreign gods; prepare your hearts for the Lord and serve Him alone, and He will free you from the hands of the Philistines', the Book says. To be saved, the innocent sacrifice of those dying of pain on seeing their God offended and the blameworthy stricken by divine justice is not enough for a people. It is necessary for the entire people to return to the Lord.

"I said, 'Not those who say, "Lord, Lord," but those who perform the works I tell you to perform will be heeded and will enter into my Kingdom'. Now, do you perform the works I tell you to perform for your good? No. For this people honors Me with its lips, but its heart is not with Me.

"I do not reign in your hearts. That place is occupied by deceitful deities that ruin you, and you are unable to free yourselves from them.

"Your pride prevents your hearts from crumbling in pain over having offended God and squeezing out, in pain, the water of the tears which cleanse.

"Your incontinence in the face of the stimuli of the flesh prevents

pure thoughts from emerging from your hearts.

"Your obduracy prevents your hearts from being merciful, and whoever lacks mercy does not receive mercy from God.

"How many gods you have in your hearts in place of the true God!

"And for this reason I cannot free you from the hands of the Philistines. Free you with the fullness of liberation. One of your enemies falls, but two others arise. 1110 Am I perhaps unjust? No. Don't you prevaricate, you that remove-if you remove one vice from your hearts and introduce seven and three times seven others?

"Oh, sons and daughters, sons and daughters who oblige Me to punish you! To punish you all, for to strike a country which has fallen into threefold and sevenfold sin, I must also strike the saints within it!

"But I dry the tears of the saints, while the tears of the rebels, wrested not from the holy

pain of the spirit, but from the burdensome pain of the flesh, which suffers as if in an inferior being and which in tears rebels and curses its just God, will be dried by the breath of the demons. And I assure you that the fire which now burns you, descending from on high upon your hellish machines, is nothing compared to that blaze which will surround you with the worst torment: that of not seeing your God ever."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "If you consider my statement, 'In truth I tell you that the publicans and prostitutes will enter into the kingdom of God before you', you can understand what the power of believing is, when it is absolute and upright in intention.

"This is also why I tell you not to judge any of your brothers and sisters and not foolishly say, 'I am untroubled about my soul, for I have not committed serious sins'.

"No, for in truth you commit a greater sin than the publican and the prostitute do, since they are dominated by fleshly passion, whereas you are disorderly in the passions of the mind. You are lacking in Charity and thus offend God; you are lacking in humility and thus disgust Him; you are lacking in contrition and thus render Him severe.

111 On a typed copy, the writer adds below, in pencil, "And, in fact, we now have two of them (928)."

0 "The poor publican and the poor prostitute, who may have been led to be such by so many things, when they encounter God's gaze, believe in Him and come to Him with all their strength in faith, love, humility, and repentance. And then it is not only a superficial lavacre, but a saturation of my Power which heals them and makes them heroes.

"But You'85 ! So few are those capable of being firm in faith in their God! Look, Maria: like snow falling from the clouds, so souls plummet down because of a lack of faith. And if it was once a slow snowfall, it is now more and more frequent like a storm. Poor souls! They would have such a need to believe in order to save something of their spirits, already so deeply wounded. Instead, they are no longer able to believe.

"And what do they believe in, then, if they do not believe in Me, who am eternal? To live without believing is impossible. Whoever does not believe in God, in the true God, will necessarily believe in other gods. Whoever does not believe in any god will believe in idols, believe in the flesh, believe in money, have faith in the power of weapons. But in the end one cannot live not believing in anything. Worse than the darkness enveloping the blind is the darkness of the soul without faith in anything human or superhuman. All that remains for it is to kill body and soul in violent death.

"When Judas no longer believed in Me, in the satisfaction of money, or in the protection of human law, he killed himself Remorse over his crime? No. If it had been that, he would have killed himself immediately after grasping that I knew. But not then, not after

the vile kiss and the loving greeting, not then, not when he saw Me spat upon, bound, dragged away amidst a thousand insults. Only after having understood that the law did not protect him-the poor human law, which often creates or provokes crime, but afterwards washes its hands of its executors or accomplices and, if need be, turns against them and, after having used them, strikes them dumb forever by eliminating them-and only after having understood that power and money were not forthcoming or were too base to produce happiness, only then did he kill himself He was in the darkness of nothingness. He cast himself into the darkness of hell.

"The world is becoming a chaos without light because the light of believing is increasingly going out in hearts. It is a spiritual death Which horrifies the spirits living in Me.

"I thus tell you that if a publican or a prostitute believes in Me, they will enter into my Kingdom before you. For whoever really believes in Me lives in obedience to my Word. If a sinner, he is redeemed; if without sin, he is preserved from it.

"In one way or the other, I, Forgiveness and Love, await those who believe in Me to crown them with glory."

keepns2sb240sa60lang1033bf1 August 2 1120f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"Be certain. Whoever has Me has everything. You are no longer hungry, and you are no longer thirsty, according to my promise, because you believe in Me. I am not talking about the hunger and thirst of the poor body. I am talking about the hunger and thirst of your hearts, your souls, and your spirits. Only the thought that you have Me near consoles, sustains, and nourishes you entirely.

"No, I do not grow weary of being with you. Jesus never wearies of being near his poor sons and daughters, who, without Him, are so unhappy. See whether I ever get tired of remaining in the churches to wait for you, enclosed in a little bread to take on a form visible to your material heaviness.

"The souls my Father has given to Me are like the sweetest treasure I have. Can you doubt that I treat what has been given to Me by my Father with loving respect?

"I came down from Heaven, where I was blessed in the sublime divinity of my Essence, to fulfill this desire of the Father to save the human race created by Him. I, the Infinite, circumscribed in a little flesh; I, the Powerful One, degraded, in the role of an obscure man; I, the Master of the Universe, poor, in a little town like any other; I, the Unblemished, the Most Pure, accused of all the moral and spiritual sins as a rebel against human authority, subverter of peoples, violator of the divine law, and blasphemer of God; I suffered all and accomplished all to make the Father's desire a reality.

"No, I do not grow weary of being with you. I await you. When your hour comes, you shall rise with Me to eternal life, for this is reserved

112 There follows the annotation in parentheses "Copied into notebook... and...," written in red ink by another hand, perhaps that of Father Migliorini.

0 for whoever believes in Me. I have already told you 1130 that whoever believes, really believes, is saved. For Faith brings with it the other virtues and causes the virtues and the Law to be practiced."

keepns3li142sb240sa60lang1033ulbf1 Also on August 2 1140f0

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0 Jesus Says:

"Tell Father, 1150 who is asking for a sign to persuade his brothers in religion of certain truths which cannot be denied, that I am giving him the same reply given to the rich man, Epulo: 'If they do not listen to Moses and the Prophets, they will not listen even to someone risen from the dead'.

"If they do not heed the voice of their conscience, inspired by Me, which cries out its incontrovertible and truthful warnings, if they smother under incredulity even that residue of sensibility which remains in them, how do you want them to be able to hear other things? If they do not bow their heads before the reality affecting them and do not remember, understand, or accept anything, how do you want them to believe in a sign?

"They deny even Me, though they say they don't deny Me; they are the 'learned', and they have smothered the beautiful, holy, simple, pure capacity to believe under the stones and bricks of their science, too imbued with earth to be able to grasp what is not earth.

"Ah, Maria! How much pain your Jesus feels! I see what I sowed at the price of my dying.

"But not even if I appeared would they believe Me. They would set in motion all the tools of science to weigh, list, and analyze the wonder of my appearance and rattle off all the reasonings of their culture, disturbing prophets and saints so as to cite-in reverse and in the way they find most comfortable-the reasons why I, the King and Lord of Creation, cannot appear.

"Now, too, as twenty centuries ago, the simple and sons and daughters would follow Me and believe in Me. The simple, because they have the same heart-virgins as regards rationalism and distrust and mental pride as sons and daughters. No. I would not

113 In the dictations of July 18 and July 22.

114 An annotation follows identical to that mentioned in note 112.

115 Father Migliorini.

0 find those able to believe within my Church-that is, in the great army of my ministers I would find some souls that have been able to preserve the highest virginity: 'that of the spirit'.

"O holy virginity of the spirit! How precious, dear, and beloved you are to my Heart, which blesses you and is particularly fond of you! O holy virginity of the spirit that preserve the snow-whiteness of Baptism for the souls possessing you, that preserve the ardor of Confirmation for the souls preserving you, that maintain the nourishment of Communion for the souls abandoning themselves to you, that are the soul's Marriage to her Jesus, Master and Friend, that are the Priesthood consecrating her to Truth, that are the Oil cleansing her in the final hour to prepare for entry into the dwelling I have prepared for you! Holy virginity of the spirit that are light to see, sound to understand-how few are able to preserve you!

"See, soul of mine. There are few things which I condemn as severely as this element of rationalism, which deflowers and desecrates and kills Faith-I say 'Faith' with a capital letter to express true, absolute, regal Faith. I condemn it as my hired assassin. It is that very thing which kills Me in hearts and which has prepared and prepares very sad times for the Church and the world.

"I have cursed other things. But I will curse none as I do this. It has been the seed from which many other poisonous doctrines have come. It has been the treacherous element opening the doors to the enemy. It has in fact opened the doors to Satan, who has never reigned so much as since rationalism has reigned.

"But it is said, 'When the Son of Man comes, He will not find faith in hearts'. Rationalism thus does its work. I will do mine.

"Blessed are those who, as they close the door to sin and the passions, are able to close the doors of the secret temple in the face of the science which negates, and live, alone with the Only One who is All, until the end.

"In truth I tell you that I will clasp to my heart the unfortunate one who has committed a human crime and repents of it, provided he has always admitted that I can do all, but I will adopt a face of Justice for those who, on the basis of doctrinaire human science, deny the supernatural in the manifestations which the Father would like Me to give.

"Someone born deaf cannot hear, can he? Someone whose ear

drums are broken accidentally cannot hear, can he? Only I could restore hearing to them with a touch of my hands. But how can I give hearing to a deaf spirit if this spirit does not let itself be touched by Me?

"In regard to Father's question on the final adversary, let us leave the Horror enveloped in the shadow of mystery. It is of no use to you to know certain things. Be good, and

that's enough. Give your goodness beforehand, at once, for the purpose of abbreviating the duration of the monstrous reign over the race of Adam.

"In regard to the time'85 1000'85 2000'85 3000 are forms to provide a reference for your limited mentality. The bestial sovereignty of the son of the Enemy-the son not of a carnal will', but of the will of a soul that has reached the summit and the depth of identification with Satan-will be so cruel that every minute will be a day, every day will be a year, and every year will be a century for those living at that time. But for God every century is a thousandth of a second, since eternity is a being in time whose extent is limitless. That horror will be so enormous that the darkness of the darkest night would be midday sun in comparison for the sons and daughters of men im mersed therein.

"His name could be 'Negation'. For he will deny God, deny Life, deny all. All, all, all.

"Do you think you are at that point? Oh, poor people! What you are living through is like distant rumblings of thunder. Then there will be a burst of lightning over your heads.

"Be good. My Mercy is upon you."

sb360qj144720144021602880360043205040576064807200792086 40 In the evening on the same day of August 2, Jesus reappears in pain, in the clothing of blood-He who crushed Himself to become a life-giving liquid for us.

sb120qj144720144021602880360043205040576064807200792086 40 He is very sad. He says only one thing to me: "I am suffering so much!" But He says it to me precisely by moving his lips. It is not as on other occasions, when I see Him sad or smiling, but always with his mouth closed, even if his words strike my spirit. Now he actually moves his lips and says, "I am suffering so much!" And the accent is so sad, so prostrate, that it strikes me like a sword.

What is my Jesus suffering from in particular tonight? Who struck Him, making Him bleed and weep? What can I do for Him to make Him smile? I understand a serious sin-I don't know by

whom or where-has been committed this evening. And I understand nothing else.

Today I have been able to pray little, absorbed by the duties of hospitality. But charity towards pilgrims is still prayer, isn't it? I thus do not think that He is suffering on my account, and this keeps me serene.

keepns2sb240sa60lang1033bf1 August 3

keepns3li142sb240sa60ul The Morning

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f 0 I have been with Jesus in torture. Last night I thought I would die of suffocation. What suffering! It was a good thing that He was there to help me. On seeing his suffering, I felt

encouraged to suffer.

Has my agony been of use to console my Jesus? If it were, I would like to suffer it every night to dry his tears and no longer hear that lament, uttered with such pain: "I am suffering so much."

keepns2sb240sa60lang1033bf1 August 4 1160f0

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0 Jesus says:

"To lose one's life, the supreme misfortune for the man living in flesh and blood, is not a loss, but a gain for the man living by Faith and spirit. That is why I said, 'Do not fear those who can kill your bodies'.

"I am alongside the innocent killed by any situation of human cruelty; I am alongside the martyrs and alongside soldiers; I am alongside those oppressed under the yoke of a family reaching the point of crime and alongside those suppressed by means cursed by Me in sacrilegious and ferocious wars.

"I say 'sacrilegious'. And what else should I say? Isn't it a violation of my Law to act with overbearance, using and abusing force for reasons of human pride whose fruit is the destruction of lives and consciences? And what temple is greater than the heart of man created by Me, where I should dwell? But can the God of Peace dwell where there are thoughts of war? Dwell where, under the

116 There again follows the annotation in parentheses mentioned in note 112, written in red ink by another hand, perhaps that of Father Migliorini.

0 cover of war, man allow's himself blameworthy forms of license? Dwell where, under the blast of war, faith dies and nonfaith takes its place; charity dies and ferocity takes its place; prayer dies and blasphemy takes its place? Aren't these acts of desecration of a heart? And doesn't whoever desecrates commit sacrilege?

"I thus said, 'Do not fear those who kill the body and can do nothing more'. I comfort those unjustly slain in the hour of trial, and this is a guarantee that after that hour the beatifying Light comes.

"But I say, 'Fear Him who, after having slain you, can throw you into Gehenna'. Slay in what way? Slay what? Your souls and your spirits. The soul that is the coffer, the holy ark, and the ciborium containing the spirit, which is the gem taken by the hand of God from the boundless treasures of his Self to place it within the creature: a sign that cannot be denied of your origin as my sons and daughters.

"Like the blood in the veins, the spirit remains in your interior of flesh. And as blood gives life to the flesh in order to live out earthly days, so the spirit gives life to the soul to live out the unending days.

"So the loss, of limitless measure, is that of the spirit and not of a little flesh. Nor is there a greater crime or one more condemned by God than this one of killing a spirit by depriving it of the grace that makes it a child of God.

"As sons and daughters in the mother's womb grow and take shape, reaching the perfect age of intrauterine life, drawing nourishment from organs keeping them in contact with the mother's organs of nourishment, so anyone able to live the life of the spirit and preserve the spirit is like a child in my womb and grows and reaches the perfect age of life within Me, drawing from Me nourishment and strength.

"Isn't it a joy and security for you to consider that you live by Me, in Me, for Me, and with Me?

"Those who let the Enemy kill their spirit become his accomplices. Those who with their own hands hold the sack open in which the Accursed One encloses your souls, depriving them of Light, first, and then of Life, plunging them into his hellish abyss, from which no one emerges and upon which the eternal curse of God weighs. And can I, who say, 'Do not kill' and condemn the killing of the flesh, fail to pronounce a condemnation over whoever kills the spirit?

"Over whoever does. Without a doubt. For you have a will, and if you are unwilling, the Enemy cannot. It is thus you that kill your

spirits. And over whoever kills the spirit, in truth, in truth I tell you that with just and terrible wrath my Voice will thunder as a Father denied by a son, as a King cheated by a subject, to pronounce the word of condemnation.

"In your suffering remain sure, then: through the flesh that dies, your spirit grows more and more: it draws nourishment from the dying, as a victim of love, of your body. How beautiful the day will be when, breaking the clay of the earthly vase, your spirit will bloom free and strong for the eternal joy of your Jesus, in Heaven."

keepns2sb240sa60lang1033bf1 August 5

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"This wrath of the nations is the premonitory sign of my wrath, for so it must happen. A painful hour, poor sons and daughters of mine who undergo it, but it is inevitable that it should exist because everything must be fulfilled, of Good and Evil, on Earth before my hour comes. Then I will say, 'Enough' and come as a Judge and King to take up the kingdom of earth as well and judge the sins and merits of man.

"When in the book of John you read the words 'the hour for judging the dead', you think it refers to those who have already passed on, perhaps centuries ago, to other spheres of a mystery which will become known only when one is introduced into it. Yes. Death means

the transmigration of the soul to other zones different from the earth. But there is a vaster sense in the words of John: the dead he speaks of may also be alive, according to the flesh, but in reality, in the eyes of whoever sees, be among the Dead.

"They are the thoroughly Dead, for there will be no resurrection for them. Dead to God, eternally they will never have the good of possessing Life-that is, God-for God is eternal Life.

"In the same way, with a meaning vaster than can be conveyed by mere words, the prophets, servants, and saints John speaks about under those three titles include in veiled fashion all the creatures who have succeeded in living in the spirit.

"How many humble old women, poor sons and daughters, simple men without learning, and illiterate women unknown to the masses are concealed and comprehended in the words 'prophets, servants,

and saints'. If they were pointed out to the world, it would laugh at them. But in truth, in truth I tell you that one of these poor ones, according to the flesh, is more of a prophet, servant, and saint of mine than a proud person of learning, someone who is greatly vain, or a minister of mine himself in whom what makes people saints in my eyes is lacking-to be able to live according to my Word and do my Will with constant faith, charity, and hope.

"My smile for my blessed ones in the hour of my coming as King and Judge will ignite a sun highlight1 seven times highlight0 brighter than the ordinary sun, and my heavens will shine by it, while the angelic choirs sing the praises of Me and my servants, whose virtues making them my sons and daughters in that hour will be proclaimed by Me, over against the foolish, blind world.

"But for those who are not such, and especially for those who by their action have led the earth and the weak of the earth to perdition, my glance will be a thunderbolt plummeting into the abyss, for it is inevitable that Evil should exist, but eternally cursed are those who become servants and administrators of Evil."

(This is Jesus' commentary for me on Revelation 11:17-18.)

keepns2sb240sa60lang1033bf1 August 6

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"My Blood, called down by my enemies and accusers upon themselves with wrath, has not lost its twofold qualities of forgiveness and condemnation.

"The centuries pass, daughter, but I and all that is mine remain in an eternal present. In the hour of darkness, when only the purple of my Divine Blood shone like a lighthouse wanting to save the human race, but seen only by a few, what is repeated over the

centuries and will be repeated as long as the earth exists took place. Shed with infinite love, it produced miracles of redemption wherever it found love, but became a condemnation upon whoever responded with wrath and hatred to the sacrifice of a God.

"But what do you say about it? I was God, and the prophets had announced my coming, and the miracles worked by Me had corroborated their word; and I Myself had confirmed my divine nature, in

an hour of extreme judgment in which the accused one does not lie. And yet they killed Me. They-those enemies of Christ-do not have the excuse of not knowing who the One they were accusing and seeking to slay was. And their condemnation was thus more severe, for-always remember-more is required of the one to whom more love, benefits, and knowledge are given. The idea of my Goodness must not exonerate you from the duty of respect.

"But now as well, my daughter, isn't it the same now as well? The world, now as well, is not ignorant of the fact that to be saved, to be in peace, to be happy my help is needed. Well then, what does the world do? It accuses Me and curses Me. It accuses Me of not loving it, of being cruel, of being indifferent, and it curses Me for these sins for which I am not to blame.

"What of it? How can the world accuse God? How can man curse God? Like an ant trying to overturn a mass of mountain are the foolish efforts of the man who hates God. He does nothing but ruin himself and fall in his sacrilegious attempt.

"This is for those who are the modern grandsons and granddaughters of the distant Jews. The others, for their part, the least blameworthy in the mass of the blameworthy, do not curse and accuse openly, but they do not pray with trust, do not live with sacrifice, and do not love with ardor. They are little engines still well moved by the spiritual mechanism, but without their own force for motion. They are waters moving under the push of centuries of Christianity, but moving only for this reason. Not by their own will. And, like all waters, having arrived at a flat plain and too far from a mountain spring, they stagnate from excessively slight movement, becoming corrupted.

"It is not by getting corrupted or by rebelling that one saves the world. And in truth I tell you that if greater evils do not come to this poor human race for which I died, it is certainly not thanks to soulless prayers and banal lives. But those who save the world-and until now have saved it-are the few in whom my Blood has worked the miracles of love, for it has found them to be cups of love raised to heaven.

"However, with great sorrow I see that these creatures in whom Love develops are becoming fewer and fewer. The victims! My Victims! Oh, who will give the Redeemer, the great Victim, an army of victims to save the world, which accuses God of sin and does not

consider that its misfortune comes from man's having sinned against God and against man?"

keepns2sb240sa60lang1033bf1 August 7

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"You read in the Book: 'He [the wicked man] will be led to the tomb and keep watch with the throng of the dead: pleasing to the gravel of Hell, he will draw all men after him and an innumerable crowd before him'.

"All mankind is sinful. One single creature did not savor, I won't say 'the bitter taste', but 'the bitter smell' of sin. And that was Mary, my very sweet Mother, She who did not cause Me to miss the Paradise I had left to become Flesh in your midst and redeem your flesh, for in Mary I found the eternal whiteness and shining love which are in Heaven-in Her, the Father, who caressed Her as the Perfect One among creatures; in Her, the Holy Spirit, who penetrated Her with his fire to make the Virgin the Mother; around Her, the angelic cohorts worshipping the Trinity in a creature.

"The breast of Mary! The heart of Mary! The mind most enraptured in God cannot descend to the very depth or rise up to the summit of these two perfections of purity and love. I illuminate them for you; I illuminate them for the dearest ones among the dear. But only when you are where Knowledge is perfect will you understand Mary.

"All humanity is sinful. But there is the sinner who is just a sinner, and there is the wicked one-that is, the one who takes sin to a demoniacal perfection. For, in Evil, the Devil is able to reach perfection, and his most loyal disciples are not less than their master.

"I told you previously: 'Lucifer strives to imitate God, in evil, of course. He takes on the forms, shall we say, of life and death which the Son of God had. The devil poses as Christ and, like Christ, has apostles and disciples. Among them he will select the perfect one to make him the Antichrist. For the time being we are in the period Preparatory to the precursors of the latter'. I have already told you this. 1170

117 in the dictation of June 19.

0 "The wicked one will be led to the tomb. That is only natural. Lucifer can give every assistance to his favored ones, his faithful, his slaves, but not immunity from Death, for only I am Life and only I have overcome Death. Therefore, when the totality of the evil committed by the wicked one is fulfilled, I give the order to Death to take possession of that flesh. That flesh thus experiences the horror of the tomb. And for the wicked one it will be a real tomb.

"For the good, the redeemed, and the forgiven it is not such, for they believe and know on the basis of faith. It is a place where mortal garb returns to its nature as dust, discharging the spirit in ex pectation of that hour when what was created will be re-formed to enter glory or damnation with the perfection of creation which God created for man-that is,

with the union of a spirit to flesh. An immortal spirit, like God, its Creator and Father, and mortal flesh, as formed from an earthly animal, king of the earth, heir of Heaven but too often preferring the earth to Heaven and existing as an animal, not in being endowed with a 'soul', but in living no less-and sometimes more-brutishly than real animals do.

"Souls, when separated from bodies, have three dwellings. And they will have them until there remain only two, after the Judgment which shall not err. The blessed immediately rejoice in eternal rest. The suffering actively accomplish their expiation, thinking of the hour of their liberation in God. The damned toss and turn in anger over the good lost. No, the more wicked they have been, the less they find rest in their terrible torture.

"But the Wicked One, he who by his wickedness has drawn others into wickedness and pushed others into sin (these are the men and the crowds of which the Book speaks), will be like an unsleeping tower in a stormy sea. Before him, the throng of those slain (in their souls) by him; before him, the keen memory of so many homicides of souls committed by him; and remorse, which has given no peace to those who kill, since the day Cain shed his brother's blood, will scourge him much more atrociously than the infernal scourges.

"He will keep watch over his Crime, which hurled itself against God in God's creatures and, like a raging beast, brought slaughter into souls. It is tremendous to have the proof of the misdeed before oneself! A punishment added to the punishments! Measureless horror, as the sins of the Wicked One among sinners are measureless.

"But, now, Maria, for the consolation of your heart, which sinks

 before the gashes of another world, where Love does not reign, but the Sternness of God, relieve your spirit by listening to these words entirely for you and for souls like you.

"Do you know what the souls given to Love mean for Me? My Paradise on earth. It is you that bring a little slice of heaven into this poor world, and on that little slice the Son of God sets his feet to come to find his delights among the sons and daughters of the Father.

"Open your heart to your Jesus. And give Me your heart. Give it entirely to Me. I want it. As the Physician and Friend of the spirit and the flesh, as the Spouse and God who has chosen you because of your faith and your bold sentiment of love."

keepns2sb240sa60lang1033bf1 August 8

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus gives me intimate counsels which are not to be written down.

keepns2sb240sa60lang1033bf1 August 9

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Those who are not familiar with love and whose conscience is not tranquil fear death. And they are the majority! These, when they feel threatened by death because of illness, or age, or any other event, grow fearful, become afflicted, and rebel. They also try, with all their strength and by every means, to avoid it. Futilely, for when the hour is indicated, no precaution is of use to stave death off.

"The hour of death is also right because it is given by God. I alone am the Master of life and death, and if certain means of death, used by man through demoniacal instigation, are not mine, death sentences are always mine, given to remove a soul from excessive earthly tormen t or to prevent greater sins by that soul.

"Now, observe: the gift of life, of a long life-why may it be given by Me? For two reasons.

"First: because that creature who enjoys it is an enlightened spirit with the mission of being a beacon to other spirits still enshrouded in the mists of materiality. Many of my saints have

reached advanced age precisely for this reason. And only I know how they instead longed to come to Me.

"Secondly: I give a long life to provide the means, all the means, for a formless creature to become formed. Studies, friendships, holy encounters, sorrows, joys, readings, the punishments of wars or ill nesses-everything is given by Me to seek to have a soul grow in my Age, which is not like yours. For I mean that growing in my Age means to grow in my Wisdom, and people can be adults in my Age with the age of sons and daughters in yours, or, vice versa, be puerile in my Age at the age of one hundred in yours. I observe your spirits, and I would like you to become spirits able to walk, speak, and act securely, and not be stammering, tottering, and incapable of acting, like babies!

"This explains why I utter my 'Enough' very quickly for creatures whom I find to be adults in Faith, Charity, and Life. A father always wishes to be reunited with his sons and daughters, and, once their education or military service is over, how joyfully he clasps them to his heart! And will your good Father in heaven act differently? No. When He sees that a creature is adult in spirit, He burns with the desire to take that creature with Himself, and if, out of mercy on the people, He sometimes leaves his servants on earth so that they will be a magnet and compass for others, He sometimes does not resist and grants Himself the joy of placing a new star in Heaven with the soul of a saint.

"There are two attractions and two aspirations proceeding from a single agent. Love. The soul, here, where you are, attracts God to itself, and God descends to find his delights alongside the loving creature who lives by Him. The soul aspires to rise so as to be with its God eternally and without veils. God, from the center of his ardor, attracts the soul to Himself, just as the sun attracts the drop of dew, and aspires to have it at his side, a gem enclosed in his threefold fire which gives Blessedness.

"The upraised arms of the soul encounter the outreaching arms of God, Maria. And

when they touch, swiftly graze against each other, it is ecstasy on earth; when they lastingly clasp each other, it is the endless Blessedness of Heaven, of my Heaven, which I created for you, my beloved, and which will give Me a superabundance of joy when it is filled with all my beloved.

"What an eternal day of measureless joy is ours-for us who love

one another: We, Triune God; and you, the sons and daughters of God!

"But those who, unfortunately for them, have not understood my Love, have not given Me their love, have not understood that only one science is useful, that of Love-for them death is fearful. They are afraid. They are even more afraid if they feel they have acted not very well or quite badly.

"The lying mouth of man-for man's mouth rarely tells the truth, so beautiful and blessed, the truth which I, the Son of God and Word of the Father, have taught you to tell at all times-man's lying mouth, to deceive and comfort himself and deceive others, says, 'I have acted and act properly'. But conscience, which stands like a two-sided mirror before your self and before the eye of God, accuses man of not having acted and not acting at all well as he proclaims.

"A great fear thus besieges them: the fear of the judgment of Him for whom man's thoughts, acts, and affections are not hidden. But if you fear Me so much as a Judge, O unfortunate ones, why don't you avoid having Me as a Judge? Why don't you make Me your Father? But if you fear Me, why don't you act according to my orders? Are you unable to listen to Me when I speak to you with the voice of a Father who guides you with a loving hand, hour by hour? But at least obey Me when I speak to you with the voice of a King. It will be a less rewarded obedience, on account of being less spontaneous and sweet to my Heart. But it will still be obedience. And why, then, don't you do so?

"Death is inevitable. Blessed are those who arrive at that hour clothed in love to meet the One who is coming. Serene-like the passing away of my earthly father, who experienced no trembling because there was nothing to be reproached in his life-will be their death. Joyful-like the sleep of my Mother, who closed her eyes on earth before a vision of love, for her whole life, which knew no sin, was loving, and She reopened them in Heaven, awakening upon the Heart of God-will be the end of lovers.

"Do you know, my joy, how lovely it will be for you as well? This morning, when I-as-Eucharist was coming, you experienced a quiver of ecstasy because you saw Me giving you Myself. But that is nothing. A little seed of ecstasy tossed into your heart. Just one, so as not to burn you up, for you felt it-you thought you were dying from the emotion. But when the time comes, I will pour out a river

of joy, for it will no longer be necessary to maintain your human life, and we shall go off together.

"Courage, a little more pain out of love for your Jesus, and then your Jesus will abolish pain for you to give you Himself, completely, Himself, measureless joy."

sb360qj144720144021602880360043205040576064807200792086 40 In fact, this morning I had such a vivid impression that I was on the verge of crying out. For people shout not only out of fright Or pain, but also out of excessive joy. I thought my heart would give way out of joy and that I would die like that, with the host still on my tongue.

keepns2sb240sa60lang1033bf1 August 10

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 I softly complain to the Lord, for, as I open a book of the Gospel, or the Bible, at random, as is my habit, He has my eyes fall upon a very sad point (Jeremiah, chapter 10).

A word of hope for my poor country would be so necessary for me'85! I acknowledge that we are guilty of the sins we are accused of and punished for. But love for my country makes me feel pain over the afflictions with which God strikes us.

Jesus lets me lament and then calls my attention to verses 23 and 24 and the last phrase in verse 25. I understand that I shall be instructed on this-and I wait.

sb360qj144720144021602880360043205040576064807200792086 40 Jesus 1180 says:

sb120qj144720144021602880360043205040576064807200792086 40 "Prayer is a good and holy thing, as it is also good to meditate on and study Wisdom. But nothing is more useful to man than one form of knowledge: to be convinced of God.

"When one has truly experienced who the Lord is, one no longer errs; one is able to pray, not with a mechanical movement of the lips foreign to serious purposes of goodness, forgiveness, continence, and humility, but with true adherence to God, a true purpose of practicing the Law better and better so as to be blessed by God.

"When one has experienced who the Lord is, one forever possesses Knowledge, Wealth, and Strength, which give the true Glory

118 From the beginning of the tenth paragraph of this locution on, however, the words seem to have been dictated by the Eternal Father.

0 which never dies and which is pleasing to God.

"You offer prayer after prayer in these times. But they are not so useful as they should be. Do not think that your God has changed his Nature of infinite Goodness and perfect Fatherhood! 1190 The fact is that you present to Him prayers contaminated by too many things.

"Strip yourselves of the threefold robe oppressing your spirit and contaminating it. Away with hypocrisy, away with hatred, away with lust. There are other things to be removed

as well. But these are the vilest ones in my eyes. And you are hypocrites when you come to Me for religious ceremonies you perform in a human, not a supernatural, sense.

"Who do you want to deceive, though? Me? O unfortunates! You can deceive each other, putting on a religious face-rather, a mask-over the real face, which involves irreligion, for Religion means obedience to the desires and intentions of God, and you disobey God in big and little things. You can deceive each other, but you do not deceive your God.

"What would you say, Maria, and what would you do if someone offered you a bunch of flowers or a dish of fruit that was completely dirty or rotten? That he would do better not to offer it to you because it disgusts and offends you. Exactly: I say the same thing about most of your prayers.

"You hate. Certainly. You hate. And you are so dull in spirit that you don't even realize you are full of acrimony towards all and of selfishness. But-what did I tell you? 'If, when you are about to pray, you remember that you have offended your brother or that he has something against you in his heart, first become reconciled with him and then come'. An essential condition in order to be heard is not to have hatred in one's heart which kills love. How can you come to Me, who am Mercy, when you are not merciful? How can You judge and think that I, who am Justice, do not judge you? Don't You see that in condemning, with hatred, those who harm you-and perhaps they were not the first, but you were-you condemn yourselves all by yourselves?

"You are lustful. How much lust-of the flesh, of the mind, of the heart-spreads over the world, issuing forth from you as if from the orifices of many springs whose origins lie in the depths, where the

119 The exclamation mark has been added, in keeping with the tone of the sentence.

0 Enemy reigns! It is a flood-not willed by God, but by Satan-to which you have lent yourselves, that is pouring over the earth and driving Light, Truth, and Life away from you. And Light and Truth and Life, like a dove that does not like foul-smelling slime, with draws into the Heavens, descending swiftly to center its flight over the rare creatures that, like mountain peaks, rise up over the ooze which dishonors you.

"My beloved Son has his dwelling among men barred by men themselves. Listen to Him, O you that are still able to do so, you that resist the corrupting wave, out of love for Us. In Him there is salvation, for He is the eternal Redeemer, and the infinite merits of his infinite pain work eternally. But you render them barren under the corrosive of the Satanic evil you are full of Even more than his Blood upon the Jews, this destruction by you, in yourselves, of the effects of his Blood, through sin, which you love like your lives lasting an hour, condemns you and makes you worthy of my punishment.

"You are uncircumcised hearts. You are unable and unwilling to place the ring of threefold penance upon those hearts of yours, which you have taken from God and given to the Enemy of God and of the human race. This is what is necessary in order for Me to intervene: for you to repent and do penance. Without these two things every prayer of

yours, every religious act, is a lie and an offense you com mit against God.

"And if the Spirit of Love can no longer work prodigies of love in you because your way of acting neutralizes his action, and if the Word of the Father can no longer work the miracles of his Blood and his Word because there are contrary forces in you, the Father, the Lord God, can always swing the lash of punishment over you and defend in Himself the three Divine Persons, excessively offended by mankind."

keepns2sb240sa60lang1033bf1 August 11

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"Last night your cousin 1200 was amazed and grieved because while

120 Giuseppe Belfanti, cousin of the writer's mother. Because of the war, he moved from Reggio Calabria to Viareggio with his family and stayed with the writer from July 1943 until November 1944.

0 you write your sufferings do not cease.

"Why should they cease? Missions are always painful for human nature. The flesh suffers in serving God. But the more it suffers, the more the work of the spirit becomes fruitful.

"When did I fulfill my mission to the greatest degree? In the hours of greatest suffering. And I did not then have the good which you have, for in those hours I was abandoned by the Father. You, however, are not abandoned by Me.

"Isn't this more than enough to pay back the suffering of a handful of ashes, which your flesh is? It certainly is. It would be enough to feel Me near. But I have granted you not only my nearness, but my caress, the sight of Me, and my word.

"The cross, when borne that way, is no longer a cross for the soul. It remains such for the flesh and blood. But you have given them to Me in a complete offering, and it is good that they should be consumed, for in sacrifice their sins are canceled out, concerning which-you are convinced-it is unnecessary for Me to speak to you so as to remind you of them. But you have given them to Me for yourself and for 'many things'. Let them thus carry the cross of com plete suffering, for it is right that this should happen.

"Do you know what you are doing by writing? My Will. The will for the mission I want you to perform. Even if a single soul, one alone, were to find the way, through this effort of yours, willed by Me, the exertion, which to human sight seems inhuman, would be justified.

"Struggling against the anguish of agony, I fulfilled my mission as Master and Redeemer to the very end. Remember Caiaphas, Pilate, the women of Jerusalem, and Disma. To the very end, to the very end I comforted, taught, and saved. And I alone know what my

suffering was like! Yours is nothing, by comparison.

"No disciple is greater than his Master, in any respect, and if Your Master suffered so much to redeem men, do you, that are following in your Master's footsteps, want to suffer less?

"Besides, I know the extent to which I should be hard on you. And if I am very hard, it is a sign that I am giving you the capacity to endure the increased burden and that there is an infinite need for suffering because of the terrible hour which is upon you. The suffer ing of holocausts is what prevents not material ruin, but spiritual ruin, which, like a cloud laden with mist, is about to blind spirits

and lead them to ruin-materially and increasingly-what still re mains safe."

sb360qj144720144021602880360043205040576064807200792086 40 Continuing to respond to a complaint by me over the painful prospects about which He is enlightening me (concerning our future), He later says:

sb120qj144720144021602880360043205040576064807200792086 40 "But, Maria, it is not granted to the little friends of Jesus to escape affliction.

"Your poor Jesus, when He was in his Passion, received his sole comfort from the presence of his Mother. Mary did not miss a single moan by Me; not a single tear of mine escaped Her, not one wrinkling of my epidermis, not one start of my muscles, one contraction of my face, one sob, one death rattle. They were so many lance thrusts for her heart as a Mother, but She did not escape from them, for She knew that her presence was the only comfort for her Jesus.

"The little Maria must not be different from the great Mary Even now I suffer; I suffer so much in the face of human obduracy. I repeat 1210 : I would come again to die to save you, O men who fall into the abyss of a thousand sins. I suffer so'85 I cannot silence my pain, And to speak of it means to lead anyone listening to Me to the vision of a very sad future.

"But it is so sweet to weep together. Don't take your shoulder away from Me so that there I can rest my Head, into which Mankind rivets crowns of thorns. The same thorns will prick you as well. But consider: our weeping and our blood will be offered together to attempt to arrest the punishment.

"There is need for this, Mary. Other things leave what they find and join new powers of evil to you. But sacrifice saves. If many sacrificial souls were to emerge from the earth, which has become hell'85!

"I do not repeat because of a lack of themes; I repeat because in these words is the key to salvation."

sb360qj144720144021602880360043205040576064807200792086 40 Believe me,

Father, 1220 I am suffering a lot. The insights which come to me are more of a torture for my physical malady and increase it. I confess that, in human terms, I would like to escape

sb120qj144720144021602880360043205040576064807200792086401 21 As in the dictation of April 23.

122 Father Migliorini.

0 from them by death. But, as you see, this, too, falls within the field of pain which God has sown for me and which I must take and eat as my life's bread.

And so-onward. I am amidst the thorns of every kind, for the good Jesus reveals to me horizons of blood and fire, and Lucifer tries to upset me by pointing out to me that I shall soon be left alone (without the Master) and that He is already tired of me. I let him talk, but of course I suffer.

It's a good thing that the invisible Presence remains intense, and this gives me everything in my nothingness.

keepns2sb240sa60lang1033bf1 August 12

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"When human nature is able to remember its origin so much that it manages to live in the supernatural realm, it becomes loftier that angelical nature and is a source of admiration for the angels.

"When does this occur? When a creature lives engulfed in my Will, entirely abandoned to Me, not living, not loving, and not acting except for Me and with Me. It then elevates its flesh to a degree not granted to the angels, who do not experience the anxieties of the flesh and do' not have the merit of taming them. When, moreover, the creature crucifies itself out of love for the crucified Master, it then becomes a source of admiration for the angelic hosts, that cannot suffer out of love for Me and crucify themselves like Jesus, Redeemer of the world and Son of the Eternal.

"Around my Cross, as before around my cradle, were multitudes of adoring angels, for cradle and cross were the alpha and omega of my mission as Redeemer. But around the little crucified ones, too, immolating themselves silently for the law of perfect love, are hosts of angelic spirits, for they see Me in you that die for Me.

"Let Me act, then. Act to the utmost. In a short while I shall be Your father and mother, 1230 in addition to being your brother and spouse. You will have nothing but Me in a short while. Come. The blow is hard, but be informed of it and be generous. Let Me act. I do nothing which does not have the sign of love. Be like a newborn

123 The writer, an only child, lost her mother on October 4 of that same year, 1943. Her

father had died on June 30, 1935.

0 lamb in my hands as a good shepherd. If your Shepherd has You eat this bitter grass, even this, it is because He wants to give you a more beautiful place in his Heart. And don't be afraid. I shall help you. I always help you; you see this.

"I need your pain. Absolute, complete, deep pain. You don't know how much it will be worth in my Hands. When you find out, you'll say that I have multiplied the value of your suffering a thousandfold, and you'll thank Me for it. Thank Me for it from now on, though, with trust and love.

"In the chorus of the voices rising from the earth to Heaven the voices which give thanks are lacking. It is a silent note, and that's quite bad. It is a great demerit for Adam's lineage, which, supremely loved and benefited by the Triune God, is unable to give thanks. But if the illiterates in Love will be forgiven for this, it is not granted to those whom Love itself instructs not to do so. When a little child makes a mistake, or a poor ignorant person does so, he is pitied. It is not so when an adult or educated person makes the same mistake.

"You are educated by the Master and must not fail to observe the Master's teaching. I have raised you with my love as a child is raised with milk. Be faithful to Love in every single thing."

keepns3li142sb240sa60lang1033ulbf1 In the Evening

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Soul of mine, listen to the parable of the pearl.

"A grain of sand moved by the waves of the sea is swallowed by the valves of the mollusk. A rough common pebble, a minuscule fragment of rock, a chip of pumice-all these things that don't warrant a look from man.

"That grain of sand swallowed like this certainly misses, at first, the boundless prairies of the sea, where it freely rolled under the spur of the currents and saw so many beautiful things, created by my Father. But after some time, around the gray, rough grain there forms a white film, increasingly lovely, solid, and even. And the pebble no longer misses its prior wild freedom, but blesses the moment when it was engulfed-by a will superior to its intention-amid the valves of that mollusk. If the grain could speak, it would say, 'Blessed be that moment when I lost freedom! Blessed be the power

which took away my freedom and made me, poor and ugly, into a precious marguerite!'

"The soul is a pebble, rough by nature. It bears the sign of divine creation, but it has come down so low, rolling in descent, that it has become increasingly coarse and gray. Grace, like a heavenly current, drives it through the boundless spaces of the universe, towards

the Heart of God, which remains open to receive his crea tures. Your God remains with an open Heart, desiring you, poor creatures.

"But you often resist the currents of grace and the invitation of God, who wishes to enclose you in his Heart. You think you are happier, freer, and more masters of yourselves by remaining outside. No, my poor children. Happiness, freedom, and mastery are within the Heart of God. Outside there is the deceit of the flesh, the deceit of the world, and the deceit of Satan.

"You think you are free, but you are bound like slaves to the galleys. You think you are happy, but cares-these alone-are indeed unhappiness. And then there is all the rest. You think you are masters, but you are the servants of everyone, servants of yourselves, in your lower part, and no joy comes to you of it, even if you labor to obtain joy for yourselves.

"I give joy, for I give Peace, for I give continence, for I give resignation, patience, every virtue.

"Blessed are those souls who do not oppose too stiffly the grace driving them towards Me. Most blessed are those who not only let themselves be carried to Me, but come to Me with the impatience of the desire to be swallowed up by my Heart.

"It does not reject anyone, no matter how base and coarse he is. It receives all, and the more wretched you are-but at the same time convinced that I can make you beautiful-the more I work your baseness, clothing it in a new, precious, pure robe. My merits and my love work the metamorphosis. You enter as creatures and come out into the Light of God's Day as most precious pearls.

"The soul sometimes misses its former freedom. Especially at the early stage, for my work is severe, though clothed in love. But the more willing the soul is, the more quickly it comprehends. The more the soul gives up all desire for false freedom and prefers the royal slavery of love, the more quickly it tastes the blessedness of its im prisonment in Me and accelerates the sanctifying prodigy of love.

"The world loses all attraction for that happy soul living enclosed in Me like a pearl in a jewel case. All the riches of the earth, all the ephemeral suns, and all deceitful joys and forms of pseudo-freedom lose light and articulation, and there remains only the in creasingly vast and profound will of our mutual love, of our wanting to be for one another and in one another and belong to one another.

"Oh, this beatitude of beatitudes-to live with Me, who know how to love-is too little known! For if Peter exclaimed on Tabor, just because he saw Me transfigured, 'Lord, it is good for us to remain here', what should the soul that is itself transfigured, becoming a molecule of my Divine Heart, say?

"But consider, Maria. Whoever lives in Me becomes part of Me. 1240 Do you understand? Of Me, Jesus, Son of the true God, Wisdom of the Father, Redeemer of the

world, eternal Judge, and King of the future age, eternal King. The soul living immersed in my Heart becomes all of this. An integral, living part of the Heart of a God, it will live eternally like God in the Light, Peace, and Glory of my Di vinity."

keepns2sb240sa60lang1033bf1 August 13

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I shall repeat what I have already said 1250 regarding a soul that you must help Me to bring into the Light. Father, too, will thus be oriented. In addition, this repetition is also a response to the questions by Father, who-he can be sure-is in his field of apostolate, and he will have a lot of work to do there still, for the pagans are here, and he is my missionary here. Let him thus arm himself with fortitude, patience, and constancy, and work on hearts for Me which are deafer than stones, so that my Voice will enter into them.

"Let it enter If, afterwards, once it has entered, hearts do not want to turn it into Life, all the worse for them. I, the little bearer of Me, and my missionary shall be justified before the Father. 1260 As for hearts, they will have to answer, for they have closed themselves to

124 In the sense explained in the dictations of August 17, October 1, October 7 and October 10.

125 In the dictations of June 28 and June 29.

126 God the Father. In this dictation all the other instances of the word "Father' refer to Father Migliorini.

0 the Mercy of God, who uses all means-from his beloved Son to the Son'S faithful servants-to give supernatural aid to creatures.

"Let Father thus use all he deems useful in what I say to you. They are pearls that I give him freely. But out of all the pearls, I hold back one-the mother pearl, so to speak. I hold back you, of whom I am jealous and over whom I exercise an absolute power of ownership.

"You are not Maria and must not be known as Maria. You are a sigh emerging from my Heart, a wind blowing and refreshing brows without their knowing where it comes from or what its name is. Your personality is annulled. You, as a creature, must be nothing. You must not be. In not being, no one must know you as a writer of my Thought, no one except two or three privileged creatures, who are such by my Will. You are the breath of Jesus, and that's all. Later, when I will and no one can harm you, the name of my little voice will be known. But you will then be elsewhere, where human pettiness does not reach and human wickedness does not act.

"In regard to that soul-and many like it-a superperfect charity must be exercised. As I exercised it many times in my earthly life. They are newly-shaped souls. Everything in them by instinct longs to be perfected, tends towards an increase in size, like the newborn child who feeds, moves about, whimpers, aspiring to know how to nourish himself, move around, and express himself, with real food, real steps, and real words. And they should be treated like the newborn. Without acts of impatience or aversion.

"But do you know, soul of mine, how often I felt my flesh crawl from such an intense disgust that it surfaced from my heart to my flesh when I had to approach sinful beings? And yet, if I had not approached them, could I ever have attracted them to Myself.? I could have with a divine violence. But why use it when there is Love, which is the dearest of magnets?

"I began my public life with a wedding feast, at which I had to hear the usual talk and the usual references during such feasts. I did not decline Matthew's invitation, to the point that I was reproached for it by fault-finders, stained by what they rebuked Me for-having entered that house. I did not reject the sinful woman who consumed, on my Flesh, the last remains of her artifices for seduction and canceled her debt to Grace with an act of contrite and courageous love. I did not scorn speaking with the Samaritan

woman, who was everyone's and no one's. I was not silent because pagans or sinners were mixed in among the crowds listening to Me. But, rather, precisely for their sake I found the sweetest glances, smiles, and words of love.

"I came and come to gather all my sheep into my sheepfold, and for the sheep that are distant and have taken twisting roads, as a good and tireless Shepherd I go amidst brambles and thorns, shedding tears and dripping blood until I have found and gathered them. If I call others to help Me in the work, these others must act as I do.

"I know there is a holy modesty and an instinctive jealousy which bring suffering when they are under compulsion. But one must overcome holy modesty and unholy selfishness and let the 'little ones come to Me, ' so they can hear my Voice through your work. One must act before them with great love and thoroughgoing freedom as if they were persons convinced of my Law.

"Do not think that what you say is wasted. No. Arid ground on which rain falls after years and years of drought seems not to get wet if water rains down upon it from the sky; in reality it labors more than well cared-for ground to drink in water. But it always gets wet. So it is with hearts. One must irrigate them, get them in touch with the living water that descends from Heaven and leads to Heaven. I then do the rest.

"Miracles of grace in hearts take place through a complex set of agents, whose root is in Me. I could do everything by Myself. But I love to associate my disciples with my work of Redemption so that they may share my Glory in Heaven with Me.

"I have wished to take my seat with you, my friends, at the heavenly banquet, where my glories as the Redeemer will be celebrated. I have ardently desired this since before time

existed, for nothing is unknown to eternal Intelligence. I know the names of those seated at table; I know those who, after having fed on Me on earth, will receive from Me in Heaven the bread broken by my Hands in the fraternal agape where Master and disciples will be united forever without the nightmare of the impending Passion and the sordid betrayal.

"Courage, then. If you are hurt by ideas which my Light makes you understand to be mistaken, do not retreat. Like a mother, clasp those spiritual infants to your heart, even if they are covered with unclean matter Offer your suffering for offenses against my Light so that it will descend to give the light of true faith to the spirit longing

for Faith, but still unable to go to it.

"I wanted to finish telling you about the pearl. 1270 I have spoken about other things to guide Father, whose work at your side has not been useless. His status as a son of Mary has set to flight the one who was paralyzing your spiritual hearing and sight and stirring up the lower part in you.

"You are this way because you have had Father's help. I took you from two points on the earth and led you to one another because that was the way it had to be. You-always remember-must see Me in my Priest. He must see Me in you. And I have kept not the crumbs, but the whole Bread for him because Precisely for him, against your own will, I have reserved the mission of being your fraternal helpand for you, that of being his fraternal help.

"I know which stones are to be joined together to make up the walls of My City. They seem to act by themselves. In reality, one is of use to another, in perfect convergence. I know.

"It is not he that clears the table and picks up the crumbs. If anything, he is Lazarus, who prepares the house for the Master; the house is you, and you are also Mary'85 But could Mary have remained listening to the Master if Lazarus had not prepared the house for the guest and Martha had not attended to the chores?

"I made Mary into a saint. But did I do less with Lazarus and Martha? All who serve Me are equally dear, whatever work they may perform. The important thing is to do what I want."

sb360qj144720144021602880360043205040576064807200792086 40 This is the answer to your letter, where He has deemed it useful to respond.

sb120qj144720144021602880360043205040576064807200792086 40 I see Jesus with his cross on his right shoulder, and He goes; He goes, and no one follows. He looks at Me with eyes of immense pain.

keepns2sb240sa60lang1033bf1 August 14

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I told you 1280 that you are this way because you have had the help of Father. 1290 No pride should come to him and no discouragement to

127 In the dictation of August 12.

128 In the dictation of August 13.

129 Father Migliorini.

0 you, no amazement to anyone, on account of this assertion by Me.

"I am God and need no intermediaries-it's true. But precisely because I am perfect in everything, in intelligence as in love, I thus know what is necessary for you to spur you on and make you feel how I love you. And this asking for your cooperation to carry out my prodigies is not a proof of weakness on my part or of the inability to act alone, but it is proof of love and intelligence.

"I love you so much that I stoop to ask you to help Me. I comprehend you so much that I know that this request spurs you more than anything else.

"To become Food nourishing your spirits, I would not need anyone. And yet I ask for priestly hands to work the miracle of the bread changing into the Body of the God-Man. And so it is for mutual elevation.

"I have founded a true society in which the members, in my thought, are for one another, one supporting the other. From the greatest to the smallest you all have a reason for existence on the colossal team of my Church, one in essence and threefold in form, as her Divine King and Pontiff is Triune with the Father and the spirit.

"The Communion of the Saints unites the Catholics of the past to those of the present, the Catholics who are suffering to those battling and those rejoicing. Heaven, earth, and purgatory help and complete each other, and in the same way the members of the Church Militant must help and complete one another.

"Oh, sublime charity that are born in my Heart, torn by the betrayal first, rather than the thrust of the lance, the living sign of belonging to Me! If you could see what loving one another as brothers and sisters is worth in the eyes of the heavenly beings, according to my commandment of love, none of those endowed with intelligence would want not to love their brothers and sisters with purity, spiritual sight, and spiritual ardor. My first followers loved one another that way, and this mutual love of theirs convinced the world of the truth of Christ.

"But now'85 Can the world still be convinced of this, when hatred has taken the place of love and intelligence serves to do harm; the word, to lie; the heart, to betray; and hands,

to kill?

"Pray'85 Go ahead and pray. But can a plant live while leaning on burning granite? No. It dies because its root finds no life-giving

liquid. So your prayer dies when not nourished by love.

"And to think that there would be great celebration in Heaven if the great sinner, man, returned to the Father, who awaits him to for give him and shower gifts upon him!

"I go, bearing the Cross, picking up the crosses which Satan knocks down and which you are unable to bear.

"The world has rejected the Church, and the churches fall. But woe to that day when the Son of Man no longer has altars to repeat the Sacrifice and ciboriums for the Sacrament of my love."

keepns2sb240sa60lang1033bf1 August 15

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Your writings should be used in the following way.

"The part which is yours will have the usual informative value for the curiosity of man, who always wants to probe into the secrets of souls.

"The part which mine, and which should be separated from yours, will have formative value, for the voice of the Gospel is found therein, and this voice always has value for spiritual formation, in whatever manner it comes to you. Even when the manner-or manners-in which it has come within the reach of souls no longer belongs to this earth, it remains what it is and does not lose its value.

"I was reluctant to give the new formula of prayer for today because I know that it is heard even less than the one in June. 1300 The request then was that the bombs spare houses and people in Viareggio, and this was an understandable subject for human obtuseness and fear. Today something higher and more universal is being requested and-it is painful to observe-something not universally desired, not desired even by the whole of the little cluster of Viareggio.

"War means the ruin of many, but also gain for many, and when faced with his own gain, man neglects the collective gain. You love one another so little that each of you lives locked into his own selfishness and armed with prickles for his neighbor. Therefore, if the first prayer was not very clearly heard by the spirit, but only by the

130 June 5.

0 flesh, which trembled with fear for itself and its possessing houses, this prayer is stated with the spirit even deafer.

"That is not the way one obtains what one asks for. The truce will come for the arms, because it must come, but it will be only a truce, And a truce is one thing, while peace is quite another Peace m eans external and internal concord, sought and willed by spiritual sight and affection.

"If you were able to come to Me, with your lips and soul cleansed and inflamed with real charity, I would give you this peace. I would give it to you over and against all the obstacles set in place by Evil to impede it, for I am the eternal Victor. But even among the not very many people who will pray for this today in the churches, just a few, a few will satisfy the requisites which make prayer powerful. It is a painful and terrible truth, but it is of no benefit to conceal it, for the harm it represents remains, even if hidden.

"Poor men-how bad you are! If I were to thunder this truth from the heavens, man would be left offended by it, like the Pharisees when I denounced them, uncovering their hidden vices.

"But it is as I say. Holy, true peace is not desired by all. You are so obtuse and besmeared with wicked tendencies that you don't even manage to hear the tone of the truth which One who is more than you discloses to you. But that is the truth-there cannot be another truth, for there is one alone.

"We are always dealing with that same theme: 'If there were ten just men'85' 1310 But there are so few just men as opposed to the mass of the unjust. Satan has an immense number of children and servants. The Son of God has an insignificant number of true children and true servants. And the cause of your ruin lies in this imbalance."

keepns2sb240sa60lang1033bf1 August 16

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I am the 'First born from among the dead', in the human and divine orders.

"Firstborn in the human order because I am the son, on my mother's side, of Adam; I am the first one begotten, of the lineage of

131 See June 11.

0 Adam, to have been born as all the children of those created by my Father should have been born.

"Do not close your eyes. Mary was born by the will of God without stain, and this preservation was willed justly to prepare my coming. But without a special will, Mary, born of a man and a woman joined together according to the law of nature, would not

have been different from all the other creatures proceeding from the contaminated root of Adam. She would have been a great 'just person', like many men and women in ancient times, but nothing more. Grace, Life of the soul, would have been slain in Her by original sin.

"It is I who have overcome death and Death, I who have called back to Life the dead in Limbo. They were sleeping. Like Lazarus, whose resurrection veils this truer one. I called them. And they rose again. I, born of a woman who was the daughter of Adam, but without the original stain-that is, as all the children of Adam should have been-am thus the Firstborn, in the natural order, of Adam, born alive in the midst of those begotten dead of Adam.

"I am the 'Firstborn' in the divine order because I am the Son of the Father, the Begotten One, not created by Him.

"To beget means to produce a life. To create means to form. I can create a new flower. The artist can create a new work. But only a father and a mother can generate a life.

"I am, then, the 'Firstborn' because, born of God, I am at the head of all those born (according to the grace) of God.

"When by my Death I violently shook the gates of the hereafter and drew those sleeping out to the first resurrection, I also opened the sluices of the mystical lakes in whose washing the sign which kills is cleansed away, the Death of the spirit dies, the real Death, and the Life of the spirit is born, real Life.

"Finally, I am the 'Firstborn' from among the dead because my Flesh entered Heaven first, which at the ultimate Resurrection the flesh of the saints will enter whose spirits in Light await the glorification of their complete self, as is only right, for they sanctified themselves by overcoming the flesh and martyring it to carry it to victory, as is only right, for the disciples are like the Master, by the Master's loving will, and I, your Master, entered Glory with my Flesh, which was martyred for the glory of God.

"Later on I shall speak to you about the two resurrections, always viewed by you in human terms, when they should be viewed

with spiritual sight.

"This Primogeniture of mine, divine and human, gives Me, as consequence, sovereign rights, for the firstborn son of a king is al ways the one who inherits the crown. And what king is more of King than my Father?

"An eternal King, whose kingdom has neither beginning nor end and against whom no enemy has power. A single King without rivals who raises Me, in begetting Me, to his identical sovereignty, for I am One with the Father, consubstantial with Him, inseparable from Him, a living, active, perfect part of Him. A holy, holy, holy King of such Perfection that it is not imaginable for a human mind, It flashes out in Heaven, on the

earth, and over the abysses and pervades all that is-the glorious holiness of my Father, holiness which We adore, for it is the holiness by which we are begotten and from which we proceed.

"Glory, glory, glory be to the Father, Maria, glory forever, for from Him comes every good, and I, your Savior, am the first Good.

"My kingdom is not of this earth, according to what it means to reign on earth. But it is a Kingdom of the earth. For I shall have a kingdom on the earth. highlight1 A visible, real Kingdomhighlight0 , not just a spiritual one, as it now is, and for a few. The time will come when I shall be the sole and true King of this earth, which I have bought with my Blood, of which I have been created King by the Father, with all power over it. When will I come? What does the hour amount to, as compared to eternity'? And what will the hour matter to you when you are in eternity?

"I shall come. I shall not have new flesh because I already have a perfect flesh. I shall evangelize, not as I evangelized, but with a new power, for then the good will be not humanly good, as the disciples at my first coming were, but they will be spiritually good, and the wicked will be spiritually wicked, Satanically wicked, perfectly wicked. The form will thus be consonant with the circumstances, for if I were to use the form I used twenty centuries ago, it would be obsolete-for the perfect, in terms of goodness, and it would mean giving the Satanic ones a chance to cause an offense which it is not permitted to cause to the glorified Word. Like a finely-knit net, I shall pull behind my Light those who have reached spiritual subtleness, but those weighed down through the union of their flesh with Satan, the spiritually Dead, whom the soul's corruption keeps sunk

in the dime, will not enter into my Light and will finish becoming corrupted in the union of Evil with Darkness.

"For the time being highlight1 I am preparing the future time by using particularly the Word that descends from the heavens to the souls ready to receive ithighlight0 . I make you into radio-telephone operators intent on hearing the teaching which is perfect and which I have already given and do not change, for the Truth is One, but it has been forgotten or deformed, excessively forgotten and excessively deformed, for it was useful to forget it or deform it.

"I am doing this because I have mercy on Humanity, which is dying without the bread of the spirit. As I have given Myself as bread for your souls, sohighlight1 I now offer my Word as bread for your spirits. And I repeat, 'Blessed are those who hear the word of God and observe it'.highlight0

keepns3li142sb240sa60lang1033ulbf1 In the Evening

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"I said that my new coming will have a highlight1 new form and power consonant with the circumstances, highlight0 and I explained to you what men will be like then. highlight1 The time of the spirit must comehighlight0 .

"Man has set out from deep darkness and an enormous weight of slime, after having lost the divine Light by his own will, obeying the Enemy's seduction, whose real being is concealed in the fruit which teaches Good and Evil-that is, which has disclosed to man what God, for man's own good, had hidden from matter, the mind, and the heart. You would have been so pure, so peaceful, so honest, and so devout if you had not bitten into the threefold concupiscence which is sweet to the mouth, but bitter to the spirit-more than the vinegar and gall which were brought to Me on the Cross!

"Having plunged from his paradisiacal dwelling on the earth, oppressed by the revelation of his flesh, profaned by lust, tortured by remorse at having caused his own suffering, anguished at the conviction that he had prompted the punitive wrath of God the Creator, man was nothing but a poor animal being wherein all the lower forces struggled and rose up.

"I have already called your attention 1320 to the difference between

132 In the dictation of July 9.

0 the precepts given to Moses and my own-necessary precepts, in their irritating crudeness, to put a brake on the tendencies of man, a piece of flesh barely infused with psychological movement given by a soul that was mortally wounded and had fainted into a spiritual coma. The memory of the lost Light, living on in the depths of the soul, spurred his steps towards the light. A very hard road because matter weighs more than the spirit and drags it down. From time to time the goodness of the Eternal gave mankind 'beacons' for the tempestuous crossing towards the true Light. The patriarchs and prophets-these are the beacons of mankind in search of the port of Light.

"Then the One whom John, the Beloved, calls 'the true Light that enlightens every man' came.

"I came as Light of the world and Word of the Father and I brought Peace back to you with the Father, the embrace making people become children of the Most High once again.

"It is I who have relit the languishing life of your spirits.

"It is I who have taught you the need to be born in the spirit.

"It is I who have gathered in my Person all the Light, Wisdom, and Love of the Trinity and have brought it to you.

"It is I who by my sacrifice havehighlight1 refastened the chain, in the place where it had broken, joining you once again to the Father and to the Spirit of Truth.

highlight0 "It is I who, making my scaffold into a lever, have raised up your spirits, lying in the mire, and given them a powerful push to proceed towards the Light of God, towards Myself, who await you in Heaven.

"But few in the world over the centuries have benefited from it, for the world has always preferred the darkness to the Light. By my atrocious death I obtained the coming of the perfect Spirit for you; but, over the centuries, mankind has increasingly rejected it, as it has rejected Me, as it has rejected the Father.

"Like a liqueur which is filtered, it has happened that what is heavy has sunk to the bottom and the clear parts have remained floating. In the course of the centuries, so has it happened with man. Those who have wanted to remain flesh and blood have sunk lower and lower, while those-the aristocracy of my flock-who have wanted to live in the spirit have become increasingly spiritual. In the middle are the nameless lukewarm. These are two opposing movements of the mass. One part-unfortunately, the largest

part-increasingly absorbs Satan and sinks below the level of the beasts. The other part-small-increasingly absorbs Christ, feeding on his Word, which has not been silent for twenty centuries, and be comes more and more capable of comprehending the Spirit.

"When I use special means it is to accelerate-for the times are moving faster-the highlight1 fullness of the teaching of the Word highlight0 and the fullness of the spiritual formation of the true disciples, of the true subjects of King Jesus Christ. Not the King of the Jews, as a weak man who thought he was strong with a poor power said and wrote, but the King of the World before the judgment of the world.

"Man, proceeding towards the final hour, must reach spirituality. But, understand Me. God is spirit; Satan is spirit. The former is the Spirit of Perfection. The latter is the spirit of sin. In the mass, split in two by its own will, which God respects, each portion follows the part chosen. The children of the Most High and my brothers and sisters choose God's part and out of love for Us spiritualize the flesh. The servants of Satan and children of the Beast, Luicifer's portionand out of slavery willed by themselves-slay the spirit under carnality and make their spirits a corrupt and repugnant flesh and blood.

"highlight1 When I reign over and in the spirits who have reached that ma turity which now belongs to individuals and will then belong to the entire mass of true Christians, I shall address this portion alone, perfecting it with the ultimate teaching, with a new evangelization, not different in the meaning, which cannot change, but in the powerhighlight0 , which they will then understand and which today they would not understand. The proof is that I must choose special creatures who are worthy of so much because of their own efforts or who have been rendered worthy through a miracle of love.

"Twenty centuries ago I spoke to everyone. When the time comes, I shall speak to these alone, convinced of the uselessness of speaking to the others. You have only one thing that's good: the good will of love. But it is that which suffices for Me. Upon it I set My teaching chair as a Master to make the little soul into a pedestal, to say, say again, and

still again the words of love and of an invitation to Love, which guides and saves.

"I shall come with my glorified Flesh.

"I got your curiosity going by saying this. You wouldn't be a woman if you weren't curious. But I say what I deem useful to say

for your good and not what would nourish your useless curiosity If being the Master is dear to Me, I am able to choose from the midst of Truth those truths which it is useful for you to know, and that's all.

"So be content to know that it is right and fitting in the Kingdom of the spirit, whose subjects will have spiritualized their flesh, for the King to be He who robed his perfect Spirit in flesh to redeem all flesh and sanctify it and sanctified his own with a twofold sanctity, because it was innocent flesh, perfectly innocent, and flesh immolat ed in the sacrifice of love.

"I shall come, with my glorified Flesh, to gather together creatures for the final battle against the Enemy. I shall judge in my shining robe of glorified Flesh the bodies of those coming to life again for the last judgment. I shall return to Heaven forever, after having condemned to eternal death the flesh that did not want to become spirit. And I shall go back as the resplendent King of a resplendent people wherein the work of the Father and of the Son and of the Spirit will be glorified by the creation of the perfect human body, as the Father made it in Adam, beautiful with indescribable beauty, by the redemption of Adam's seed through the work of the Son, and by the sanctification worked by the Spirit."

keepns2sb240sa60lang1033bf1 August 17

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"When I have it said by the mouth of the Beloved that 'even those who pierced Me' will see Me, I do not intend to refer to those who pierced Me twenty centuries ago.

"When I come, the time of the triumph of my Kingdom will have come. I have explained to you 1330 what my Kingdom and its subjects will be like. It will be the time of the testimony of the spirit, the divine part enclosed in you which gives you the image and likeness of God. As it is such, the spiritual parts will be the ones under consideration before the decision of judgment which separates the accursed from the blessed. And among the accursed will be those who with their sacrilegious spirit, which has sought the Beast, wor-

133 In the dictation of August 16.

0 shipped the Beast, and prostituted itself with the Beast, have, over the centuries, pierced the divine spirit of the Son of God after having pierced the flesh of the Son of

Man in the founders of the accursed succession.

"The Son of Man. Have you ever reflected that in this term lies the truth explained yesterday? By my human lineage, I am the (firstborn) Son of Adam.

"The multitude of those piercing Me is as numerous as the sand on the shore of the sea. Its grains cannot be counted.

"All the crimes, all the sins committed against Me-now untouchable as regards human suffering, but still sensitive to the offenses committed against my Spirit-are registered in the books recording men's deeds.

"All the betrayals after my benefits, all the disavowals, all the denials, and the sins against the Truth, brought by Me, all the sins against the Holy Spirit, who spoke through my mouth and came through Me to illuminate the words of the Word-all these piercings, committed over the centuries, by the race which I wanted to save, though knowing it to be so disinclined towards Goodness, will be present within the spirits brought together, who, in the dazzling Light of my flashing, will recognize what they did with their stubborn will to contest what was said and done by One who could not lie or perform works which were not useful according to the divine law of love.

"The deniers of Love are those who have pierced Me and, along with Me, have struck Him who has begotten Me and Him who proceeds from our love as Father and Son. All judgment is entrusted to the Son, but the Son will also pronounce judgment on all the sins committed against the Father and the Spirit.

"The bearer of Life, the eternal Living One and the eternal Immo lated One, whom the world wanted dead, slain as one slays the delinquent who does harm-whereas I was the Holy One who forgave, the Good One who did good, the Powerful One who healed, the Wise One who instructed-is He who will open the gates to true Death and enclose therein both the bodies and the souls of those who have pierced Him. The bearer of the Life which is lived in Heaven will close the gates of Hell upon the untouchable number of the accursed, who have preferred Death to Life.

"I shall do so, because I, Jesus Christ, the Son of God, your Savior and Lord, the eternal Judge, hold the keys to Death and Hell."

keepns2sb240sa60lang1033bf1 August 18

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I shall continue to explain to you the passages which I deem appropriate.

"It is said, 'I shall have the victor feed on the tree Of life Arid this thought has been

applied to Me.

"Yes, I am the tree of eternal life, and I give Myself to You as food in the Eucharist, and the sight of Me will be the joyful food of the victors in the other life. But there is another meaning which many do not know precisely because many who comment on Me are not 'victors'.

"Who is a victor? What is needed to be one? Works resounding with heroism? No. Those who are victorious would then be too few in number. The victors are those who in themselves gain victory over the Beast, who would like to get the better of them. In truth, between atrocious, but brief martyrdom, with the help of supernatural and natural factors, and a secret, obscure, and continuous struggle, the latter, on the scales of God, is of greater weight, or at least of a weight of a different kind, but precious.

"No tyrant is a greater tyrant than the flesh and the Devil. And those who are able to gain victory over the flesh and the Devil and make the flesh a spirit and the devil a vanquished foe are 'the victors'.

"But to be such people must have given themselves totally to Love. Totally: those who love with all their strength reserve nothing for themselves, and, in not keeping anything for themselves, they keep nothing for the flesh and the devil. They give everything to their God, and God gives everything to those who love Him.

"He gives them his Word. This is what He gives the victors to eat, beginning on this earth, nor could He give them anything greater He gives Me, the Father's Word, to be the food of the spirit consecrated to heaven.

"My Word descends to nourish the souls given entirely to their Lord God. My Word comes to be the priest and guide for you, that seek the true guide and see so many weak guides for the throngs perishing without a true guide. You that have understood the Truth know that this alone is necessary: to live by my Word, believe in my Word, and walk according to my Word.

"What would you think of someone wanting to live on sweets,

liqueurs, and smoke? 'You say that person will die because that isn't the food one needs to live healthily. The same holds for those who weary themselves with a thousand superficial things and do not take into account that which is the core of the whole life of the soul: my Word.

"Why don't the Mass, the Eucharist, and Confession sanctify you as ought to happen? Because to you they are purely formal acts; you don't make them fruitful through attention to my Word. Even worse: by lukewarmness, hypocrisy, and more or less serious sin you choke off my Word, which I hurl from the heights of Heaven as a summons and light for you.

"You do not love Me-that's all there is to it. To love doesn't mean a superficial visit of

worldly courtesy from time to time. To love means to live with one's soul united, fused to a single fire which nourishes another soul. Then, in fusion, understanding also takes place.

"I no longer speak from afar, from the heights of the heavens, but take up my dwelling-and with Me, the Father and the Spirit, for we are one single reality-in the hearts of those who love Me, and my word is no longer a whisper, but a full Voice, no longer isolated, but continuous. I am then the true 'Master'. I am the One who twenty centuries ago tirelessly spoke to the crowds and who now finds his delight in speaking to his beloved ones who are able to listen to Him, and I make them into my channels of grace.

"How much Life I give you! True Life, holy Life, eternal Life, joyful Life, through my word, which is the Word of the Father and the Love of the Spirit. Yes, in truth I have 'the victor' eat of the fruit of the tree of Life. I give it to him beginning on this earth through my spiritual doctrine, which I return to bear among men so that not all men will perish. I give it to you in the other life by my being in your midst eternally.

"I am true Life. Remain in Me, my beloved ones, and you will not know death."

keepns2sb240sa60lang1033bf1 August 19

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"As we continue to see the words of the Beloved disciple with my

sight, it is understood that the 'hidden manna' is also my Word, Manna, because it brings together all the sweetness of love of our Trinity, which is the Father, Brother, and Spouse of your souls and loves you with the three highest loves. Hidden, because it is spoken in the secrecy of the heart to those deserving to savor it.

"I would certainly like to be able to have it rain down on everyone and nourish all with it. But it is said, 'Do not give pearls to swine and holy things to dogs'. And many who have even beer, washed in my Baptism and redeemed by my Blood are lower than swine and more canine than dogs.

"You have read that the manna in the desert was ruined for the ancient Hebrews, undeserving of possessing it. They proved undeserving because of their lack of faith and their human concern. Can I have less respect for my Word than I had for the manna destined to nourish the stomach, whereas the Word is destined to nourish the spirit?

"I thus give the manna to those who gain victory over the lower part, with all its tendencies towards nonfaith, the senses, and base, selfish concerns. I give the manna of my Word, which fills your spirits with sweetness and light. I give the 'little white stone on which a new name is written'-that is, on which a Truth which is silenced for the unworthy is revealed. It is the Truth which opens to you the gates of eternal Life, which gives you its keys, and sets you on the Way to arrive at the Gate of my heavenly City.

"I am the Way, the Truth, and the Life. Apart from Me there is no other way, truth, or life. Those who overcome all obstacles to follow Me will become pillars in my temple, and through the Word which they have kept and practiced, after having been saved in the tremendous hour of the trial of temptation which slays, they will have a place on my own throne, together with the Father and the Son and the Holy Spirit."

sb360qj1447201440216028803600432050405760648072007920864O He further says:

sb120qj1447201440216028803600432050405760648072007920864O "The world is perishing because it has not kept my Word, because it has neglected and derided it. No human force will be of avail to check the world's race towards the abyss because the one thing which saves is lacking to the world and to the world's forces. My Law.

"An empty space has been created in the mystical forest which I

had cultivated for you so that you would have a dwelling place in the shadow of my provident love. Your sins have created it, and in that space the eternal Serpent has installed himself as the master who poisons you with his breath and slays you with his bite and prevents MY Law from being an agent of Goodness in you.

"You have fumes, venom, horror, and desperation in yourselves and around you. And you could have had Light, Peace, Hope, and joy. You could have had this if you had followed my Word, for I consumed all the horror of life to protect you from that and did so with the atrocity of that agony which I suffered for you.

"But you have cast my gift aside and called Satan to be your master and king. And Satan instructs and rules you, salts and lashes you to make you worthy of his hell."

keepns2sb240sa60lang1033bf1 August 20

sb120qj1447201440216028803600432050405760648072007920864Olang3081b0f0 Jesus says:

"If one were to observe closely what has been going on for some time, and especially since the beginning of this century preceding the conclusion of the second millennium, one ought to think that the seven seals have been opened. Never before as at present have I gone into action to return among you with my Word to gather together the multitudes of my chosen ones so as to set out with them and my angels to do battle against the hidden forces working to bore open the gates of the abyss for mankind.

"War, famine, pestilences, the instruments of military homicide-which are more than the ferocious beasts mentioned by the Beloved one earthquakes, signs in the sky, eruptions in the entrails of the earth, and the miraculous calls towards mystical ways of little souls moved by Love, persecutions against my followers, the loftiness of souls and the lowliness of bodies-nothing is lacking among the signs whereby the time of my Wrath and my Judgment May seem to you to be near.

"In the horror you experience, you exclaim, 'The time has come; it cannot get more tremendous than this!' And you loudly call for the end which will free you. The blameworthy call for it, mocking arid cursing, as always; the good call for it who can no longer-bear to see Evil triumphing over Good.

"Peace, my chosen ones! A little while longer, and I shall come. The sum of sacrifice needed to justify the creation of man and the Sacrifice of the Son of God is not yet fulfilled. The marshaling of my cohorts is not yet finished, and the angels of the Sign have not yet placed the glorious seal upon all the brows of those who have deserved to be chosen for glory.

"The disgrace of the earth is such that its fumes, not very different from those issuing from Satan's dwelling, rise to the feet of God's throne with a sacrilegious impetus. Before the appearing of my Glory it is necessary for east and west to be purified so as to be worthy of the appearance of my Face.

"Purifying incense and oil consecrating the great, boundless altar where the last Mass will be celebrated by Me, the eternal Pontiff, served at the altar by all the saints which heaven and earth contain in that hour, are the prayers and sufferings of my saints, of my Heart's beloved, of those already marked with my Sign-of the blessed Cross-before the angels have marked them.

"It is on earth that the sign is engraved, and it is your will which engraves it. Then the angels fill it with incandescent, indelible gold which makes your brows shine like the sun in my Paradise.

"Great is the present horror, my beloved; but how very, very much it still has to increase to become the Horror of the last times! And if it truly seems that wormwood has been mixed into man's bread, wine, and sleep, a very, very great deal more wormwood must still drip into your waters, onto your tables, and onto your couches before you have reached the total bitterness which will be the com panion of the last days of this race created by Love, saved by Love, which has sold itself to Hatred.

"For if Cain went roaming over the earth because he had shed innocent blood-though still blood contaminated by original sinand found no one to deliver him from the torment of the memory, for God's sign was upon him for his punishment-and he begot in bitterness and in bitterness lived and saw others live and in bitterness died-what is the race of man to suffer, which in fact shed, and sheds, the most innocent Blood which has saved it?

"Go right on thinking, then, that these are the warning signs, but it is not yet the hour.

"There are forerunners of the one I said could be called 'Negation', 'Evil incarnate', 'Horror', 'Sacrilege', 'the Son of Satan',

'Vengeance', and 'Destruction'; and I could go on giving him names designating him clearly and fearfully. But he is not yet present.

"He will be a very lofty person, as lofty as a star. Not a human star shining in a human sky. But a star from a supernatural sphere that, yielding to the flattery of the Enemy, will experience pride after humility, atheism after faith, lust after chastity, the hunger for gold after Gospel poverty, and a thirst for honors after concealment.

"To see a star plummet from the firmament is less fearful than to see this creature, already chosen, plunge into the coils of Satan-this creature will copy the sin of his elective father. Lucifer, out of pride, became the accursed and Dark One. The Antichrist, out of the pride of an hour, will become the accursed and dark one after having been a star in my army.

"As a reward for his denial-which will shake the heavens with a shudder of horror and make the pillars of my Church tremble in the dismay his fall will occasion-he will obtain the complete assistance of Satan, who will give him the keys to the pit of the abyss in order for him to open it. But let him open it altogether so that the instruments of horror will come out which Satan has concocted over mil lennia to lead men to complete despair, in such a way that they will invoke Satan as King by themselves and run after the Antichrist, the only one who will be able to open wide the gates of the abyss to make the King of the abyss come out, just as the Christ opened the gates of the Heavens to make grace and forgiveness come out, which make men similar to God and kings of an eternal Kingdom in which I am the King of kings.

"As the Father has given Me all power, so Satan will give him all power, and especially all power for seduction, to drag after him the weak and those corrupted by the fevers of ambitions, as he, their chief, is. But in his unbridled ambition he will still find Satan's supernatural aids to be too scanty, and he will seek additional aid in the enemies of Christ, who, armed with increasingly deadly weapons which their lust for Evil led them to create to sow despair in the masses, will help him until God pronounces his 'Enough' and burns them to ashes with the splendor of his appearance. 1340

"There has been much-too much-speculation over the centuries-and

134 On a typed copy the writer noted in pencil: "Defeat of the Antichrist, but not the universal Judgment."

0 not out of a good thirst and honest desire to remedy the insistent evil, but, rather, only out of futile curiosity-regarding what John says in chapter 10 of the Apocalypse. But you should know, Maria, that I allow what may be useful to know to be known and conceal what I find to be useful for you not to know.

"You are too weak, poor children of mine, to know the proper names of the apocalyptic 'seven thunders'. My angel said to John, 'Seal what the seven thunders have said and do not write it down., I say that it is not yet time for what is sealed to be opened, and if John did not write it down, I will not say it.

"Besides, it is not your lot to taste that horror and therefore'85 It only remains for you to

pray for those who will have to undergo it, that strength will not fail in them and they will not come to form part of the mob of those who, under the lash of the scourge, will not experience repentance and will curse God instead of imploring his help. Many of these are already on the earth, and their seed will be seven times seven more demoniacal than they are.

"I, not my angel, I Myself swear that when the thunder of the seventh trumpet is finished and the horror of the seventh scourge is fulfilled, 1350 without the race of Adam recognizing Christ as King, Lord, Redeemer, and God, and, with the invocation of his Mercy, his Name, in which there is salvation, I, by my Name and by my Nature, swear that I shall halt that instant in eternity. Time will cease, and the Judgment will begin. The Judgment eternally separating Good from Evil after millennia of coexistence on earth . 1360

"Good will return to the fount from which it came. Evil will fall to the place to which it was previously cast down at the moment of Lucifer's rebellion and from which it emerged to disturb the weakness of Adam in the seduction of the senses and of pride.

"Then the mystery of God will be fulfilled. Then you will know God. Every man on earth, from Adam to the last man born, gathered together like grains of sand on the dune of the eternal beach, will see God the Lord, Creator, Judge, and King.

135 As above, the writer notes: 'The seven thunders correspond to the seven plagues described further on, on August 22."

136 As above, the writer notes: "When He speaks here, He is referring to the time of peace which will precede the end, a time in which the last selection will begin during the final manifestation of Christ the King, whom many will not want to follow. The mystery of God is fulfilled immediately afterwards." But there is uncertainty in the reading of the note.

0 "Yes, you will see this God whom you have loved, cursed, followed, mocked, blessed, insulted, served, and escaped from. You will see Him. You will then know how much He deserved your love and how meritorious it was to serve Him.

"Oh, the joy of those who have consumed themselves in loving and obeying Him! Oh, the terror of those who have been his Judases, his Cains, those who have preferred to follow the Adversary and Seducer instead of the Word made man, in whom there is Redemption-the Christ: the Way of the Father; Jesus: the most holy Truth; the Word: true Life."

keepns2sb240sa60lang1033bf1 August 21

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"In my two witnesses are concealed all the masters in faith: pontiffs, bishops, the

inspired, doctors of the Church, and souls pervaded by the Light and by the Voice. With their voices purified of every human timbre, they have proclaimed Me and the truth of my doctrine and have set a seal of holiness, pain, and even blood as confirmation of their voices.

"Hated, like Me, the Master of masters, the Holy of Holies, they have always been tormented, more or less, by the world and by power, which find in them the ones who by their very conduct say to the world and to the great of the world, 'What you do is not licit'. But when the hour of the son of Satan comes, Hell, rising from the abyss opened by the Antichrist, will ruthlessly wage war on them and, to human sight, will overcome and kill them.

"But it will not be true death. It will instead be the Life of lives, true and glorious Life. For if those who follow my Law in the commandments will have Life, what an infinite fullness of Life will be Possessed by those following my Gospel counsels of perfection as well and spurring their being along with Me to the point of complete sacrifice out of love for their Jesus, the eternal Immolated One, whose imitators they become to the point of sacrificing their lives?

"Called to a brilliant resurrection, they will be the ones who strip themselves of what is dearest to man-life-just for the sake of following Me out of love for Me and for their brothers and sisters. I will never tire of repeating this: there is nothing greater than love in

Heaven and on earth, and there is no greater love than that of those who give their lives for the sake of their brothers and sisters."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further says:

sb120qj144720144021602880360043205040576064807200792086 40 "I told you one day 1370 that in this present tragedy the forces of Satan are already in motion; he has sent his black angels to mobilize the kingdoms of the earth against each other. The supernatural Battle has already begun. It exists. It is behind the scenes of the little human battle.

"Small, not in terms of the extent of its volume, but in terms of the cause. The little human cause is not at all the origin of it. It is not. The true cause which makes brothers into so many murderous beasts biting and killing each other is another.

"You fight each other with your bodies. But in reality it is souls that engage in mutual combat. You fight at the command of four or five powerful men. You think it's that way. No. Only one is the executor of this ruin. One who is on the earth because you want him there, but he is not of this earth. It is Satan that pulls the strings of this slaughter, in which more souls than bodies die.

"This is one of the initial battles. The kingdom of the Antichrist needs a cement made of blood and hatred to become consolidated.

"And you, that are no longer able to love, serve him in proper fashion and butcher each other and curse the one who is not to blame for this misfortune of yours: God, who fights with his angels to protect what is his: Faith in the hearts of Christians and Goodness in the hearts of the good.

"It is not I who make the selection, for the time being. It is you that select yourselves, spontaneously. Those who, in spite of the horror, are able to grasp that God remains God-that is, Goodness and Justice-and that salvation lies in following the Law of God separate themselves from those who deny these truths. The former rise up to meet the Light; the others plummet down towards the Darkness.

"Satan, with his demons, really aims to make a second ascent to Heaven. But, rebuffed by my archangel, he plunges to the earth to defeat God by way of the hearts of his children. For every soul that i's lost is a defeat for God. And Satan easily succeeds because the hearts of men no longer have a spiritual flame. They no longer have

137 In the dictations of June 4 and June 19.

0 the life of the spirit. They are a knot of sin in which the threefold lust which kills the spirit prospers.

"Blessed are those who have overcome by virtue of the blood of the Lamb and have remained and will always remain faithful. Blessed will be those who have rebuffed Satan and his enticements and have not worried about his apparent triumphs, about the efforts he launches in this hour, which he knows is brief for his kingdom of accursedness, and who remain faithful to Christ and to his Church, dismembered by anti-Christian persecution, an unvanquished martyr-like the Great Martyr, her Spouse, Christ Crucified-but rising again more lovely, after apparent death, to enter, glorified, into Heaven, where the true Pontiff awaits her to celebrate the wedding."

keepns2sb240sa60lang1033bf1 August 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I told you one day 1380 that the eternal envious one seeks to copy God in all God's manifestations.

"God has his faithful archangels. Satan has his. Michael-God's witness-has a hellish imitator; and so does Gabriel-God's strength.

"The first beast, on coming out of the sea-who with a blasphemous voice has the deluded proclaim, 'Who is like the beast?'-corresponds to Michael. Vanquished and wounded by the latter in the battle between God's hosts and Lucifer's, at the beginning of time, healed by Satan, he feels deathly hate towards Michael, and love, if love can be spoken of among the demons-but it is better to say 'absolute subjection'-for Satan.

"A faithful minister of his accursed king, he uses intelligence to do harm to the descendants of man, God's creature, and to serve his master. Limitless, measureless force is used by him to persuade man to cancel out my sign on his own, which horrifies the spirits of darkness. Once it is removed, by sin which takes away grace, the luminous chrism upon your being, the Beast can approach and induce man to worship him as if he were a God and serve him in crime.

138 In the dictation of June 19.

0 "If man reflected on the kind of subjection he gives himself to by wedding sin, he would not sin. But man does not reflect. He looks at the moment and the joy of the moment, and, worse than Esau, he exchanges God's fatherhood for a plate of lentils.

"Satan, however, does not use only this violent seducer of man. No matter how little man reflects, in general, there are still too many men who, not out of love, but out of fear of punishment, do not want to sin seriously. And then the other Satanic minister appears, the second beast. In the guise of a lamb, he has the spirit of a dragon.

"It is the second manifestation of Satan and corresponds to Gabriel, for he announces the Beast and is his strongest force: the one that dismantles without seeming to and persuades with lying sweetness that it is right to follow in the Beast's footsteps.

"It is useless to speak of political power and of the earth. No. If anything, you can apply to the former the name of human Power and to the latter that of human Knowledge. And if Power by itself produces rebels, Knowledge, when it is only human, corrupts without producing rebellion and leads a boundless number of initiates to perdition. How many are lost through mental pride causing them to scorn the Faith and kill the soul with the pride which separates them from God! For if I will reap the harvest of the earth on the last day, there is already a reaper in your midst. And it is this spirit of Evil, who cuts you down and doesn't turn you into ears of eternal grain, but into straw for the dwelling places of Satan.

"One, one science alone, is necessary. I will repeat a thousand times: to know God and serve Him, to know Him in things, to see Him in events, and be able to distinguish Him from his adversary so as not to fall into perdition. Instead, you are concerned about increasing human knowledge to the detriment of superhuman knowledge.

"I do not condemn Knowledge. Rather, I am pleased that man should deepen the insights he has gradually been building up by knowledge, so as to be able to comprehend increasingly and admire Me in my works. I have given you intelligence for this. But you must use it to see God in the law of the star, in the formation of the flower, in the conception of a being, and not use intelligence to violate life or deny the Creator.

"Rationalism, Humanism, Philosophism, Theosophism, Naturism,

Classicism, Darwinism-you have schools and doctrines of all kinds and are concerned

about them all, no matter how much Truth is distorted or suppressed in them. You do not want to follow and deepen knowledge of the school of Christianity alone.

"A natural resistance, moreover. In deepening knowledge of religious culture, you would be obliged either to follow the Law-and you do not want to do so-or to confess openly that you want to trample upon the Law. And you don't want to do this either. You thus do not want to become learned in supernatural Knowledge.

"But, poor fools! What will you do with your little schools and your little words when you have to take my examination? You have extinguished the infinite light of true Knowledge in yourselves and have believed you are illuminating your souls with substitutes for light, just like some poor madmen seeking to put out the sun by making a lot of little lamps into a new sun. But even if mists hide the sun, the sun is always in my firmament. But even if with your doctrines you create mists concealing Knowledge and Truth, Truth and Knowledge always exist, for they come from Me, who am eternal.

"Seek true Knowledge and you will understand Knowledge as it should be understood. Free your souls of all the artificial superstructures and lift up the true Faith therein. Like spires of a spiritual cathedral, Knowledge, Wisdom, Intellect and Fortitude and Humility and Continence will bloom thereupon, for the true sage knows not only what is humanly knowable, but knows what is hardest of all: how to master himself in the passions of the flesh and make his lower part the pedestal to lift up his soul and launch his spirit towards the Heavens, to meet Me, who come and am in all things and who love to be the true and holy Master of my brothers and sisters."

keepns3li142sb240sa60lang1033ulbf1 Later, Still on August 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"The seven last plagues correspond to the seven peels of thunder not described. 1390 As always, they are figurative descriptions wherein reality is not totally excluded, however. I will explain to you what I deem appropriate to be explained to you in them.

139 In the dictation of August 20.

0 "The first is the ulcer.

"Beginning with the times of Moses I punished creatures who had committed unforgivable sins against Me with disgusting diseases. The body of the sister of Moses, Mary, was covered with leprosy for having spoken badly about my servant, Moses. How can the same-and even worse-fail to happen to those who speak ill of their God? Leprosy-or whatever kind of ulcer-spreads more and more because more and more you have spread your sins against God and against the admirable work of God that you are.

"When you wrap yourselves in lust, don't you perhaps think you are committing a sin against God? Well, you certainly are, for you profane your bodies, where the spirit

resides to receive Me, the Supreme Spirit. And how far is man's lust going, when carried out with a cold, deliberate will? It is best not to examine closely this abyss of repugnant human degradation. I tell you that certain animals were called unclean, but man has already surpassed them, and will surpass them even more, and if a new animal could be created, obtained by crossing monkeys with serpents and pigs, it would be even less unclean than certain men with the appearance of man, but with an interior more lascivious and repellent than the filthiest animal.

"As I told you, mankind is splitting increasingly. The spiritual portion, as scanty as can be, is ascending. The carnal portion, extremely numerous, is descending. It is descending to a frightful depth of vice. When the time of wrath has come, mankind will have reached the perfection of vice.

"And would you like the inner stench of their dead souls not to ooze out and corrupt the flesh, worshipped more than I and used for all forms of prostitution? And as the ulcers will be provoked by you, so you will fill the sea and the river waters with blood. You are already filling them with your slaughters, and the inhabitants of the waters are diminishing, killed by you, contributing to your hunger. You have trampled upon the gifts which God has given you for your material needs to such a point that earth, sky, and waters are becoming your enemies and deny you the fruits of the earth and the inhabitants of the waters, rivers, forests, and air.

"You kill. You even kill. You trample on the law of love and forgiveness. You shed your brothers' and sisters' blood, and especially the blood of the good, whom you persecute precisely because they are

good. Be careful, though, that God will not one day force you to satisfy your hunger and your thirst with the blood you have shed, in contrast to my order of peace and love.

"You are rebels against the laws I have given you; rebels against you are the stars and planets which have until now given you light and heat as you needed, obeying the rules I have indicated out of goodness towards you.

"Repugnant illnesses as a mark of your vice, blood in the waters bearing witness to all the blood you have wanted to shed-and in the midst of it there is mine-fire from the sun to give you a foretaste of the eternal embers awaiting the accursed, darkness to warn you that darkness awaits whoever hates the Light-all of this to lead you to reflect and repent.

"And it will be of no use. You will go on plummeting. You will go on making your alliances with evil, preparing the way for the 'kings of the East-that is, for assistance from the Son of Evil.

"My angels seem to be the ones that are bringing the plagues. In reality, you are. You want them, and you shall have them.

"Having become dragons and beasts yourselves, by having wedded the Dragon and the Beast, you will give birth to unclean beings from your corrupt insides: the absolute

demoniacal doctrines which by performing false prodigies will seduce the powerful and drag them into battle against God. You will be so perverted that you will take what is a hellish creation to be heavenly prodigies.

"Maria, now I will take your hand to lead you to the most obscure point in John's book. The annotators of it have exhausted their capacity in many deductions to explain to themselves and to the multitudes who the 'great Babylon' is. With a human view, to which the jolts left by desired events or by events taking place were not unconnected, they have given the name of Babylon to many things.

"But how is it that they have never considered that the 'great Babylon' is the whole Earth? I would be a very small and limited God the Creator if I had created only the Earth as an inhabited world! With a beat of my will I have brought forth worlds upon worlds from nothing and cast them as luminous fine dust into the immensity of the firmament.

"The Earth, about which you are so proud and fierce, is nothing but one of the bits of fine dust rotating in unboundedness, and not

the biggest one. It is certainly the most corrupt one, though. Lives upon lives are teeming in the millions of worlds which are the joy of your gaze on peaceful nights, and the perfection of God will appear to you when, with the intellectual sight of your spirits rejoined to God, you are able to see the wonders of those worlds.

"Isn't the Earth really the great harlot that has committed fornication with all the powers of earth and hell, and haven't the Earth's inhabitants prostituted themselves-bodies and souls-just to triumph during the earthly day?

"That is certainly the case. The crimes of the Earth have all the names of blasphemy, as the Beast does with whom the Earth and its inhabitants have allied themselves just to triumph. The seven sins are like a horrendous ornament on the head of the Beast, who transports the Earth and those of the earth to the pastures of Evil, and the ten horns, a metaphorical number, serve to demonstrate the lim itless acts of wickedness committed just to obtain, at any cost, what his ferocious covetousness wants.

"Isn't the Earth really soaked with the blood of the martyrs, inebriated by this holy liqueur, which, having been drunk by its sacrilegious mouth, has changed therein into a filter for accursed drunkenness? The Beast that carries it-the compendium and synthesis of all the evil done from Adam on just to triumph in the world and in the flesh-draws behind him those who by adoring him will become king for an hour of an accursed kingdom. You are kings as children of God, and it is an eternal kingdom. But you become kings for an hour of an accursed kingdom when you worship Satan, who can only give you an ephemeral triumph paid for at the price of an eternity of horror.

"The Beast, John says, was and is not. At the end of the world that is the way it will be. He was, because he has really existed; he is not because I, the Christ, will have defeated and buried him because he will no longer be necessary, then, for the triumphs of the

world. 1400

"Isn't the Earth seated on the waters of her seas and hasn't she made use of these to do harm? What has she not made use of? Peoples, nations, races, boundaries, interests, food, expansions-every thing has been of use to her to fornicate and carry out enormous homicides and betrayals like that of Judas. Her own children, nourished

140 On a typed copy the writer adds at the foot of the page. in pencil. "After the defeat of the Antichrist and the destruction of Babylon."

0 by her with the blood of sin, will accomplish God's vengeance upon her by destroying themselves, bringing themselves, bringing the sum of the crimes against God and against man to the perfect num ber which demands the thundering of my 'Enough!'

"In that hour the blood of the martyrs and prophets, steaming with a smell pleasing to my throne, will seethe, and the clods of the earth which have gathered in the moans of those slain out of hatred for Me and received their last shudders will cast forth a loud cry made up of all those holy moans and will tremble with anguished convulsion, shaking men's cities and homes, where there is sinning and killing, and filling the vault of the Heavens with a voice calling for Justice.

"And there will be Justice. I will come. I will come because I am Faithful and Truthful. I will come to bring Peace to the faithful and holy Judgment to those who have lived. I will come with my name, whose meaning is known to Me alone and in whose letters are the main attributes of God, of whom I am Part and Whole.

"Write: Gesu: Grandeur, Eternity, Sanctity, Unity. Write: Cristo: Charity, Redemption, Immensity, Sapience, Trinity, Omnipotence (of God summarized in the name of the Word made man). And if you think some attributes are missing, consider that Justice is comprehended in holiness-for whoever is holy is just; Royalty, in grandeur; and Creation, in omnipotence. In my name the praises of God are thus proclaimed.

"A holy name whose sound terrifies the demons. Name of Life that give Life, Light and Strength for whoever loves and invokes you.

"Name which is a crown upon my head 1410 as the victor over the Beast and his prophet, who will be taken, driven down, submerged, and buried in the liquid, eternal fire whose corrosive ferocity is inconceivable for human sensation.

"It will then be the time of my Kingdom on Earth. There will thus be a truce in the demoniacal crimes so as to give man time to hear the heavenly voices again. Once the power unleashing horror has been taken out of the way, immense spiritual currents will come down like waterfalls of grace, like rivers of celestial waters, to speak words of Light.

141 As above, the writer notes, "in the period of peace preceding the judgment."

0 "But as, over the centuries, they did not gather in the isolated Voices, beginning with that of the Word, which speak of Goodness, so men will be deaf, still deaf-except for those marked with my sign, my most beloved friends set on following Me-deaf to the voices of many spirits, to the voices similar to the sound of many waters which will sing the new canticle to guide the peoples to meet the Light and, above all, Me: the eternal Word. When the last attempt has been made, 1420 Satan will come for the last time and will find followers in the four corners of the earth, and they will be more numerous than the sand of the sea.

"O Christ! O Jesus, who died to save men! Only the patience of a God could have waited so long, done so much, and obtained so little without withdrawing his gift from men and having them perish long before the hour indicated! Only my Patience, which is Love, was able to await you, knowing that, like sand filtering through a very fine sieve, some rare souls would come to glory, in contrast to the mass that is unable and unwilling to filter through the sieve of the Law, Love, and Sacrifice to arrive at Me.

"But in the hour of my coming, when, in the role of God, King, and Judge, I will come to gather together the chosen and curse the reprobate, hurling them there, where the Antichrist, the Beast, and Satan will already be eternally, after the supreme victory of Jesus Christ, the Son of God, Victor over Death and Evil, to these chosen ones, who have been able to remain 'alive' in life, alive in the spirit, awaiting our hour of triumph, I will give possession of the heavenly dwelling, I will give Myself unceasingly and measurelessly.

"Aspire to that hour, Maria. Call it and call Me with all the strength of your spirit. Here I am, already coming when a soul calls Me. Together with the Beloved One, who from the Earth saw the glory of the Lamb, the Son of God, the glory of his and your Jesus, with every beat of your heart say, 'Come, Lord Jesus."'

sb360qj144720144021602880360043205040576064807200792086 40 I am just a tatter, a poor little tatter. All that remains to me is a soul immersed in sweetness.

sb120qj144720144021602880360043205040576064807200792086 40 In dictating to me, Jesus has me understand that when He says "Earth," He means the "world," taken not as a globe of dust and waters, but, rather, as a union of persons. I don't know if I am able to

142 As above, the writer notes, "The attempt at peace after the punishments, at spiritual evangelization."

0 explain properly. When He says "Earth," He means, shall I say, a moral entity, and when He says, "earth," He simply means a planet composed of turf, mountains, and waters. The former is blameworthy; the latter is innocent.

That is why He can say without contradicting Himself that the blood of the martyrs has become venom for the Earth, which has drunk it (in its inhabitants) with sacrilegious wrath and shed it (in its governing powers) with a blasphemous abuse of temporal power, whereas the earth-globe, rotating in ethereal space, has respectfully drunk and lovingly

received the blood of the martyrs and their convulsions in agony and presents the former and the latter to the Eternal, maternally and mercifully asking that they not be shed and suffered for nothing and that justice may be done to them.

I am happy to have received the direct explanation from the Book which I like so much, but, in human terms, I assure you 1430 that I am a wreck. I seem to be an empty thing, squeezed out. I no longer have anything inside after having had so much.

In these days, crushed by the loud voices sounding inside me, I couldn't stand human noise, and there has been so much of it around me! I have suffered very much, caught between life's ordinary fetters and the Master's supernatural demands.

Well. Now it's done. And I now say, "A little rest-otherwise Jesus' poor little scribbler will split apart like a machine that's been overused." Now it's yours for the copy. But, when you bring me the text, bring me this notebook back, too. I have less trouble correcting if I have the manuscript in front of me. Otherwise, how can I remember and add the missing words? Who can remember them? I'll give it back to you afterwards.

sb360qj144720144021602880360043205040576064807200792086 40 There is still more to be said, however.

sb120qj144720144021602880360043205040576064807200792086 40 Jesus says:

"Before closing this cycle there is something to be said about the two resurrections.

"The first begins when the soul separates from the body and appears before Me in the individual judgment. But it is only a partial resurrection. Rather than a resurrection, it could be called the liberation of the spirit from the sheath of the flesh and the spirit's

143 She is addressing Father Migliorini.

0 waiting to rejoin the flesh so as to reconstitute the living temple created by the Father, the temple of man created in the image and likeness of God.

"A work in which one part is missing is incomplete and thus imperfect. Man as a work, perfect in his creation, is incomplete and imperfect if not joined together again in his different parts. Destined to the Kingdom of light or the dwelling of darkness, men must eternally be in one or the other with their perfection as flesh and spirit.

"The first and second resurrection are thus spoken of. But observe.

"The one who has killed his spirit with an earthly life of sin comes to Me, in the particular judgment, with a spirit that is already dead. The final resurrection will cause his flesh to take on again the weight of the spirit so as to die with it completely. Whereas the one who has overcome the flesh in earthly life comes to Me, in the particular judgment, with an alive spirit that, on entering Paradise, increases his mode of living.

"Those being purged are also 'alive! Sick, but alive. When healing is obtained in expiation, they will enter the place which is Life, In the final resurrection their spirits, alive with my Life, to which they will be indissolubly united, will take on the flesh again to make it glorious and live with it totally, just as I live with it.

"That's why the first and second death are spoken of and, consequently, the first and second resurrection. Man must arrive at this eternal possession of the Light-for in Paradise you possess God, and God is Light-by his own will, as by his own will he wanted to lose the Light and Paradise. I give you help, but the will must be yours.

"I am faithful. I have created you free, and I leave you free. And if you consider how worthy of admiration this respect by God for man's free will is, you can understand how right and proper it would be for you not to abuse it by doing evil therewith, and how right and proper to maintain your respect for, gratitude towards, and love of the Lord God.

"To those who have not acted dishonestly I say, 'Your dwelling in Heaven is ready, and I ardently desire that you should be in my Blessedness."'

keepns2sb240sa60lang1033bf1 August 23

keepns3li142sb240sa60ul 7 a.m.: For Father I 1430 and Me

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"I shall repeat to you and Father words which I spoke twenty centuries ago and which are always new and now particularly suited to your case: 'If you observe my commandments, you will persevere in my love'85 I have told you these things so that my joy may be in you and your joy may be complete. You are my friends if you do what I command. I no longer call you servants, but friends, for I have brought you to know what I have heard from my Father. It is not You that have chosen Me, but it is I that have chosen you, and I have destined you to go and bear enduring fruit. Love one another, and love Me more and more. The world hates you because I have chosen you. The world loves only itself and its works and hates what is in my Name. And yet I have done and do in the world works which no other has done. Those who hate Me thus have no excuse. But this must happen, for it is said, "You hated Me without cause." They have no excuse in persisting in evil either, for if I had not come as the Master, they would be excused, but I have come and come, and they do not want to listen to Me. They thus have no extenuating circumstance'.

"I command you, with a command of love, for you are my friends, not to let these words be scattered. Use them for yourselves and for many other souls. They are not spoken for no reason. I have spoken them to you for your joy, O my friends, with whom it is sweet to utter the most secret thoughts and ask for help so as to be loved by those no longer able to love and perishing without even knowing that they are perishing.

"I want you to be in joy. But supernatural joy, since on account of my love you will be hated by the world, for which I am hateful. Afflictions and sorrow are given by the world to whoever loves Me. But it does not matter. I tell you: persevere in my love. I will be Your reward.

"Go and spread the Word. Go with discernment and care. Do not apply it to all in the same way. May the Spirit of Light, who was spoken of yesterday at Mass, help you to choose the passages to be

0 made known and to be kept unknown for the time being. It is my counsel that you make a selection of the words spoken. There are passages which for the time being must remain a sweet conversation among us. Others which should be made known only to persons who, on account of either their role or their soul, are already in a position to be admitted to certain kinds of knowledge. Other passages may be uttered and disseminated among souls.

"All my words are holy, but the multitudes are not holy. You must therefore be as prudent as serpents to avoid the insidious coils of the great serpent that is the spirit of the world, who suffocates and poisons what is good and leads it astray so that good will serve as a pretext for evil.

"The times in which you are living, my poor friends, are even more filled with acrimony and a spirit contrary to God than they were when I was judged by a handful of men rendered mad by sin. It is thus necessary to be vigilant, for the chance to harm enemies would be seized at once, to incite the throngs for unholy aims which are clothed in an appearance of goodness, but underneath are just a seething of passions and social ambitions.

My Word of Truth must not serve lies. My Word of Mercy must not serve acts of revenge. Be careful, then.

"Father must know how to act more than you. Let him pray; both of you, pray. The Holy Spirit will help you. Always remember that you are holding medicines suitable for the care of souls and that souls are in very bad shape because of the ruin occasioned them by passions and sins. They are lacerated by the internal explosions of Evil and have been bled by the sins which the exterior gives them. They are one big sore and are exhausted. Like doctors, you must have a light touch and supreme patience to treat these poor wounded souls and transfuse Life into them.

"I cannot avoid saying what I say, and you cannot avoid receiving what I tell you. But that doesn't eliminate the fact that good sense is needed in using my gift.

"Act as with Sister Benigna. 1450 Not an open, resounding dissemination, but a slow, ever broader outpouring-and it should remain nameless. This is for the protection of your

spirit, which pride might disturb, and your person, which doesn't need other forms of

145 Sister Benigna Consolata Ferrero (1885-1916).

0 agitation. When your hand is still in peace during the wait to rise again in glory, then-only then-will your name be mentioned.

"To be persecuted because of love for Me is a glory. But I have so few friends and such rare spokesmen that I do not want them to be disturbed or destroyed by the world's hatred. I have pity on souls and protect the bearers of my Voice like-and more than-Myself.

"Have no illusions about obtaining much with my Words. They fall upon souls almost entirely dead. But until the end we must attempt the salvation of hearts. We have been formed for this, my brother and sister. We thus bring souls succumbing to the asphyxia of the world, the senses, and money to inhale true oxygen. We accomplish our work. If they remain lifeless boulders, all the worse for them.

"I have spoken to you with the words of twenty centuries ago, for they are always as recent and always as sweet as they were then because I am eternal and faithful, and you, that succeed one another over the centuries, are always my apostles of the present hour, my friends, the executors of the Will of the Father and of my desires.

"I give you my Peace, O my blessed ones!"

keepns2sb240sa60lang1033bf1 August 24

keepns3li142sb240sa60ul (In Regard to Madame Curie 1460)

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f
0 Jesus says:

"They are humanly perfect creatures. In them everything has reached perfection, except their spirit, which has regressed more and more until becoming an embryonic spirit. They have perfect genius, perfect seriousness, perfect honesty, perfect humility. But everything is humanly perfect. Their virtue is a flame which gives no warmth. It is cold fire. It has no value for Me. I prefer an imperfect Spirituality to a perfect humanity.

"Such a splendor of human perfection is like the brightness of 100, 1,000 arc lamps. They provide light-that's undeniable. But it is artificial light which, if a small device breaks down, immediately fades, and nothing is left of it. Whereas the spirit, even if it is imperfect,

146 Marie Curie (1867-1934).

0 is always a little sun living in its own light, which flows from the Grace which is in it. I speak of the alive spirit-that is, living in Me, vivified by Grace.

"Having possessed a superior intelligence, which enabled them to delve into the mysteries of nature, should also have led them to see the power of God and his existence, whose being is written upon all created things. But there is not a bit of this. They are beings full of knowledge, but lacking the thread leading to exact knowledge of all that is. Inventors of what is new, but deniers of what is eternal. Discoverers of secret forces, but indifferent to the Force of the forces: God. They do not seek Him-indeed, they deliberately deny Him. At the very least, they neglect Him.

"This is why human science, which has undeniably progressed, does not yield good, but poisonous fruits. The fire of love, which brings God to be respected and loved, which brings one's neighbor to be respected and loved, is lacking in the hearts and minds of scientists.

"In this specific case, the woman did not harm, but, rather, benefited her brothers and sisters. That is indeed a great deal. But reflect on the impetus she would have impressed upon her school, her disciples, and the disciples of her disciples if she had joined a deep religiosity to the appeal of her self.

"Also believe, soul of mine, that in the hour of judgment certain insignificant illiterate creatures will stand forth as greater than some luminaries of science. The former, set aflame by love, will be living stars in my heaven. The others, though I will not condemn them, on account of the good they have done in human terms, will simply be hazy in my Paradise. They will be the ones saved by my Mercy, without any merit on their part, saved more on account of the prayers of those benefited by them than on their own account.

"Now, tell Me: do you prefer to be a little nothing in the field of knowledge and be mine, very much my own, in this life and the other, or would you have instead liked to be a star here below and a dark nebula up above? I already know your reply and hence say to you, 'You have answered wisely. Go in peace."'

keepns2sb240sa60lang1033bf1 August 25

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus Says:

"For me the grandee dwelling in the royal palace and the shepherd sleeping on the grass in the midst of his flock are no different. You are all my brothers and sisters and children, and I shed my Blood for the rich and the poor, the powerful and the wretched.

"I thus do not applaud certain distinctions that are being made now. I do not approve slaughters, wherever they may be carried out. I do not approve them because they are contrary to charity and are a serious motivation for the weak to despair. But neither do I approve there being some who, exploiting a privileged position, save themselves while

leaving other places under diabolical torment.

"But know that I am wherever those belonging to Me suffer I am thus wherever danger is most intense and disaster is imminent. Wherever people die, by the action of man, the Redeemer, who absolves and blesses, is present."

keepns2sb240sa60lang1033bf1 August 26

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The beauty, power, and strength of faith are such that only in Heaven will you be able to understand its fullness. Here below you have merely a pale reflection of it, even in the souls most suffused with Faith. But this reflection is already so vast that it suffices to provide orientation for a whole life and lead it straight to Me.

"I am speaking of Faith. Of true Faith. Of my Faith. There is only one God; there is only one Christ; there is only one Faith.

"This true Faith which was born with man, an inhabitant of the Earth, the only flower in the desert and the exile of the first man and of those born of him, which became perfected over the centuries, drawing fullness from my coming, the seal-which does not lie and cannot be belied-upon the faith of the patriarchs and prophets, this Faith-of which the Church is the guardian, the repository of the treasures of the Word-is not changeable, for it shares its Creator's attributes of immutability and perfection.

"Look closely What did Faith assure the ancient fathers of? My coming, such an excelling act of charity that it alone suffices to

make people sure of a God, the Father of the human race. It gave assurance of the eternal life reserved for all those who have died ill the Lord and announced eternal punishment for the transgressors against the Law of the Lord. It gave assurance of our Triune Being. It gave assurance of the existence of the Holy Spirit, from whom every supernatural spiritual light comes.

"What has ensured the Faith of Christians for the last twenty centuries? The same things. Have I perhaps modified the Faith? No. Rather, I have confirmed it and built around it the stronghold of my Catholic, Apostolic, Roman Church, in which there is the Truth deposited by Myself.

"Until the last day and the last man the Faith is and remains 'that'. There cannot be another. For if you tell Me that the world is evolving, I reply to you that this evolution is not an obstacle to the Faith, but, rather, should make it increasingly easy for you to believe.

"To believe does not mean to be gullible. To believe is to accept and comprehend, according to the light of intelligence, what is said to you by those who have never lied:

the Holy Ones of God, beginning with the patriarchs; to believe is to understand in the light of Grace, which I have brought to you, full and superabundant, what still remains obscure to the intelligence. To believe is, above all, to love. Credulity is foolish. To believe is holy because it is for one's spirit to be obedient to the Lord's mysteries.

"Blessed are those who do not alter their faith. Blessed are those who remain faithful to the Lord. Light upon light is Faith in a being. Things, all things-whether supernatural or natural-are revealed in a light of truth, unknown to the incredulous, and the soul rises to heights of love, veneration, peace, and security.

"No, human words cannot describe what Faith is in a heart. Neither can those who believe understand what an abyss of terror, darkness, and annihilation a heart devoid of Faith is.

"But never judge your unfortunate incredulous brothers and sisters. Believe for their sake as well. To make reparation for their negations. I alone judge. I alone condemn. I alone reward. And I alone know how I would like only to reward, for I love you. I love you to the point that to be able to save you I died for you, for all of you. And you cannot give Me a greater joy than to save your souls, to let Me save them. And you cannot give Me a greater sorrow than to

want to lose your souls by rejecting my gift of salvation.

"Now consider, Maria, how much pain your Jesus feels. Your Jesus, who sees souls perishing like flowers burned by a fiery wind speeding up its work of destruction day by day. In truth I tell you that this is much more painful than the barbarous flagellation.

"Your Jesus is weeping, Maria. Let us weep together over the poor souls that want to die. Even if our weeping does not save them, yours will still remain as a comfort for your Jesus, and for this comfort may you be blessed."

keepns2sb240sa60lang1033bf1 August 27

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"Even in the Apocalypse the periods seem to be confused, but that is not the case. It would be better to say they are reflected in the future times under increasingly grandiose aspects.

"We are now in the period I call 'of the forerunners of the An tichrist'. Then the period of the Antichrist, who is the forerunner of Satan, will come. He will be helped by the manifestations of Satan: the two beasts named in the Apocalypse. It will be a time worse than the current one. Evil is constantly increasing. Once the Antichrist is defeated, the period of peace will come to give menstruck by amazement at the seven plagues and the fall of BabyIon-time to gather under my sign. The anti-Christian epoch will rise to the maximum power in its third manifestation-that is, when the last coming of Satan takes

place.

"Do you understand? To believe is necessary, without quibbling. You really did understand, precisely because you don't quibble. The dictations do not contradict each other. One must read them with faith and simplicity of heart.

"Like one who is anxious to make something understood, I always go straight to what is most important, which in this case is My kingdom. For in the kingdom there is the justification for my having become incarnate and having died. For in the kingdom there is Proof of my infinite power, goodness, and wisdom. For in the kingdom there is proof of eternal life, of the resurrection of the flesh, of My power as Judge. Therefore, when I spoke to explain the Apocalypse, I almost always crowned off each individual point explained

with my Judgment, my triumph, my kingdom, and the defeat of Satan in himself, in his creature, and in the forerunners.

"Read carefully, and you will see there is no contradiction. I have said what I have said."

keepns2sb240sa60lang1033bf1 August 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"When I say I am 'the eternal Immolated One', I am not stating a new concept. Those who were closest to Me-Peter and John-have the same concept. Nor can all those who meditate on the works of the Father and of the Son and of the Spirit have a different one.

"You men are sometimes amazed that God, knowing all things in his infinite Intelligence, should have proceeded to create man, and you almost wonder if God knew or did not know what man would commit.

"Oh, He knew! Nothing is unknown to the Triune God. All the events in the Universe-the births and deaths of planets, the formation and dissolution of nebulae, life or death on the worlds launched into space, cataclysms, and explosions-are eternally known by the Eternal. And all the events on Earth are also known eternally-one of the millions of worlds created by God, the one which is known to you because you are its inhabitants.

"And all the events of man, considered as an inhabitant of the Earth, are known eternally. Before Adam existed, God knew that Adam would sin. And, with him, Adam's race would sin for millennia. Not a single sin by men and not a single virtue of men are unknown to our Wisdom, at both the time they occur and a time so far in advance that it cannot be compared to any limit of your time, stretching back over the centuries through millennia to the point of the nonexistence of time: eternity.

"Quicken your glance, O Maria, into our eternity. Plunge into this sign of God. It is like turning your gaze towards a very clear sky and considering that beyond that blue, which

appears to you as a limit, there are still other boundless spaces, higher and higher'85 A whirlwind of ether, a whirlpool of blue, where the deeper you go, the more you rise, nor do you encounter its confines. Its blue, which

really exists, is nothing but its nonbeing, as a solid substance. Its blue is made up of incalculable millions of kilometers of ether in which the worlds created by my Father dance.

"Our eternity is the same. It exists! When did it begin? Never! When will it end? Never! How long will it last? Always! How long has it been lasting? Always!

"Never. Always. Meditate on the boundless power which is in these two little words applied to Perfection. Not your 'always' linked to your brief life, which does not last even as long as life lasts. Not your 'never' subject to such swift denials. But our 'always' and our 'never', which do not undergo diminishment of any kind and are clothed in our Perfection.

"Nothing is hidden to God. Nothing. And then, do you, poor men, wonder why God created man?

"Oh, what a useless question! Would you like to judge the work of God? Bring his actions to trial? When you are in glory, you will understand all the mysterious reasons. You will read, with the spirit's gaze free, pages that you now do not know, which now you fu tilely want to leaf through, falling-on account of your useless pride as ants wanting to perforate a mountain of marble-into the most pernicious errors.

"How many mysteries the Universe still holds for you! You are immersed in mystery. God's mystery. The mystery of God's reasons. The mystery of the second life. The mystery of the cosmic laws. The mystery of the relations between this planet of yours and the other worlds. The mystery of the relations between those living on the earth and those who have already passed on to the second life.

"Your human curiosity and the need of your souls to rejoin their origins give you holy and unholy concerns.

"Holy ones, when they spur you to act well by desiring to delve more deeply into the mystery and union with the supernatural so as to feel less exiled from the Kingdom of the spirit and become increas ingly capable of understanding spiritual words and of meriting the spiritual life, which reaches perfection in the other life, in my blessedness.

"Unholy ones'. when discarding beautiful and simple Faith, you wan t to imitate Adam and know what it is not useful to know for the time being, violating the secret, forcing the gates of heaven, disturbing those resting in paradise, surmounting sacrosanct barriers.

"That is bad, my children. Believe this. Leave to your God the initiative of instructing you on the mysteries of the afterlife. He knows the extent to which He may introduce you into the secret which remains beyond death. Trust your Father and Master. Do not want

to go beyond the limit irrespectfully. Do not want more than God wants. Be respectful.

"This is also valid for all those who are not content with what I have said and want to know more. But do you think that if it had been good to know, I would have had the three people brought back to life in the Gospel forget? And yet none of them said what the other realm is. Not even I, Word of the Father and infinite Wisdom, have revealed to you the mystery of death and others along with it, the knowledge of which is not necessary for your sanctification, but, rather, is harmful to it.

"Believing is higher than knowing. Believing is loving. I say it again. 1470 Believe, then, that if God created you, it was out of an impe tus of love. Believe this with love to respond to such love.

"And with sevenfold love believe that I, the eternal Immolated One, am rightly called this, for, since before time existed, I have been the one destined to be immolated to save you.

"My holocaust did not begin with my bodily life. No. It was before I became flesh in the womb of the Virgin. It did not begin with Adam's being cast out. No. It was before Adam sinned. It did not begin when the Father said, 'Let us make man'. No. It was before that creative thought.

"This holocaust, accomplished by the second Person of Our Holy Trinity, is like a beating at the core of the eternal heart of our Being, always. Always, do you understand? Eternal as We are eternal. Everything foreseen and everything preordained eternally.

"I am the eternal Immolated One, the eternal Victim, he who transfuses his Blood into you to heal you of the illnesses of sins, He who strengthens you in God with it, He who gives you all the certainties of faith and hope and nourishes you with his charity so that you can believe, live in God, and sanctify yourselves by means of the Word that does not die and does not allow anyone drawing nourishment therefrom to die.

"Believe in Me, my friends, and ask Me for the grace to believe

147 See the dictation of August 26.

0 more and more. The light of Faith and that of Charity will allow you to see your God, your Jesus, more and more clearly, beginning in this life."

keepns2sb240sa60lang1033bf1 August 29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Let us look together at this point in Kings: 'Obedience is worth more than sacrifices; giving heed, more than offering the fat of rains; for rebellion is like a sin of magic; not wanting to subject one self is like a sin of idolatry' (1 K 15:22).

"Obedience. The virtue you do not want to practice. You are born, and as soon as you are able to manifest a sentiment, it is a sentiment of rebellion against obedience. You live being disobedient. You die still disobedient. Baptism cancels out original sin, but it does not annul the toxin left to you by sin.

"At bottom, what was original sin? An act of disobedience. Adam and Eve wanted to disobey the Father Creator, instigated to perform this act of lovelessness by the supreme Disobedient One, who became a demon by having refused loving obedience to the Supreme God. This poison lies hidden in your blood, and only a constant will on your part makes it unable to harm your spirit mortally.

"But, O my children, what act more meritorious than this can be performed by you? Look carefully.

"It is even easier to carry out a sacrifice, make an offering, or practice a work of mercy than to be obedient constantly to the will of God. This presents itself to you minute by minute like water flowing and passing by, bringing other waves of water and, behind these, still others. And you are like fish immersed in the Will of God flowing over you. If you want to emerge from it, you die, my children. It is your vital element. Nor is there a drop of it which does not Proceed from a loving purpose. Believe this.

"To obey is to do the will of God. That will whose fulfillment I have always taught you to ask for with the 'Our Father' and which I have taught you to practice in word and example, carrying it to the Point of death.

"Not to obey and to rebel is to commit a sin of magic, the book states. In fact, what do you do by rebelling? You sin. And the sin it

produces? Your being wedded to the devil. Aren't you performing magic, then? Don't you change yourselves by magic from children of God into children of Satan?

"Not to obey and not to want to subject oneself is like a sin of idolatry, the book goes on to say. In fact, what do you do by not subjecting yourselves? You reject God by rejecting his Will. You repudiate Him as Father and Lord. But since man's heart cannot remain without adoring something in place of the true God, whom You reject, you adore your self, your flesh, your pride, your money; you adore Satan in his most intense manifestations. So it is that you thus become idolaters. And of what? Of quite horrid gods that hold you as slaves and unhappy slaves.

"Come, come, dear children of my love; come to the paternal yoke which does no harm, which does not oppress, which does not degrade, but, rather, which holds you up and guides you and gives you the security of reaching the blessed kingdom where there is no more pain.

"The world, which wants to disobey, does not know that this act of obedience would suffice to save it. To get back onto God's track, follow God's voice, obey, obey,

rediscover the house of the Father, deliberately fled from because of an illusion of false dignity, to rediscover the Father's hand, which blesses and heals, and rediscover the Father's heart, which loves and forgives.

"Reflect, O children, that to give you back the grace that had been lost two Most Pure, Most Innocent, and Most Good persons had to consummate supreme Obedience. The salvation of the human race had its beginning in time with Mary's Fiat before my archangel and had its end in Jesus' Consummatum! on the cross. The two most painful and least obligatory acts of obedience, for my Mother and I were above the need to expiate sin by obedience.

"We, who did not sin, have redeemed your sin by obeying. And won't you, poor children, want to imitate your Master and obtain mercy by obedience, which is a proof of love and faith?

"More beautiful and pleasing than churches themselves, which you raise up by a vow, and than every other vow, is this spiritual flower of the soul, born, on earth, in man's heart, but blossoming in Heaven, eternally, for your glory."

keepns2sb240sa60lang1033bf1 August 30

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Let your reply-to both your neighbor, who is astonished and has you observe God's apparent abandonment of you, and the tempter, who wants to persuade you that all your sacrifice does not obtain relief for you from God-be the same as that of the elderly Tobit, You must say to yourself as well, 'We are the children of saints and await that life which God will give to those who never lose their faith in Him'.

"The children of saints and called to the same sanctity.

"Aren't you a daughter of God, Maria? And who is more holy than your Father? If He, who is the Holy One of the saints, wants so much pain for you, it is a sign that this pain has as its end a joy proportionate to the pain-that is, very great, boundless joy, and joy without end.

"The soul that comes to believe firmly that everything which happens to it originates from love and produces eternal joy is safe as if inside a fortress. It cannot perish. It suffers, but its pain is supernatural and yields supernatural fruits of life.

"A little while longer, and then joy will come. A little longer, and then I will come. I will come not within the limits I now have to impose on the encounter to adapt it to your humanity. But I will come as God to the soul-that is, freely, completely. Fear not. You will then see that my dwelling is infinitely more beautiful than the way you saw it in

dreams and as imagined by thought. You will then see that uniting oneself to Me by leaving a body which is a noose for the soul and a continual danger is devoid of affliction.

"Never loose faith in your Jesus. I am near to you, and you feel it. But do not refuse any of the aids I have placed at your disposal. The supernatural way on which you are walking does not exempt you from traveling the way common to all the creatures living in the Church.

"An oil has freed you and changed you from a slave of the Enemy into a daughter of God. An oil has made you a soldier of Christ. Let an oil make you united to the Kingdom. The soul entering glory becomes a queen. And for kings, as you have read, anointing was necessary.

"I want even the tarnish of past sins to be erased from you.

When it is time, you must come to meet Me as a wise and far-sighted virgin, with all the ornaments suitable for the wedding.

"Pain is a great absolution when it is suffered in holiness. But, I repeat, not even my caress should make you think you are exemppt from the duties of all. The hidden pearl, which only Jesus knows, must, in the eyes of the world, not differ at all from the sister souls that are less transformed that you into a gem by the will of Your Lord."

keepns2sb240sa60lang1033bf1 August 31

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"It is useless to be horrified at certain current manifestations. They are the fruit of your interior.

"I said this: 'It is from the heart that wicked thoughts and feelings emerge, and it is these that contarninate'. I also said that every man is known by his works and that as sweet fruits cannot be picked from the wild blackthorn, so honest acts cannot be extracted from someone whose interior is dishonest. Dishonesty consists not only of robbing, lying, and harming one's neighbor. It is dishonesty to be at fault regarding God, to rob Him of that loving respect which is man's duty towards his Creator. It is dishonesty to make use of his gifts for wicked acts. All his gifts, and especially the gift of life.

"Now look and judge the way you badly use your bodies, wherein the soul moves, the temple reserved for God, wherein the mind resides, which should be directed towards comprehending the Law of God, as the heart should be occupied in loving it and practicing it.

"Instead, what do you do? You resist the words of the Lord, the desires of the Lord, the commands of the Lord, the will of the Lord. Like wild rams, with your hardness and your rebelliousness-two very sharp horns-you oppose every invitation of God. You ruin

yourselves, but you continue to resist.

"And you call yourselves Christians? No, you are not. I, the Christ, have not taught you rebelliousness, disobedience, lust, cruelty, and idolatry. I have taught you just the opposite. I have shown you how life should be used; I have explained to you that you are temples of God, who wants to live in you, who loves to live in you much more than in sumptuous temples which are, however, made

only of stones and marble.

"No. God does not want these dwellings made by the hand of man. He wants you-you, made by his hand; you, temples of blood and soul; you, whom my blood has clothed in immortal purple and purified like precious altars. This is what God wants to live again in loving peace with you.

"Do not persist on the hard way you have set out upon, which leads you to ruin. May my sign truly be engraved upon the living fibers of your hearts, not on the gables of empty temples, where you do not come to pray or come with your minds disturbed by all your vain concerns and by the fermentation of your lower instincts.

"Open your hearts to Love, children. That's what you lack. You are without charity towards God, towards your neighbor, towards yourselves. Yes, even towards yourselves, for you slay your souls.

"For-always remember-it is inevitable that there will be temptations, but they do no harm. You do harm when you yield to them. And do not say that they are stronger than you. No. The Father gives according to what you have to give. Does the temptation require tenfold strength to be resisted? God gives you ten and even more. The bad part is that you are the ones who do nothing but desire to yield to evil. And then what can God do, if you destroy the strength of God with your perverse will and abandon yourselves to the kiss of temptation?

"In acting this way you place the soul in a mortal vise, and from a sick or dying soul there emerge those sentiments you are amazed at. But it cannot be otherwise. In a corrupt body there is the stench of death. In corrupt souls there are manifestations of sin."

keepns2sb240sa60lang1033bf1 September 1

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"No, you are not alone. You have your Jesus nearby, as very few do, for if it is true that I am with all my children with my Grace, with very few am I near in the way in which I am with you and which I have used on seeing your very painful general condition. I know how far a being's resistance can go, and since the weight of pain which you Must bear is oppressive and out of the ordinary, I have made up for it with extraordinary means which I reserve for very few.

"I remember my need for help in the tragic hours of my Passion. And I want those who are like Me twice over also to have what I desired for Myself Like Me because they are disciples, and like Me be cause they are subjected to the passion and are crucified.

"You are not alone. You have Me as a Cyrenean and you have my Mother as a Veronica. Mary is the model for orphans and recalls her torture as an orphan just as I recall my tortures in agony.

"Holiness does not suppress pain. Mary, in her immaculate holiness harshly suffered over the death of her parents, whom She could not comfort with her kisses. Do you see how you resemble Her? 1480 Mary, in her holiness, which was so perfect, second only to God, was able to love and suffer like no one else, for holiness, as a bringing to perfection of all the good sensibilities of the heart, consequently bears an increased capacity for loving or suffering-the holier the soul is, the more it is increased.

"Well then, this Woman, who was spared no pain-and no one should have been so exempt from it as She, because She was immaculate and thus free from the weight of pain caused by Adam's sin-this Woman, who shed so many tears because of so many mournful losses and saw her father, mother, husband, and Son snatched away from Her by death, is the one I give to you as a Veronica, and I give Her to you as a mother.

"It is the month of the pierced Heart of Mary and of the Exaltation of my Cross. Do not refuse to be like the Pierced Woman and the Immaculate Man."

keepns2sb240sa60lang1033bf1 September 2

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The riper the grape is, the sweeter it is, and the more sun it catches, the riper it is. The owner of the vineyard does not pick his grape to turn it into wine if it is not very ripe, and so that it will ripen, he trims and prunes in such a way that the sun can descend and circulate between one cluster and another and turn the sour, green grapes into many pearls of liquid sugar.

"If the grape remained as it is in April-that is, when the vine is

148 The writer had acutely suffered over not being able to assist her father at the moment of his death, which occurred in 1935.

0 beautiful, with its new leaves and its little clusters in flower-or even as it is in June, already completely full of resilient shoots and well-shaped bunches, it would be good for nothing except as a joy to the eye. On the other hand, in autumn, after so much sun and so many prunings, it is beautiful in another way and, in addition to being beautiful, useful for man.

"I am the sun, and you, my souls, are the vineyard where the eternal wine is to be formed. I am the sun and also the vinekeeper. I surround and inundate you with my rays and mortify you so that you will yield shoots heavily laden with true fruit and not vain tendrils which are good for nothing.

"It is necessary to let the sun and the vinekeeper work your souls at their full pleasure. It is necessary, my Maria, to imitate very, very much the cluster lacking any words of protest or acts of resistance to the sun and the owner of the vineyard, but, rather, letting itself be uncovered to receive the warm rays, letting itself be medicated with suitable liquids, and letting itself be adjusted without any reaction. And it thus becomes increasingly big and sweet, a real prodigy of juices and beauty.

"The nearer the hour of the divine grape harvest comes for it, the more the soul, too, must desire the sun and the work of the eternal Vinekeeper The restive, sick cluster that has not wanted to become ripe, healthy, and sweet and has hidden itself so as not to be cared for is not destined for the mystical vat. But the cluster that has not been afraid of shears and medicines and has docilely sacrificed itself in its tastes for my sake becomes, on the other hand, worthy of my Grape Harvest.

"I am the Harvester, and you are my cluster. The harvest is drawing near. Increase your efforts to absorb as much as you can of Me. In you I will become the liqueur of eternal life. Increase your acts of generosity to second the work of your loving Vinekeeper. He, Your Jesus, wants nothing but to make you a cluster worthy of being laid at the foot of the throne of God.

"It is a sweet thing to have Jesus as Master, Maria, but it is something which becomes perfect when all the Master's teaching is assimilated."

keepns2sb240sa60lang1033bf1 September 3

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Blessed are those lips and those streets where the 'Hail Mary, is pronounced.

"'Hail': I greet you. The smaller with the greater one, the child with the parent, and the inferior with the superior are often obliged by the law of human courtesy to pronounce a respectful, proper, Or loving greeting, as the case may be. My brother must not refuse this act of reverential love for the perfect Mother we have in Heaven.

"Hail Mary. It is a greeting which cleanses the lips and the heart because those words cannot be said, with reflection and feeling, without sensing that one is becoming better! It is like approaching a fount of angelical light and an oasis made of lilies in flower.

"Hail-the angel's word, which it is granted to you to say to greet the One whom the Three

Eternal Persons greet with love, the saving invocation. Keep it on your lips constantly. But not as a machine-like movement from which the soul is excluded, but as a movement of the spirit, who bows before Mary's royalty and reaches towards her heart as a Mother.

"If you were able to say these words in a true spirit-even these two words alone-you would be better, purer, and more charitable, For the eyes of your spirits would then be set upon Mary, and her holiness would enter your hearts through that contemplation. If you were able to say them, you would never be desolate. For She is the source of graces and of mercy. The gates of divine mercy open not only under the spur of my Mother's hand, but also at her simple gaze.

"I say again, 'Blessed are those lips and those streets where 'Hail Mary' is uttered'. But when it is uttered as it should be. For if it is true that God may not be mocked, it is also true that Mary may not be deceived.

"Always remember that She is the Daughter of the Father, the Mother of the Son, and the Bride of the Holy Spirit and that her fusion with the Trinity is perfect. She thus possesses the power, intelligence, and wisdom of her Lord. And She possesses them in absolute fullness.

"It is useless to go to Mary with one's soul soiled with corruption and hatred. She is your Mother and is able to treat your wounds, but She wants there to be in you at least the desire to be cured of them.

"What use is it to turn to Mary, the Most Pure, if, on leaving her altar or finishing pronouncing her name, you go and commit a carnal sin or utter blasphemous words? What good is it to turn to Mary, the Merciful One, if immediately afterwards-indeed, at the same time-there is acrimony in your hearts and there are curses on your lips for your brothers and sisters? What kind of salvation can this Woman Savior obtain for you if you destroy your salvation with your perverse will?

"Everything is possible for the Mercy of God and the power of Mary, but why risk eternal life by waiting to obtain the good will of repentance at the hour of death? Wouldn't it be good-since you don't know when your being called to my gates will occur-to be true friends of Mary throughout life and thus have a guarantee of salvation?

"For, I repeat, friendship with Mary is the cause of perfection, for it infuses and transfuses the virtues of the chosen Friend, whom God has not disdained and whom He has granted to you as the crowning touch of his Son's work of redemption. I, the Christ, have saved you with Pain and Blood; She, Mary, with Pain and her weeping, would like to save you with her Love and her smile."

keepns2sb240sa60lang1033bf1 September 4

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"God did not send his angel to say 'Hail' to Mary alone. God greets you, O dear children, with his attentions; God sends you his holy inspirations as angels; God brings you his blessings from morning to night and from night to morning. You are always surrounded by loving, far-sighted waves of God's thought.

"How, then, do you fail to notice anything, or so little? How can you fail to live in justice and holiness? Because you have become impermeable to the influence of grace; because you are rendered refractory to love's action by your will contrary to Goodness.

"Gabriel said to Mary, 'Hail', and the sound of the angel's voice

brought a new wave of grace upon the woman already inundated with grace. The very intense light of her immaculate spirit touched the summit of luminosity because the responsiveness Of Mary's spirit was perfect.

"Humility, promptness, modesty, prayer-what excellence did the angel's word fail to find so as to become the first spark of the fire of the Incarnation? Great was the gift of being preserved from original sin which the Eternal had made to the one chosen to be the first tabernacle of the Son's Body. But how great was the responsiveness in Mary!

"If another creature had been given, I won't say the secret gifts which only God knew He had given, but the evident ones, of which a person is aware-such as supreme intelligence, supernatural instructions, and inflamed contemplations, and I am speaking only of the moral and spiritual gifts-how could the creature fail to glory in so many gifts, at least at intervals?

"But, no, in Mary there was none of this. The more God raised Her towards his throne, the more gratitude, love, and humility increased in Her. The more God made Her understand that the divine hand was extended over Her as a protection against every deceit of evil, the more vigilance against evil increased in Her.

"Mary did not commit the error which brings down so many souls endowed with the capacity for perfection-that is, She never said, 'I feel God is watching over me; I feel God has chosen me. I'll let Him worry about defending me from the Enemy'. No. Mary, though recognizing God's work in Her, acted as if She were the most forsaken of creatures as regards spiritual gifts. From dawn to dusk, and even in her virginal sleep watched over by the angels, her soul remained vigilant.

"Don't think temptation spared Mary. The Tempter did not spare Me; for two reasons he did not spare Her. Two reasons. The first: Mary was the one without stain, but still a creature; I was God. The second: it was more important for Lucifer to corrupt the womb of the woman who would bear the Christ than to attack Christ Himself,

"He, the Crafty One, knew that the Word would be made flesh, by a fusion of spirit to Spirit, in a womb wherein no sin was harbored. No sin, I repeat. If, from Eve on, he had led all women into temptation, he was sure he would never be defeated by the eternal

Victor.

"One woman alone always resisted him: Mary. And One alone

knows what an embroidery, what a filigree of seduction Lucifer spread out around Mary to shake and obfuscate her superangelical soul, That One who knows is God. And since certain secrets are too great for you, He will not tell them to you. From Mary's splendor in Heaven you will grasp the grandeur of her soul. A grandeur obtained by her own will, and She wanted so much to be holy out of love for her God that it would have been extremely great even without supreme forms of assistance.

"The Angel, then, could quite rightly say, 'Full of grace'. Yes, full of grace. Grace was in Her; Grace-that is, God-and grace-that is, God's gift, which She was able to bring to a thousandfold yield.

"That is what is needed, O children, to make heavenly things conceive the Christ in you: your adherence to grace, your gathering in of grace, your multiplying of grace, and your breathing in grace. The body, to live, must take in air and food. The soul, to live, must breathe in grace. Then it happens that the Light descends where it can become incarnate and the Christ is mystically born in you as He was really born in Mary.

"Hail Mary, full of grace. Look at Her, all of you, O Christians, so unlike the first Son of Mary. Look at Her, you women, above all, so unlike Her, and learn, and meditate on the fact that the road to evil with a thousand faces has been opened up by you with your carnali ty contrary to the life of grace in creatures, without which man be comes a demon and the world, a hell."

keepns2sb240sa60lang1033bf1 September 5

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"'The Lord is with you'.

"The Lord is always with the soul in grace. God does not draw away even when the Tempter comes near. God draws away only when the creature yields to the Tempter and corrupts its soul. Then God withdraws, for He cannot live together with the Enemy. He Withdraws, and, like a Father who is not scornful, but pained, He Waits for repentance to come into the creature's heart and for the creature to refasten the bond of love with the Father.

"God would like to be with you always. If all your angels, as numerous as the stars in the sky, could greet you with the words, 'The

Lord is with you', your Lord's joy would be complete, for We wish to be with you and for this reason We created you.

"Mary was with God, and God was with Mary. The two perfections attracted each other and joined in an incessant movement of affection. The infinite Perfection of God descended, with a joy inconceivable to you mortals, to possess this creature. The human perfection of Mary-the only woman among the children of man who has always been perfect-flung itself to meet divine Perfection so as to find a way to live.

"Yes, being with God was Mary's life, and in the superatrocious hour of Calvary and the Tomb, when the Heavens closed over the Dying One and the Pierced Woman, the privation of God was the most fiery and stabbing of the seven swords, an unsurpassable touch to the edifice of pain required by the Redemption.

"I touched the summit of complete pain from Gethsemane to the ninth hour; Mary touched the summit of pain, complete in Her as well, in spite of the fact that She was not materially crucified, from Calvary to the moment of the Resurrection. And the reason for such superpain is one alone: our being deprived of union with God.

"It ought to be that way for you, too. But man now finds union with Us onerous and does not feel what his wretchedness is when he is deprived of Us. Wretchedness, blindness, madness, death-that's what the loss of union with your Lord is. And you never think of this!

"If you lose a few coins, an object, health, a job, or an animal, you get moving to recover them and use all human and supernatural means to reach this goal. Yes, to find something limited and transitory you are able to pray. But when you lose God, you do not seek Him. You do not have recourse to my Saints so that they will help you to rediscover God's way; you do not use forms of human care to curb your impulses. It strikes you as a matter of small account to lose union with God. And it is the essential thing.

"Mary never separated from God. The spirits remained fused in a loving embrace which was crowned in Heaven. This union was the main strength of Mary, as a daughter of Adam, for therein She found the armor to render Herself inviolable for the Tempter's bite.

"Regarding those who are with God, it is not that they don't see evil, which, like a filthy garment or a repugnant disease, covers so many creatures. They see it-indeed, with greater clarity than

many others, but the sight of it corrupts nothing. Evil does not enter through the eyes to arouse the instincts smouldering in the flesh or the wicked movements of the mind. This happens only in those who, separated from God, have the Enemy as a guest in themselves.

"The one united to God is filled with God, and everything else which is not God remains on the surface, a wind which slightly wrinkles the spirit's surface and does not enter to disturb the interior, And not only this. The one united to God, truly united to God, rather than absorb the exterior into himself, spreads the interior over his neighbors-that is, he spreads Goodness, God.

"Yes, it is exactly that way: whoever is with God has a power to irradiate, much more powerful than that of many bodies in the universe over which man has wearied his mind and raised up a monument of pride. And, above all, he has a supernaturally useful power, for whoever bears the Holy of Holies in himself, and lives by Him, communicates Him to others. It is that which makes people say, 'He is a saint'.

"Mary possessed union with God to perfection and with all her strength aimed at fusing Herself increasingly with Him. She lived by Him alone to such a point that Mary could be said to have annulled Herself in God.

"I said, 'Mary found in this the main strength to render Herself inviolable." Don't get things backwards. Mary, the Most Humble, did not dare even remotely to think She was the perfect creature. She did not know her destiny and her immaculateness. She became familiar with the mystery at the words of Gabriel and in the nuptial embrace with the Eternal Spirit. But during her youth, the age full of deceits, I repeat She found strength in union with God. She wanted to find it at any cost because She would have preferred to die a hundred times rather than depart from God's halo for an instant.

"Rather than so many more or less pious practices, I would like my beloved ones-and then others-to aim at this sovereign practice of union with Me. Easy and really prayerful prayer, with the heart inflamed, the body chaste, and thought honest, everything in you would become holy and good, and the earth would know new days in which the angels could greet men with the words 'The Lord is with you'."

keepns2sb240sa60lang1033bf1 September 6

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"'Blessed are you among all women'.

"This blessing, which you say poorly or do not say at all, to Her who with her sacrifice began the Redemption, continually resounds in Heaven, pronounced with infinite love by our Trinity, with inflamed charity by those saved by our sacrifice, and by the angelic choirs. All Paradise blesses Mary, the masterwork of universal Creation and divine Mercy.

"Even if all the Father's work to create the Earth from nothing had served only to receive Mary, the work of creation would have had its reason for being, for the perfection of this Creature is such that it is testimony not only of the wisdom and power, but also of the love with which God created the world.

"Since the earthly creation has instead yielded Adam and Adam's race, Mary witnesses to the merciful superlove of God towards man, for through Mary, Mother of the Redeemer, God has worked the salvation of the human race. I am the Christ because Mary conceived

Me and gave Me to the World.

"You will tell Me that as God I could overcome the need to take flesh in a woman's womb. I could do all, it's true. But reflect on the law of order and goodness which lies in my annihilation in mortal clothing.

"The sin committed by man had to be expiated by man and not by the nonincarnate divinity. How could the Divinity, incorporeal Spirit, redeem the sins of the flesh with the sacrifice of Itself? It was, then, necessary that I, God, should pay for the sins of flesh and blood with the agony of an innocent Flesh and Blood, born of an innocent woman.

"My mind, my feeling, and my spirit would have suffered for your sins in mind, feeling, and spirit. But to be the Redemption of all forms of concupiscence inoculated into Adam and his descendants by the Tempter, the One Immolated for them all had to be endowed with a nature like yours, made worthy of being given as a ransom to God by the Divinity hidden in it, like a gem of infinite supernatural value hidden under common, natural clothing.

"God is order, and God does not violate or do violence to order, except in very exceptional cases, judged useful by his Intelligence. Such

was not the case with my Redemption.

"I had not only to cancel sin from the moment it occurred until the moment of the sacrifice and annul in those to come the effects of sin by having them be born unaware of evil. No. With a total sacrifice I had to make reparation for Sin and the sins of all mankind give the men already dead absolution of sin, and give those living at that time and in the future the means to be helped to resist evil and to be forgiven for the evil which their weakness would lead them to do.

"My sacrifice thus had to be such as to present all the necessary requisites, and it could be such only in a God made man: a host worthy of God, a means understood by man. In addition, I was coming to bring the Law.

"If my Humanity had not existed, how could you-my poor brothers and sisters, who labor to have faith in Me, who lived for thirty-three years on the earth, a Man among men-have believed? And how could I appear, already an adult, to hostile or ignorant peoples, making them convinced of my nature and my doctrine? I would then have appeared, in the eyes of the world, as a spirit who had taken on a human likeness, but not as a man who was born and died, shedding real blood through the wounds of a real fleshas proof of being a man-and rose again and ascended to Heaven with his glorified body-as proof of being God returning to his eternal dwelling.

"Isn't it sweeter for you to think that I am really your brother, with the destiny of creatures who are born, live, suffer, and die, than to conceive of Me as a spirit superior to the exigencies of humanity?

"It was necessary, then, for a woman to give birth to Me according to the flesh, after having conceived Me above the flesh, for from no marriage of creatures, no matter how holy they were, could the God- Man be conceived, but only from a wedding of Purity and Love, the Spirit and the Virgin, created without stain so as to be the matrix for the flesh of a God, the Virgin the thought of whom was God's joy, since before time existed, the Virgin in whom there is a compendium of the Father's creative perfection, the joy of Heaven, the salvation of the Earth, the most beautiful flower of Creation of all the flowers of the Universe, a living star before whom all the suns created by my Father seem dull.

"Blessed is the Pure One, destined for the Lord.

"Blessed is the One Desired by the Trinity, which by desire anticipated the instant of fusing Itself with her in an embrace of threefold love.

"Blessed is the Victorious Woman who crushes the Tempter under the whiteness of her immaculate nature.

"Blessed is the Virgin who knows only the Lord's kiss.

"Blessed is the Mother who has become such out of holy obedience to the will of the Most High.

"Blessed is the Martyr who accepts martyrdom out of mercy on all of you.

"Blessed is the Redemptrix of woman and of the children of woman, who cancels out Eve and is installed in her place to bear the fruit of life where the Enemy has set the seed of death.

"Blessed, blessed, thrice blessed for your 'yes', O my Mother, who have allowed God to keep the promise made to Abraham, the patriarchs, and the prophets, who have brought relief to Love, oppressed by having to be the punisher and not the savior, who have released the Earth from the condemnation brought upon it by Eve.

"Blessed, blessed, blessed for your holy humility, for your inflamed charity, for your untouched virginity, for your divine maternity, multiple, sempiternal, true, and spiritual, Mother who with your love and with your pain give birth continuously to children for the kingdom of your Jesus.

"Generatrix of grace and salvation, generatrix of divine Mercy, generatrix of the universal Church, may you be blessed eternally for what you have done, as you were eternally blessed for what you would do.

"Holy, holy, holy Priestess, who celebrated the first sacrifice and with part of yourself prepared the Host to be immolated on the altar of the world.

"Holy, holy, holy Mother of mine, who did not cause Me to miss Heaven and the Father's breast, for in you I found another paradise not unlike the one in which the Triad performs

its divine works; Mary, who were the comfort of your Son on earth and the Son's joy in Heaven, who are the glory of the Father and the Love of the Spirit."

keepns2sb240sa60lang1033bf1 September 7

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus Says:

"'Blessed is the fruit of your womb'.

"The divine and virginal motherhood make Mary second only to God.

"But do not pause to look only at Mary's glory. Think of what it cost Her to obtain that glory. Whoever looks at Christ in the light of the resurrection and does not meditate on the dying Redeemer in the darkness of Good Friday is foolish. I would not have had a resurrection if I had not undergone death, and I would not have accomplished the Redemption if I had not had the martyrdom. Whoever thinks of Mary's glory and does not meditate on how She arrived at glory is foolish. The fruit of her womb, I, the Christ, Word of God, brought torture to her womb.

"And do not take my words 1490 wrongly. I did not bring it torture in human terms. She was superior to human wretchedness, the condem nation of Eve was not upon her; but She was not superior to Pain. And great, huge, sovereign, absolute Pain penetrated into Her with the violence of a meteorite plunging from the sky at the very moment She experienced the ecstasy of the embrace with the Creator Spirit.

"Blessedness and pain held Mary's heart in a single knot at the instant of her most lofty Fiat and her most chaste marriage. Blessedness and pain fused into one, as She had become one with God. Since She was called to a mission as Redemptrix, pain surpassed blessedness from the very start. Blessedness came at her Assumption.

"Joined to the Spirit of wisdom, She received a revelation to her spirit of the future which was reserved for his creature, and there was no longer any joy, in the usual sense of the word, for Mary.

"With every hour that passed, as I took shape by drawing life from her blood as a virgin-mother, and hidden in her depths, I had indescribable exchanges of love with my Mother; incomparable love and pain rose like waves of a stormy sea in Mary's heart and lashed Her with their power.

"My Mother's heart experienced the sting of the swords of pain from the moment when the Light, leaving the core of the Triune

149 As might be verified from the dictation of June 23.

0 Fire, penetrated into Her, beginning the Incarnation of God and the Redemption of man; and that sting grew, hour by hour, during the holy gestation: divine Blood that was forming with a source of human blood, the Heart of the Son, that was beating to the rhythm of the Mother's heart. Eternal flesh that was forming with the Virgin's immaculate flesh.

"Greater was the pain at the moment I was born to be the Light for a world in darkness. The blessedness of the mother kissing her creature changed, in Mary, into the certainty of the Martyr who knows martyrdom is closer.

"Blessed is the fruit of your womb.

"Yes. But I had to give all pain to that womb which deserved all the joy destined for a sinless Adam. And for your sake. For Your sake the affliction of saddening Joseph. For your sake the childbirth amidst so much bleakness. For your sake the prophecy of Simeon, which turned the blade in the wound again, riveting and sharpening the sword's sting. For your sake flight to a foreign land; for your sake the cares of a whole life; for your sake the anxieties of knowing Myself to be evangelizing and persecuted by the hostile castes; for your sake the terror of the capture, the torment of the multiple tortures, the agony of my agony, the death of my death.

"I was gathered up over the womb which had borne Me with a devotion which could not be exceeded; but, in truth, I tell you that there was no difference in life and death between my heart, still to vital movement and rent by the lance thrust, and that of the Most Afflicted Woman, who held Me on her lap. Mary's heart and her womb were slain, as I, the Innocent One, was slain.

"To the miracles connected with the Redemption, both known and unknown, evident to all or revealed to the privileged, add this one, too: the continuance of life in Mary by the action of the Eternal after her heart was broken by and for the human race, like that of her Son, Jesus.

"You, that are unable and unwilling to bear pain-do you consider what pain that of the Blessed Woman must have been, the Immaculate, the Holy in bearing in Herself a lacerated, dead, abandoned heart and seeing a lifeless, tortured, bloody, bruised body gathered up over her womb which had been the body of the Son, the Flesh of her flesh, the Blood of her blood, the Life of her life, the love of her spirit?

" You have had Me because Mary agreed, thirty-three years before Me, to a rink the chalice of bitterness. On the rim of the cup I drank while sweating blood I encountered the taste of the lips of my Mother, and the bitterness of her tears was fused with the bitterness of my sacrifice. And-believe this-making Her, who did not deserve pain, suffer was what cost Me most. Abandonment by the Father, the pain of my Mother, and betrayal by a friend-these were the most atrocious things in my atrocious torture as the Redeemer. Longinus' lance thrust into an organ which was then insensitive to pain was nothing by comparison.

"For the sake of the pain which tortured my Mother on your behalf, I would like you to give Her love. Great, most tender love, that of children for the most perfect of all mothers, the Mother who has still not ceased to suffer, shedding heavenly tears over the children of her love who repudiate their Father's house and become the guardians of unclean beasts-the vices-rather than remain children of a king, children of God.

"And if a norm may be given, know that I, God, do not feel I am diminishing Myself in loving-with an infinite love filled with veneration-my Mother, whose immaculate nature, the work of the Father, I see, but whose life of martyrdom as Co-Redeemer I also remember, without which I would not have been a Man among men and your eternal Redeemer."

keepns2sb240sa60lang1033bf1 September 8

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"And this is for you alone. I have said the other things for everyone, to content Father. 1500 But the world is too deaf and corrupt to hear words about Mary. It does not deserve this gift.

"To you, for your feast day, 1510 I give the secret Intuition concerning the Beauty of Mary, her smile, her silence. They seem like things without weight. They have an infinite value.

"Mary has attracted millions of creatures to Herself with these gentle arms of hers. She evangelized before I did with her reserved Silence and her indescribable smile. It was enough for Her to appear

150 Father Migliorini.

151 September 8, the Nativity of Our Lady, was the saint's day of the writer.

0 in order for harsh or impure words to be hushed, resentments to collapse, and pains to be soothed.

"Her gaze purified, her silence uplifted, and her smile instructed. Nazareth remained perfumed by Her for a long time after her departure. The nascent Church was consolidated by virtue of her silence and her smile, more eloquent than all words, for from it there showed through the face of God and the truth of her mission.

"I ask you only to look at and imitate my Mother and Yours. Grow in spiritual beauty to resemble Her; from Her learn the silence which speaks to God and of God and the smile which teaches faith, generosity, and charity.

"Always look at my sweet Mother so as to see Her clearly at the hour of death. Whoever dies in Mary immediately has Jesus.

"Contemplate Mary and receive my peace. Nothing else is needed to be happy."

sb360qj144720144021602880360043205040576064807200792086 40 Since yesterday I have been seeing the Virgin, and the beauty of the smiling, silent vision surpasses the power of human description.

sb120qj144720144021602880360043205040576064807200792086 40 It is Jesus' gift for my feast day.

keepns2sb240sa60lang1033bf1 September 10

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"Daughter, let us read together the last verses of Ecclesiastes. If he was most wise, I am the Wisdom of God. Thus infinitely superior to him. But, like him, I instruct my people. I have been instructing it for twenty centuries. I began the instruction with my Word and have continued it through the word of my beloved servants.

"But among those instructed from my people I have favorite disciples for whom the Master becomes more than a master-a friend; and with the wealth of a king He opens to them the gates to acts of intimacy and revelations. I take these beloved ones by the hand and lead them with Me into the innermost secrets and make them capable of receiving my Word, given with a breadth which is reserved for my second Johns.

"My little John, I entrust my Word to you. Transmit it to the masters-let them use it for the good of creatures. It comes from the One Shepherd, from the Good Shepherd, who has written the truth

of his Word with his Blood.

"When a Leader in the world or a Genius of the Earth entrusts to one of his faithful followers a sacred flag or a precious secret, when they convey an order or the formula of an invention, how great is the sacred respect with which that loyal person bears and transmits what has been passed on! But I am much more than a Leader or a Genius. I am God, the Father's Word and Wisdom, your Lord and Redeemer. My Word does not serve only to offer an earthly good, but to give the Good which does not die: eternal Life. There is thus nothing more sacred and precious than my Word.

"Receive it with your soul on its knees, and let your love be incense purifying your heart, which receives it, your hand, which writes it, your mouth, which repeats it, and your eye, which reads it. Live as an angel and a priest, for I have granted to you to hear what the angels hear and what priests repeat. And live increasingly as a victim, for it is sacrifice that opens the ears of the spirit, and it is blood that washes the tongue which speaks of the Lord.

"In these days preceding the feast of the Cross I have an im mense need for crucified souls. Please be so kind as to suffer for Me. Believe in your Jesus! If I could go back on the Cross for your sakes, how certainly I would! But I cannot. 1520 And amidst so much enemy blood which man sheds on Earth with fratricidal hatred, my Blood is lacking which I can no longer shed from the Cross for you.

"As I transform the species of Bread and Wine into the Body and Blood of Christ on the earth's altars-too few, and too little surrounded by truly praying souls-you, my little hosts, dear victims, dear flowers of my garden, take the Redeemer's place and give Me your bodies as a host of propitiation for the sins of the world.

"My daughter, do not seek anything more, I, too, say, along with Ecclesiastes. And what more do you want than the mission of being a little Christ in the place of your Jesus? And what do you desire that is greater than my Word?

"God is simple. The closer you come to God, the simpler you will become. You will feel in yourself increasingly the tedium and vanity of human science, including that aimed at God, but written by man. The more God speaks to you, the more you will feel the suffering of the harsh, bitter sound of human words compared to the most sweet,

152 Out of justice. See April 23.

0 supernatural tone of my word. Don't weary yourself with many doc trines; don't fetter yourself with many rules. Be simple and free. Upon you may there be only the light yoke which is not a weight, but a wing-my yoke.

"There is only one thing to do to come to Me without error. The one that Ecclesiastes advises, but which I modify as follows: 'Love God and observe his commandments'. I do not say, 'Fear'. I say, 'Love'. Love is much higher than fear and is safer to reach the aim. Fear is for those still far from God, so as not to lead them astray, Like blinkers, it keeps the bestiality locked up in man from getting the upper hand at every chimerical seductive shadow. But for those who are already close to God, to those, above all, who are in God's arms, love is what must be the guide.

"God will bring all of your actions to judgment. But it is natural that the actions moved by love will never be completely wicked and such as to disgust the Lord. They will have the sign of your human limitation, but it will be covered over by the blazing banner of the love which cancels out sins and makes man's actions pleasing to the Lord.

"There, my daughter. While the world is full of homicidal uproar and hatred overflows from hearts, the two of us, who love one another, in silence and in peace, speak of love. And there is nothing which gladdens your Jesus so much as these little Bethanies of mine in which I am the Master who takes his rest and teaches a Mary in love who looks at Him and listens with all her love.

"Were you unable yesterday to write down what I told you? It doesn't matter. Don't worry about it. The seed of those words is in you just the same. When I wish, I will make it

germinate. And it will be even lovelier.

"Always be good and patient. I give you my peace."

keepns2sb240sa60lang1033bf1 September 11

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Many souls are lost because they want 'to seek what is above them, and what is above their capacity for inquiry', as Sirach says (3:22).

"It's the ancient venom. Man always had, and has, unhealthy

forms of curiosity and acts of sacrilegious profanation. He wants to spur his inquiry into regions which divine wisdom keeps wrapped in mystery, not through a jealous power, but out of far-sighted love. Woe if man were to know everything about the future and the secrets of the universe! You would no longer have spiritual peace and natural peace. Leave untouched areas of the universe whose possession would give you weapons to disturb your existence as individuals and as spirits more and more.

"I have already stated 1530 that I am not opposed to the works of human intelligence. If I were, I would have to say that I am inconsistent with Myself, for I have given man the intellect for him to use it and not for him to keep it inactive. However, through the mouth of Wisdom, I say, 'Do not want to be curious scrutinizers of the works of God; do not seek to go beyond the confines which I have set to separate your power from powers stronger than yours, from cosmic laws, from secrets of natural forces, and, above all, from mysteries of the hereafter whose truth and whose life I alone have the right to reveal to you, for I am the Lord of all things, whereas you are only the guests of this poor earth and do not know what is reserved for you beyond life on earth.

"Believe in the other life. It is enough to believe in this. Believe that in it there is a reward and a punishment, the fruit of a holy Justice, which awaits to be applied to every individual. I have had you know this for your good. It is not necessary for you to know more.

"With your acts of gossipy curiosity, do not disturb the supernatural peace of the other life. Even if it concerns those tormented-that is, those who have no peace because they are separated from Me-your penetrating always brings an increase in disturbance. Why disturb the serenity of the heavens with echoes of the earth? Why increase the torment of those punished with voices recalling the world where they deserved punishment? Have respect for the former and mercy on the latter.

"I alone, the Lord of Heaven and Earth, the supreme arbiter of all things, perfect Power in all things, can take such initiatives and renew contacts by man with the mystery of the other life. I alone. It is then that I send you my messengers, and always for a good purpose,

153 In the dictation of August 22.

0 never to bend to foolish, desecrating human inquiries.

"Blessed are those who believe without having seen, I said to Thomas, and I say it again to all the curious and incredulous of the earth. There is no need for proofs to believe in the second life, which-in the meantime, know this-is not as you speculate, but as I said: one second life, one, not a whole set of lives. You are men and not grains which, when sowed again, sprout up one, two, ten, a hundred times for all the times they are sown.

"There is no need for proofs. My Word is enough. For if you say you believe in it and then seek supernatural proofs to believe, you lie and call Me a liar You lie because with your mouths you say you believe and with your minds you do not believe and seek proofs. You call Me a liar because your seeking proofs bears in itself the thought-hushed up, but quite intense-that I may have said some thing untrue.

"As a punishment of such useless, dangerous, and foolish forms of curiosity and of such irreverent and sacrilegious thoughts, I permit that in the miserable inquirers into what it is not necessary for man to inquire into there should be created mental confusion, disturbance of spirits, and a serious wound to Faith, in the best of them, and the death of Faith and of the spirit in the worst.

"Who are the best among these violators of the mystery? They are the ones who approach it not to bring Me to trial, for I cannot be tried, but to seek Me, whom they are unable to seek by other, safer ways: humble and lofty, like the One who has indicated them: the Christ, who deliberately came to the Earth to bring the sound doctrine which would guide you to the second life and to found the Church, the repository and Teacher of my doctrine. They are unable to embrace the feet of the Church with the simplicity of children and the humility of saints and say to her, 'I love you; I obey you; guide me'. But they seek Me with upright thought. Therefore, I still use a great deal of mercy towards them.

"Who are the worst among these violators of the mystery? They are the ones who approach it out of mere scientific curiosity, for human benefit, of whatever kind it may be made up of-from vile money given as the price of their magic sciences to the direct profit which may come to them (at least they think it may come to them) from ultramundane guides. But that is not the way guides are had. They come spontaneously, at my command, and not through a

human call. I will be a Judge of inexorable severity towards them because of their lack of Faith and respect for the Master of this life and of true Life and on account of their lack of respect for the deceased', regarding whom only I have the right to issue orders able to take them away from their dwellings beyond the earth.

"Blessed, blessed, thrice blessed are those who believe with no need for proofs; blessed, seven times seven blessed, are those who have never doubted my word and my doctrine

for an instant, entrusted to the Teacher, my Bride-the Church-and without ever having dared, or even wished to dare, a profanation of the ultramundane realms, they are convinced that life does not die on this earth, but changes its nature and becomes eternal: beatific for those who have been able to live by Me and in Me, horrific for those who in repudiating God have fornicated with Satan.

"To these pure believers, to these simple and humble spirits, for whom the Faith is light and my Word, life, I grant what I deny to the inquirers: the possession and the knowledge of the hereafter."

keepns2sb240sa60lang1033bf1 September 12

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Among the pure believers, among these humble, simple spirits I spoke to you about yesterday, to whom I grant the possession of Truth, I prompt special souls; I choose them before their incorporation into life because I know everything about the man who has lived, who lives, and who will live, and I thus already know beforehand how every spirit will act on earth, either meriting or demeriting.

"And do not say that this is injustice because I do not force you to merit. No: this is faithfulness to my work and my promise to create man capable of guiding himself and free to guide himself. I give my children help, all help, but I do not force them to make use of it. I desire it with all my love, but respect the desire of man. God spurred his love to the point of sacrificing his Logos so that He would bring You the Word and the Blood. But He cannot do, does not want to do, more. What merit would you have in being good if I kept you from being wicked?

"To the souls, then, whom I choose-for I know in advance that

they will be holy out of love or will become holy after error through sincere repentance and double love-I also give what I do not give to the masses. Teachings and lights which are blessedness for the souls themselves and a guide for their sister souls, less enlightened than they because they are less fused to Me than they.

"But woe if these beloved souls show avarice or arrogance concerning my gift. I do not love the avaricious and detest the proud.

"The former act against Charity because they save for themselves what belongs to everyone, for I am the Father of all and I give my treasures to the beloved so that they will be my almsgivers for the spiritually poor and not so that they will greedily and uncharitably hoard the treasures themselves, slaying charity and disobeying God's will. The fact of slaying charity alone breaks the canal through which my words flow to them and puts out the light by which they see the truth of my words. They thus forfeit their missions as bearers of my Voice. This explains why certain souls, shortly before beacons of the Church, later perish in a grayness of pernicious haze.

"As for the haughty, furthermore, they are inexorably and imme diately deprived of my gift. In these my word does not fade out slowly like a flower dying without water or a bird imprisoned in a dark jail, as happens in the greedy. It dies at once like a strangled creature. Haughtiness is the quintessence of anticharity, the perfection of anticharity, and its demoniacal poison instantly kills the Light in the heart.

"Whereas I look at your weaknesses with pain and compassion, I turn my gaze elsewhere when I encounter a haughty person. And do you know what it is not to have my gaze upon oneself any longer? It is to be poor blind people, poor madmen, wretched drunks who go groping, from one danger to another, and encounter death. That's what it is not to have upon oneself any longer the gaze of God, who protects you as nothing else can protect you.

"To my holy and blessed Mother it was granted to be the Bearer of the Word, not so much because of her immaculate nature as because of her superperfect humility. All forms of human humility do not amount to the treasure of humility of the Most Humble One, who remained such-such, you should understand, even when She found out her destiny of being the Highest of all creatures. Mary has consoled the Three Divine Persons, who were left wounded by the

haughtiness of Lucifer and the First Couple, 1540 with her humility, second only to that of the Word.

"My dear Mother, our perennial joy! If only you could see Her today 1550 in Heaven as all Paradise surrounds Her with its love and acclaims Her and her saving Name! You would see an abyss of bottomless glory in a superabyss of humility, and the inconceivable light of Mary beams doubly because of her most chaste, virginal humility, which recollects itself in adoration before Us and mortifies all our heavenly hosannas by saying, 'Domine, non sum digna'. 1560 Saint and first Priestess! She, not worthy-for whom We would create a second Paradise so that She could receive redoubled praises'85!

"Look, Maria. On this day of Mary receive the vision of the light in which She is your and my Mother. You have seen the rutilant, unbearably bright Light of our threefold Fire. 1570 Now look at the very soft light of Mary. Drink it in; feed on it. You will never feel anything sweeter descending into your heart. Look, for as long as I grant it to you, at this fountain, this star of light that is Mary, shining in Heaven with her body of whiteness which could not become corrupted because it was the holy sheath of God made flesh in addition to having reached the human perfection of all holiness and being super-resplendent because of her spirit, joined to the Spirit of God in eternal marriage.

"See: the blue of the Heavens surrounds the Whiteness and tinges it with celestial reflections, and Mary's light makes the Heavens luminous as if by a superhuman April dawn in which the morning star smiles upon a virgin, blossoming world.

"Look and remember the vision which the angels contemplate with perennial, joyful laughter. May it be 1580 your serenity, as the vision of Us 1590 is your strength.

"You are shown things which surpass man's intelligence, and this is by the will of God. But in order to receive this gift always learn from Mary to touch the peaks of humility, which brings low the clay to take the spirit on high.

"I have reserved this gift for you for the Name of Mary. For the

154 The writer notes below, in pencil: "(Adam and Eve)".

155 It is September 12, the feast of the Name of Mary.

156 Literally, "Lord, I am not worthy."

157 In the text of July 1.

158 The writer notes above, in pencil: "(today's vision)".

159 The writer notes above, in pencil: "(of the Most Holy Trinity, on July 1)".

0 Nativity: the smile of Mary, the holy Woman; 1600 for the Name: the glory of Mary, the Mother of God."

sb360qj1447201440216028803600432050405760648072007920864O I have seen-and cannot describe-our Mother, in her dwelling in Heaven. As-and I would almost say even more than-with God, the comparison of "light" is useful to me here to speak of Her.

sb120qj1447201440216028803600432050405760648072007920864O A comfortable, white-blue light like that of the clearest moonbeam multiplied by a supernatural intensity. I do not even distinguish sharply Mary's face and body. Too much "light" for them to be distinguished by the human eye.

And I will explain: not a dazzling light that keeps you from looking. But a light turning the contours and shapes of Mary's glorified body into "light," and, as a result, I cannot state the colors it has.

I might say that if mountains of pearls were turned into light, a comparison to what the Most White One, blessed in Heaven, is like would be obtained. And I could also say that if a vision had the power to change the color of human eyes, kneading the rainbow of color issuing from the vision, my eyes, dark brown in color, should now be a light blue of pale liquid sapphire, like that flowing forth from certain stars on peaceful nights.

I am immersed in emotion making me cry tears of spiritual joyand I cannot say anything else. 1610

keepns2sb240sa60lang1033bf1 September 13

keepns3li142sb240sa60ul (Begun at the Moment of Communion)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f
0 Jesus says:

"The archangel Michael, whom you invoke in the Confiteor-but, according to your habit, with your souls absent, too absent-was present at my death on the cross. The seven great archangels who perennially remain before the throne of God were all present at my Sacrifice.

"And do not say that this contradicts my saying, 'Heaven was closed'. The Father, I repeat, 1620 was absent, distant, at the moment

160 In the dictation of September 8.

161 On a typed copy, the writer adds in pencil: "(the something else...would be the words of Mary Most Holy, which I am afraid to write because... I am afraid of men)".

162 In reference to the dictation of September 5.

0 in which the Great Victim accomplished the Immolation for the salvation of the world.

"If the Father had been with Me, the Sacrifice would not have been total . It would only have been the sacrifice of the Flesh condenned to death. But I had to accomplish the total holocaust. None of the three faces of man-carnal, moral, and spiritual-was to be excluded from the sacrifice, because I was immolated for all sins, and not only for the sins of sense. Now, then, it is understandable that my moral and spiritual aspects also had to be crushed, annihilated, under the millstone of the tremendous Sacrifice. And it is also comprehensible that my Spirit would not have suffered if it had been fused with that of the Father.

"But I was alone. Raised up, not materially, but supernaturally, to such a distance from the Earth that no more comfort could come to Me from it. Isolated from all human comfort. Raised up on my gibbet, I had borne thereupon the immeasurable weight of the sins of all mankind during past and future millennia, and that weight crushed Me more than the Cross, dragged with such fatigue by a body that was already in agony over the steep, sultry, stony streets of Jerusalem, amidst the jokes and hard shoves of a furious mob.

"On the Cross I remained with my total suffering in tortured flesh and my supersuffering in a spirit prostrated by a heap of sins which no divine aid rendered bearable. I was shipwrecked in the midst of a stormy ocean and had to die that way. My Heart burst under the anguish of this weight and this abandonment.

"My Mother was close to Me. She really was. The Two of Us, the Martyrs, were enveloped in the torment and abandonment. And to see one another was torture added to torture. For every shudder of mine lacerated the fibers of my Mother, and every moan of hers was a new scourge upon my scourged flesh and a new nail driven not into my palms,

but into my Heart. We were at once united and divided so as to suffer more, and, above us, the Heavens were closed over the Father's anger and so far away'85

"But the archangels were present at the Immolation of the Son of God for the salvation of man and at the Torture of the Virgin Mother. And if it is stated in the Apocalypse that in the last times an Angel will make the offering of the holiest incense to the throne of God, before sprinkling the first fire of divine wrath upon the Earth, how can You fail to think that among the prayers of the saints enduring incense,

worthy of the Most High-first of all are the tears, more prayerful than any word, of my blessed Holy One, My most sweet Martyr, my Mother, gathered in by the angel who bore the announcement and who received the consent, the angelic witness to the Supernatural nuptials whereby the Divine Nature contracted a bond with human nature, attracted flesh to its heights, and lowered its Spirit to become flesh for the sake of peace between man and God?

"Gabriel and his heavenly companions, bending over the pair, Of Jesus and Mary, prevented from relieving it-for it was the hour of Justice-but not absent from it, in their intellects of light gathered in all the details of that hour-all of them-to set them forth, when time no longer exists, in the sight of the resurrected: joy of the blessed and condemnation of the reprobates, a foretaste for the former and the latter of what will be given by Me, the supreme Judge and most high King."

sb360qj1447201440216028803600432050405760648072007920864O Jesus began to speak while I was saying the Confiteor, and my mind saw Gabriel, golden light, bending in adoration of the Cross, I think. But I did not see the Cross.

sb120qj1447201440216028803600432050405760648072007920864O In addition, today, while carefully leafing through the typewritten pages to correct the smallest errors in transcription, so that there will not be blunders which alter the thought, I found my comment, dated May 31, on the destruction of Jerusalem'85 I remember the impression I got that day on reading St. Luke 21:20-24. I said that day, "I understood that there is a reference to all of us. I did not see clearly. But I was left under the painful impression." Today I reread St. Luke, and it seems to me, unfortunately, that the passage correctly fits our unhappy circumstances'85

Jesus is speaking to me today about seven archangels who always remain before the throne of God. Are they really there, or is it an allegorical number? I looked in the Bible, but I found nothing in this regard. This must be one of those "gaps" Jesus talks about on June 11.

keepns2sb240sa60lang1033bf1 September 14

sb120qj1447201440216028803600432050405760648072007920864Olang3081b0f0 Jesus says:

"It is called the 'Feast of the Holy Cross'. It would be better

say the 'Feast of the Sacrifice', for on the Cross there was an apotheosis I my Sacrifice as Redeemer. And on saying 'of the sacrifice', one could say 'of the Blood', for on the Cross I finished shedding my Blood to the last drop, to the point when it indeed is no longer blood, but blood serum: the sweating extreme of a dying body.

"How much blood, Maria! And I shed it everywhere, to sanctify everything and everyone. This suffering of mine and bleeding in different places also has its explanation, which you do not inquire into, but which I, for the feast of the Cross, want to reveal to you.

"I shed it at Gethsemane, the garden and olive grove, to sanctify the countryside and the works of the countryside. The countryside created by my Father with its harvests, its vines, its fruit-bearing plants, its minor little plants, but all of them useful to man, and whose use and cultivation the Father taught by supernatural instruction to the first men on earth. I shed it there to sanctify the earth and the workers of the earth, among whom the shepherds of the different species of animals granted by the Father for man's help and sustenance are also included.

"I also shed my Blood in the Temple, for I was already wounded by stones and clubs, to sanctify in the Temple of Jerusalem the future Temple, whose cement was begun in that hour: my Church and all the churches, houses of God, and their ministers.

"I hed it in Herod's palace, for all the kings of the earth, invested by Me with supreme human power for the protection of their peoples and the morality of their states. In royal palaces, too, I alone know how very much need there is to remember that only One is King: the King of kings, and that his Law is the sovereign law over the kings of the earth as well, who are such until I have to intervene to deprive them of the crown of which through either evident, personal sin or weakness-not material sin, but no less condemned and condemnable because it is the cause of so many ruins-they are no longer worthy.

"And I thus shed my Blood in the Pretorium, where Authority resided. I already told you, some time ago, 1630 what authorities,Power-are, why they are, and how long they are. What they should be so as not to be cursed by the eternal Judge can be obtained by them only through obedience to my Law of love and justice and my

163 For example, in the dictations of June 3, July 28, and, more broadly, July 29 and 30.

0 Most Precious Blood, which eliminates sin from hearts and confirms spirits, making them capable of acting in holiness, even when events, permitted by God for the trial of a nation or for punishment of an other nation, bring about a circumstance where the ruling Authority does not belong to the country itself, but to the country which is the victor or oppressor In this case, above all, Authority should remem ber that it is such by God's permission and always for a purpose based on the sanctification of both parties. Hence the need not to use power to damn oneself and damn the oppressed and dominated with a unjust abuse of power. I gave my Blood, sprinkling it like rain in the house of Pilate, to redeem this class on Earth, which has an in finite need to be redeemed, for since the

world began, it has believed it could render licit what is not licit.

"I reddened the soldiers who scourged with an ever greater aspersion of blood to infuse into militias a sense of humanity in the painful circumstances of wars, accursed diseases which always reappear because you are unable to root out of yourselves the venom of hatred and inject yourselves with love. The soldier must combatsuch is the law of duty-and he will not be punished for his combat ing and killing because obedience justifies it. But he will be punished by Me when he uses ferocity in his combating and takes the liberty of committing abuses which are not necessary, but which, on the contrary, are always cursed by Me because they are useless and opposed to justice, which must always be justice, even when a human victory proves intoxicating or racial hatred arouses sentiments contrary to justice.

"My Blood bathed the streets of the City, impressing footprints which, if they are no longer seen, have remained and will eternally remain present in the minds of the inhabitants of the highest Heavens. I wanted to sanctify the streets where so many people pass and so much evil is done.

"And if you think that my Blood, profusely bestowed everywhere, has not sanctified all the ministers of the Church and has not sanctified the royal palaces and authorities and militias and people and science and cities and streets and not even the countryside, I reply to you that I shed it just the same, though knowing that for many it would turn against them as condemnation instead of salvation, ac cording to the purpose for which I shed it, and I shed it for those few in the Church, Science, Power, the Armies, the People, the Cities,

and the Countryside who have been able to gather it in and compre hend its voice of love and follow that voice in its commands. Blessed are they, eternally!

"But the last Blood was not shed on the turf, stones, faces, and robes, in places where the water of God or the hand of man could wash it or cause it to be lost. The last Blood, gathered between the chest and the heart, which was already growing cold, and flowing forth for the final scorn-so that in the Son of God and of Man there would not remain a drop of vital liquid and I would really be the Lamb whose throat was cut for the holocaust acceptable to God-the last drops of my Blood were not lost. There was a Mother below that Cross! A Mother who in the end could clasp the wood of the Cross, reach out towards her slain Child, kiss his pierced feet, contracted by the last agony, and gather into her virginal veil the final drops of the Blood of her Son, which were dripping from my open side and streaming down over my lifeless body.

"My Mother of such great pain! From my birth to my death She had to suffer for this reason as well: not to be able to give her Child those first and last comforts which even the most wretched of the sons of man receives at birth and death, and out of her veil She had to make clothing for her newborn Son and a shroud for the Son who had lost all his blood.

"That Blood was not lost. It exists and lives and shines on the veil of the Virgin. Divine

purple on the virginal whiteness-it will be the banner of Christ the Judge on the day of Judgment."

keepns2sb240sa60lang1033bf1 September 15

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"It is a widespread opinion among many Christians-and Catholic Christians-that my Mother never suffered as mortals generally do. They believe that Pain was upon Her, but that, given her immaculate nature, She was able to bear it easily because Grace attenuated it. In short, they believe that She felt the impact of Pain, but that it could not penetrate into Her because She was defended, as if by an unbreakable shield, by her immaculate nature and by Grace.

"But it is a serious error. Mary was the 'Immaculate One', free

from the inheritance of Adam's sin and from the fruits of that sin, and in this sense, indeed, She should have been preserved from suffering, for the Creator had created the race of man free from pain and death, which is the supreme pain of man. But Mary was the Co-Redeemer. And the mission of a redeemer is always a mission of infinite pain. Otherwise, how could a redeemer pay the ransom for the sins of others? Redeem his brothers and sisters as a victim? Mary was a redeemer, as I was the Redeemer. It was right, then, that Pain should be her companion.

"Did pain perhaps spare Me? No. And yet if Mary, by a miracle of God, was free from man's sin-She, born from two bodies becoming one flesh alone by human marriage-I-God, and thus free of any and all sin or shadow of sin, having become Man through the marriage of Innocence to Grace and therefore infinitely superior to Her-was also sacrificed to Pain, to the greatest Pain that has ever been and ever will be, for it was the pain of flesh and blood, mind, heart, soul, and spirit.

"Divine Justice, which does not lie and never contradicts Itself, was faithful to its promises of old, and to the Blameless One-as the first parents were blameless-and did not apply the two main condemnations of the flesh, of Eve in particular: the pain of death and the pain of childbirth.

"My birth was an extremely sweet ecstasy. In the silence of the night which isolated the solitary and most humble dwelling from the world, Mary had plunged into her fervent contemplation of God. Mary's prayer was always rapture in God. And, on emerging from the rapture, She came to know the Son. It was, indeed, the first tears of the Son-God which wrested the Mother from the spiritual contemplation of God to bring her gaze to contemplate the greatest Miracle in the Universe: a God made flesh for the redemption of man.

"Mary's death was another rapture. Prayer enveloped Her in its bands of love, obstructing all human sensibility on her part, and Love came to meet Her for the second

time to clasp to Himself the Bride desired since before time existed.

"And if the first encounter was a bending of Love over the Virgin to cover with his divine shadow the All Chaste One and make Her fertile with divine Flesh, the second encounter was the total embrace of the Inviolate One with Love, who attracted Her to Himself as far as the highest Heaven. The last contemplation of Mary on earth had

its end lit Heaven, where the One in Love with God, the One Desirous of the Son, could set Herself forever, in worship, upon the Father, the Son, and the Holy Spirit, her perennial desires and her eternal lovers.

"But before that hour-poor Mother-She had to soak Herself in Pain. And I have already spoken to you about 1640 what her pains of a whole lifetime were, whose peak was in the days of my Death. And how, with her destiny as a co-redeemer, She felt all its bitterness, and I have told you on more than one occasion why She felt it. 1650

"Always consider that She is the Master of Pain, as I am the Master of Life; always consider that Pain is real, absolute, only when God is no longer close to a spirit to support it in trial. Consider that Mary was alone in the tremendous hour to know the horror of solitude and to expiate your acts of desperation as creatures.

"She is Hope, in addition to Faith and Charity. The three theological virtues are embodied in Her, for no one else in the world loved as She did; no one believed, and, above all, no one hoped.

"She was an abyss of hope. And I have thus set Her as your Star to show you the way to Heaven. If you believe in Her always, you will never know the horror of despair and will not kill yourselves with despair. May Mary, the Hope of God, who awaited Her to accomplish man's Redemption, be man's hope.

"O mortals, do not lose sight of the Morning Star, whose rays are made of the seven swords driven into her most sweet and pure Heart, driven in out of love for you. Live in Her. And die in the Holy One, who is the Mother of God and who prays for you without wearying before Our Throne.

"Mary, who fell asleep on God's Heart, now lives in Heaven with her glorified flesh. The soul that falls asleep upon the Heart of Mary will have its flesh glorified in Heaven when the time is fulfilled, for She is your Salvation."

keepns2sb240sa60lang1033bf1 September 16

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"It is not in the sense in which you understand it. The hour of

164 In the dictation of July 2.

165 Cf. the references grouped together in note 57.

0 peace and forgiveness will come for you Italians, too; the hour will come in which you will again form an alliance with the Lord, after having been in the hands of Satan, who has mistreated you like a skein of thread in the hands of a furious madman. But the words of Joel (2:18-23) are not said particularly for one people or another.

"They are for my people, the people of the One, True, Great King'85 of your Lord God, Triune, Creator, and Redeemer of the human race, That period of well-being Joel speaks about is the advance an nouncement of what long after John talks of in his Apocalypse.

"After the tremendous wars which Satan will have brought up(,, the Earth through his Messenger of Darkness-the Antichrist-the period of truce will come in which, after having shown you with the bloody evidence what gifts Satan can be the author of, I will seek to attract you to Myself by filling you with my gifts.

"Oh, my gifts! They will be your sweetness! You will not know hunger, massacres, and calamities. Your bodies, and even more your souls, will be fed by my hand, the Earth will seem to rise by a second creation, entirely new in its sentiments, which will be of peace and concord among peoples and of peace between Heaven and Earth, for I will have my Spirit extend Himself over you, and He will penetrate you and give you supernatural vision of God's decrees.

"It will be the Kingdom of the Spirit. The kingdom of God, the one you ask for-and you don't know what you're asking for because you never reflect-with the 'Our Father' Where do you want the Kingdom of God to occur, if not in your hearts? It is from there that my Kingdom on Earth must begin. A great Kingdom, but still limited.

"Later the Kingdom without confines either on earth or in time will come. The eternal Kingdom, which will make you eternal inhabitants of Heaven, for, as is natural, I speak to those who are my subjects and not to the reprobates, who already have their horrendous king: Satan.

"Your God will work all prodigies to attract the greatest number of the living to Himself, for I am a God of Mercy, Forgiveness, and such infinite Love that no matter how much you may study and comprehend its measure, you cannot do so. What you think is the infinity of my love for you is like a tiny pebble on the bank of a stream compared to a whole mountain range whose bases divide continents and whose peaks wrap themselves in the clouds.

"But do you think that so many prodigies of Love and so many lights of the Spirit will convert men to their Eternal God? Don't fool yourself. If towards poor animals devoid of reason I were to use the care I will use with you for the needs of your bodies-this care alone-those animals, with their unformed languages, would praise Me from dawn to dusk, and if they knew where to find Me, they would set out from all over the globe to come and give thanks for their beneficent Protector. But men will not.

"Nearly all of them are totally deaf to spiritual voices and gifts, and almost completely deaf to bodily gifts; instead of recognizing my Goodness and loving Me out of gratitude, they will take advantage of the well-being which I will give them to sink lower and lower into the a abyss they are pleased with, where, like filthy beasts in a swamp, they wallow and the things which seduce nine-tenths of mankind await them: desire, lust, deceit, violence, thievery, heresy, superstition, and other corruptions of the senses and the mind-so horrendous that it seems impossible to the honest that they can be true, but they are true, and they make the Heavens blush and rouse our Divinity to a movement of disdain.

"Neither the paternal offering of gifts nor the nonterrorizing signs in the sky in the sky will be able to make those living at that time into children of God. And then my great and terrible day will come.

"Not a day of twenty-four hours. My time has a different measure. 'Day' is said because one works during the day, and I will work at that time. I will carry out the final selection of those living on the earth. And that will take place during the last raging of Satan.

"Then those who have within themselves the Kingdom of God and those who have the kingdom of Satan will be seen. For the latter, with their mouths, deeds, and, above all, blasphemous hearts, will commit the final acts of disdain for my Law and the last acts of sacrilege towards God, whereas the former, the Lord's children and subjects-as the final battle hits the Earth with unspeakable horror-will cling to my Cross and invoke my saving Name; and my coming as Judge will not terrify them, but, rather, it will be their ju bilation, for the faithful are the saved, those Joel calls the Lord's 'remainder'-that is, those who remain for the Lord after Satan's plunder.

"Thrice blessed eternally are these children of mine. The eternal Paradise belongs to them. Joined to those faithful to the Lord in all

times, they will possess God, the possession of whom is eternal blessedness."

sb360qj144720144021602880360043205040576064807200792086 40 Since it seemed this morning that Jesus was leaving me in repose, after having said the Veni, Sancte Spiritus, as is my custom, I opened the Bible at random. The second chapter of the Book of Joel turned up, and precisely verses eighteen to thirty-two.

sb120qj144720144021602880360043205040576064807200792086 40 I gave those words an interpretation which my heart as an Italian dreams of with all its strength. But Jesus explains a much higher meaning for it'85 And the little donkey Maria writes it down, telling herself that only the Lord is wise.

keepns2sb240sa60lang1033bf1 September 17

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"What Wisdom said in chapter 16, verses 1-10, has already been explained by Me on more than one occasion 1660 since I have been your Master, in a broader way than is the explanation for many of your brothers and sisters. Let us not pause, then, to consider those words. True Wisdom explained them to you long before the Book opened for you at that page.

"And don't be surprised if on different occasions you find feelings and words in the Book identical to the ones you have heard directly from Me. I am the Word of the Father And the Word is one. It is thus the same now as it was at the time of the patriarchs and prophets. It is natural, then, that on reading the ancient words you should find them to be the same as the very new ones you hear from Me. It is I who am speaking to you, as it was I who spoke to those distant. And if your times and your thoughts have changed so much, and if you, little John, are so different from the solemn patriarchs and the vehement prophets, I am always that-the same, immutable in word and in doctrine.

"God does not change. He adapts to your changes, to your-let's even call it-evolution, in the settings of his work, but the core of it, the true content of his teaching in what is not a matter of the passing life, but a question of the soul that does not die, remains and always will remain that, even if the Earth were still to remain the

166 For example, in the dictations of July 24, July 28, and August 25, among others.

0 Earth for a thousand or ten thousand years and man were to reach such material evolution-note carefully-as would enable him to abolish the laws of space, gravity, and velocity and became nearly omnipresent through instruments annulling separation, towards which man is headed and which you designate with scientific names such as television, telephoto, and other similar ones, or, through other instruments, he were to abolish the impossibility of acting at a distance, creating radio controls which will unleash on earth the demoniacal vengeance of deflagrations at a distance, lethal rays, and similar creations with a Satanic mark.

"I can never tell you-even if you manage to become the assailants of other planets and the creators of rays as powerful as the ray of my sun and the interceptors of waves which abolish the most immense distances for hearing and sight-that it is licit to abolish the Law of Charity, Continence, Sincerity, Honesty, and Humility. No, I can never, ever tell you that. But, rather, now and always I tell you, and will tell you, 'May you be blessed if you use the intellect for discoveries serving the common good. May you be accursed if you prostitute your intelligence by illicit commerce with Evil to give birth to works of wickedness and destruction'.

"And that is enough on this. 1670 I will speak to you, instead, for the sake of what can be a comfort and guide to you.

"It Is stated in Ecclesiasticus 33:11-15 that there are different destinies for man.

"Who marks your destiny? This is a major point to establish so as not to fall into error. An error which may be the cause of blasphemous thought and even of the death of the

soul. Man sometimes says, 'Since God makes destiny, God was unjust and wicked to such-and-such because He struck that person with misfortunes'.

"No, daughter. God is never wicked and is never unjust. You are short-sighted and see only very poorly and only the things that are right before your eyes. How, then, can you know the reason-written in the Book of the Lord-for your destiny? How can you, from the Earth, a little speck of dust whirling in space, comprehend what the real truth about things, which is written in Heaven, is? How can you give a correct name to something which happens to you?

"The child to whom the mother offers medicine cries, calls his

167 Formerly, in the dictation of July 21, for example.

0 mother ugly and bad, and tries to push away that medicine, which appears useless and repugnant to him. But his mother knows she is doing this not out of wickedness, but out of goodness, and that ill the authority she is exercising at that moment to make herself obeyed she is not ugly, but, rather, is clothed in a majesty which beautifies her; she knows that this medicine is useful for her Child and with caresses or a severe tone she forces him to take it. If the mother could take it to heal her sick little boy, how much she would take!

"You, too, are children in regard to the good Father you have ill the heavens. He sees your illnesses and does not want you to remain ill. He, your loving Father, wants you healthy and strong. And He gives you medicines to make your souls robust, to rectify them, heal them, and render them not only healthy, but also beautiful.

"If He could forego making you cry, do you believe He would do so-He whose heart is marked by the tears of his children? But each one in his or her time. He has done everything for you, to bring you to eternal salvation. He even exiled Himself from the Heavens; He even squeezed out his Blood to the last drop to give it to you, a most holy medicine which heals every wound, overcomes every illness, and provides fortitude in the face of every weakness.

"Your time is now. For, in spite of the Word that came down from Heaven to give you the guidance of Life and the Blood shed to redeem you, you have not managed to detach yourselves from sin and always fall back into it. He, the Eternal, who loves you, gives you a punishment of pain, greater or lesser according to the height to which He wants to take you and the extent to which He wants you to expiate here below your debt as deserting children.

"There are, it is true, creatures who have pain so as to become resplendent with a double light in the other life. But there are other creatures who must have pain to cleanse their stained stole and reach the light. They are the great majority. But-it is a contradiction, but it's true-they are precisely the ones who rebel against pain and call God unjust and wicked because He has them drink pain. They are the sickest ones and believe they are the healthiest.

"The more one is in the Light, the more one accepts, loves, and desires pain.

"One accepts when one is in the Light once over.

"One loves when one is in the Light twice over.

"One desires and asks for pain when one is in the Light thrice over, immersed in it and living by it.

"While, on the other hand, the more one is in darkness, the more one flees from, hates, and rebels against pain.

"One flees. Weak souls lacking strength to commit major evil or good, but getting along in a poor spiritual life enveloped in the fog of tepidity and venial sins are unconstrainably afraid of all affliction, of whatever kind it may be. They are spineless spirits, without strength.

"One hates. The dissolute, for whom pain is an obstacle to pursuing vices of every sort, hate this great master of spiritual life.

"One rebels. The extreme sinner, totally sold to Satan, heaps spiritual crime upon crime, reaching the heights of rebelliousness, which are blasphemy and suicide or homicide, just to take revenge (at least, so he believes) on suffering. God's paternal work upon them turns into the fermentation of evil, for those serious sinners are mixed with Evil like wheat mixed with yeast. And Evil, like yeast being worked upon by pain, swells up in them and makes them bread for Hell.

"Which of these three categories have you belonged to? Which do you belong to now? Which do you want to remain in? An answer is not necessary. I know it. That is why I am speaking to you and am with you.

"On other occasions man says, 'If each has a destiny traced out, it is futile to get angry and struggle. Let's allow things to take their course everything's already determined, anyway.

"Another pernicious error. Destiny is known by God, of course. But do you know it? No. You do not know it hour by hour.

"I'll give you an example. Peter denied Me. In his destiny it was appointed that he should experience this error. But he repented of having denied me, and God forgave him and made him his Pontiff. If he had persisted in his error, could He have become my Vicar?

"Do not say, 'It was destiny'. Never forget that God knows your destinies, but you make destiny. He does not violate your freedom of action. He gives you means and advice; He gives you warnings to get you back on the right path, but if you do not want to remain on that way, He does not force you to stay on it.

"You are free. He has created you as those who have come of age. The joy of God is when you remain in the Father's house, but if you

say, 'I want to leave', He does not keep you there. He weeps over you and is afflicted over your destiny. And He does not want to do more, for in doing more He would take away from you that freedom which He has given you. The joy of God is when, under the sting of dearth, you understand that only in the Father's house is there joy and come back to Him. God's joy and thanksgiving is for those who, by their sacrifice and their prayers-these two things, above all and also by their words, manage to restore a son or daughter to Me. But no more.

"But know that those who in my hand are like soft clay in the hand of the potter are the beloved of my Heart. My hand is upon them, as sweet as a caress. My caresses shape them, giving them my imprint and likeness of meekness, humility, charity, purity, and the loveliest of all likeness: my likeness as Redeemer.

"For these are the souls that continue my mission as Redeemer and to whom I constantly say, 'Thank you', which is the blessing offering greatest protection. And if Veronica's veil is sacred because it bears my effigy, what will these souls, who are my true effigy, be?

"Courage, Maria! My Peace is with you. I am with you. Fear not."

keepns2sb240sa60lang1033bf1 September 18

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I said yesterday, 'You make destiny for yourselves'. I now add, 'You make destiny for yourselves. But when one does the Will which the Father proposes to one, one is sure to make for oneself a destiny of light, whereas when one closes one's ears and eyes so as not to hear and not to see the Will of the Father and closes one's soul to the love which leads to obedience, following not the voice of the spirit, but that of flesh and blood, prodded on by Satan, one creates for oneself a destiny of darkness whose end is the death of the spirit'.

"Now, if you reflect on the fact that in your lives the one who loves-be it a son or daughter, brother or sister, husband or wife, pupil, subordinate, or whoever-always seeks to content the person loved, you can easily grasp that those who love God greatly follow God's desires, whatever they may be; those who love Him little follow them less and follow only those desires which do not cost them too much effort; finally, those who do not love Him at all do not fol-

low Him at all in the wishes of his holy Will, but, rather, rebel, flinging themselves onto the path leading to the antipodes of the goal God counsels and draw away from the Father, cursing Him.

"It could thus be concluded, without fear of error, that the extent to which creatures love their Creator is measured by the extent to which they are able to obey the wishes of their Lord and Father. Those who say they love God and are then unable to follow his Voice, which speaks to them lovingly to lead them into his dwelling, are lying.

"And who do they want to deceive with their lie? God? God is not deceived. Your words have their real meaning, and not the one you give them, and that real meaning is understood by God. Now, if you say you love the Lord and then refuse Him obedience, which is one of the basic proofs of love, He can only call you hypocrites and liars and treat you as such.

"Do you perhaps want to deceive Satan by taking advantage of the comfortable arrangements for conscience which He suggests to you and at the same time indicate to him that you want enjoyment in this life, but also in the other life, temporizing between God and Satan, between Heaven and Hell? O fools! The Crafty One is not deceived and, less patient than God, demands immediate compensation and must be paid at once, for he does not agree to any delay. And in truth I tell you that his yoke is not a wing, but a heavy boulder which crushes and sinks into the slime and the darkness.

"Do you perhaps want to deceive yourselves by telling yourselves that it is only an earthly necessity which spurs you to do your will, but that at heart you would like to do God's because you prefer it? Hypocrites, hypocrites, hypocrites.

"In you is a judge that knows no sleep, and it is your spirit. Even if you mortally wound it and condemn it to perish, it cries out in You, as long as you are on this earth, shouting its heavenly anguish. You weigh it down and gag it to make it immobile and mute, but it tosses and turns until getting free of your gag and hurls its cry into the desolate silence of your hearts. And, like the cry of my Forerunner, that voice is so vexing for you that you try to squelch it forever You will never be able to. As long as you live, you will hear it, and in the hereafter it will shout louder, reproaching you for your crime as killers of your souls.

"The key to certain human aberrations which grow and grow and

lead the individual to monstrous misdeeds lies in this voice of con science, which you try to numb with new bounds of ferocity, just as people who have taken poison try to forget their deliberate misfortune by poisoning themselves more and more, to the point of hebetude.

"Be sons and daughters, my creatures. Love-love our good Father who is in Heaven. Love Him as much as you can. It will then be easy for you to follow his blessed Will and make yourselves a destiny of eternal glory.

"I, who have loved Him to perfection, contented Him to the point of the sacrifice of my divinity, which for thirty-three years exiled itself from the Heavens, and of my life, destroyed by the most atrocious martyrdom of flesh, mind, heart, and spirit.

"My Mother, who was second to Me in being able to love and who loved with every perfection possible for a creature, for-let it be said incidentally and in reply to an objection which was made to you-Mary possessed the fullness of every virtue and attribute, al ways and naturally as a creature-perfect, but still a human creature. Having in Herself the fullness of grace-that is, possessing God as only She has possessed Him-it is obvious that her perfection reached heights inferior only to those of God. Well then, Mary, who was second to Me in being able to love, adhered to God's will to the point of the sacrifice of her vocation, which was to devote Herself exclusively to the contemplation of God, and of her heart, which She was asked for by God so that it would be crushed.

"Mary's divine Maternity is the living proof of her adherence to the Will of God. I, the Son who did not remove the Mother's whiteness as an inviolate lily, am the testimony to Mary's compliance with God's wishes.

"She defied the world's opinion and her husband's judgment, in addition to embracing her scaffold as Mother of the Redeemer, without hesitating. With the guarantee that God did not reject the gift of her whiteness, She uttered the loftiest Fiat declared by mortal lips and felt no fear: her strength was God, and to Him She entrusted her honor, her future everything-without reserve.

"These are your models: Mary and I. Follow us, and you will make yourselves a destiny which God desires for every creature of his. Follow us, and you will possess Peace, for you will possess God, who is Peace, and will feel the well-being of your spirits.

"The beatitudes I have proclaimed are already possessed by you, beginning on this earth, if you do the Will of your Father. Later, in Heaven, they will be seventy times greater because nothing, then, will block your being incorporated into God."

keepns2sb240sa60lang1033bf1 September 19

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 Last night, September 18, I suffered terribly. I had been suffering like that all day long and was utterly exhausted. Every breath, every movement, however small, was most painful for me and forced me, who never complain, to protest. And then there was the coughing'85 I would have preferred a gunshot to an attack of coughing.

At supper time-that is, from 8 to 9 p.m.-when I had been left alone, my mental sight was beatified by the vision of Holy Mary. I will try to describe Her to you. 1680 But how can I manage to show you her beauty and the colors She had?

She is dressed in white: a dress closed at the base of the neck, as if it were curled, for I see that over her breast the cloth forms soft folds which chastely follow Mary's figure. The sleeves are rather narrow and long, down to her wrists. At her waist a belt gathers in her dress. But it is not golden or silver. It seems to be a silken cord, the same as the dress in color and luster. It has no bows, but falls down over the dress. It encircles it, and that's all.

Over her head, a mantle of the same cloth as the dress, light, but not veiling Her. It descends over Mary's cheeks and approaches her neck, as if it were held back by a clasp. A long clasp, though, for I see Mary's extremely white throat. In short, it is supported at her shoulders and descends along the upper part of her arms and her side down to the ground.

But how can I describe for you the splendor of that very white arid simple dress? Snow is gray and opaque; the lily is still less beautiful. Its whiteness shines so brightly that it resembles silver turned into cloth. Oh, words are impotent to describe the light! Only in Heaven-and to robe Mary-can there be such cloth of a phosphorescent, diamond-like, pearly, opaline whiteness which is a

168 She is addressing Father Migliorini.

0 gem without being a gem or resulting from the union of gems so as to shine that way!

I see the rather round oval of Mary's face. Of a shade of ivory like certain magnolia petals, the same color as that of her Son's face, though shaped differently from his, which is longer and thinner. On this flowery face only the thin lips and eyebrows, slightly dark, provide color.

The eyes, not wide open, but seeds veiled by her eyelids, have the same gaze as her Son's and are of the same skyblue as Jesus', but paler. To continue with human comparisons, I might say that Jesus' eyes are sapphire, and Mary's, turquoise. Jesus' serious, saddened look is in Mary a sadness joined, however, to a smile: the good smile of someone who is afflicted, but wants to console and exhort at the same time.

Her hair is the color of ripe wheat, or pure gold, if you prefer, always tending towards reddish blond, but more blond than red, whereas in Jesus there is a tendency towards a coppery blond.

Her long, thin hands, with very long and tapering fingers, emerge from the tight sleeves, with their delicate, very white wrists. They are two magnolia petals joined in prayer. They so resemble budding flowers that it seems to me they must smell of flowers.

No necklace, none at all. It is all of Mary which is a Gem with the luminosity of alabaster, or, better, of opal inwardly illuminated by a flame. Her glorified body emits light, a very gentle light which really makes me think of a lamp burning before the Tabernacle: a lamp of white alabaster or, I repeat, of opal.

I do not see her feet because the dress is so long that it covers them.

That's my description of our Mother for you.

She kept and keeps me company, and it strikes me that everything around me is becoming luminous and virginal, and light and purity descend into my heart and, along

with them, a joy that makes me weep with blessedness.

I believe that if Mary said a single word, my soul would swoon in ecstasy, for only a thread keeps me from sinking into it, and this is only so I can see the Blessed One and feel kissed by her smile and her look.

It is now evening, and I say to Jesus, "Lord, won't you say something

today?"

He replies that my lesson today is being given me by Mary and that the contemplation of Her does not require other words. Indeed, just seeing Her teaches the beauty of purity, of prayer, and of silence. Three great things very little and poorly practiced.

In the midst of my physical and moral aching, I find myself in joy, for the light of the loveliest star, Mary, shines upon me, and it is granted to me to fix my eyes upon Her.

Later'85

'85And Mary tells me wordlessly that She is teaching me something else: to see her children even in one's enemies. For them, too, She gave her Son and accepted them as children, as She accepted us. She makes me grasp that to look upon them with acrimony is to cause Her pain and become unlike Her, who gazed at those who crucified her Son and pierced her Immaculate Heart with loving compassion.

keepns2sb240sa60lang1033bf1 September 20

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Do you know why I chose you? Because you are indigent-and you are convinced you are-and because you are animated by love.

"I go in search of humility and love to deposit my words and my graces and to make my acts of mercy shine forth, for the world always needs proofs of mercy to conserve a minimum of love and faith in Me.

"If the historical formation of my Church and the spread of Christianity around the world had yielded the fruits for which the first blossoming gave cause for hope, nothing more would have been needed.

"I had given those believing in Me all they needed to grow and grow in Faith and in my Doctrine. And I had given this in a perfect form, as only I, the Most Perfect, could give it. Now it has happened not that what I have given you has lost its efficacy, but that the capacity for understanding has diminished in you. It has diminished because you have dimmed your spiritual sight with the smoke of acts of human pride, your spiritual hearing with the sound of too many human words, your spiritual taste with the savor of so much

Corruption, your spiritual touch with the abuse of too many carnal

contacts, your spiritual smell with your perversion, which spurs you to prefer what is putrid to what is pure. It has dimmed because you have crushed your spirits under the stones of sense, flesh, pride, and evil in a thousand forms.

"Like a rivulet destined to water the flowers of your souls, I had made my Doctrine issue forth from the Heavens-or, better, from my Heart, which loves you. But you have hurled stones and debris into it, splitting it up into thousands and thousands of strands of water which have eventually been lost without benefit to you, Christians who have more or less denied Christ.

"Evident heresies have even obliterated many veins which, starting from my Heart, descended to nourish the organism of the One, Catholic, Roman, Universal Church, and a great part of the organism has turned into a paralyzed member, dead to life, destined to bear gangrenous cells.

"But small individual heresies-and how many of them!-are scattered through the core of Catholics. And they are the most pernicious and most highly condemned ones. For-reflect carefully-if at a distance of years and centuries the Protestants of whatever church, the Orthodox, and the orientals, who follow faithfully what their forebears have left them as the true Faith, are to some extent condemnable, those living under the sign of the Church of Rome who create for themselves the private heresy of their sensuality in the senses, mind, and heart are unforgivable.

"How many compromises with Evil! How many! Which I see and condemn.

"Ninety per cent of Catholics are concerned about everything-about everything except life in and for my Faith. And then I intervene. I intervene with direct teaching, with its lights and its flames, which takes the place of so many pulpits which are too cold and too dark. I intervene to be the Master, in the place of masters who prefer cultivating their material interests to the spiritual interests which are yours and, above all, mine. For I have entrusted to them the living talents that you are, souls I have bought with my Blood, the vineyards and granaries of Christ the Redeemer, not so they would leave them idle and untilled, but so that they would consume themselves in making them produce a yield and fructify.

"Well then, Maria. You know who the most backward ones are in accepting this aid which I give to make up for the damage done by

the spiritual starvation on account of which you Catholics die? They are precisely my priests. The poor souls scattered through the Catholic laity with devotion welcome this bread, which I break for the multitudes dispersed in the desert, for I have pity on these, who are fainting. But the doctors of doctrine do not.

"It's logical, moreover. As it was twenty centuries ago, my Word, which caresses you, poor souls, is a reproach for them, who have let you grow poor. And the reproach always

weighs heavy, even if it is just. But now, as twenty centuries ago, I can only repeat to them, 'Woe to you, doctors of the Law, who have usurped the key to science and have not entered and have placed impediments for those who were entering'.

"Those who have not entered-because you have blocked the way with your pettiness and scandalized hearts, that looked to you as masters, since they have seen you to be more indifferent than they themselves to the eternal Truths-will be judged with mercy.

" But you, you that have preferred money, honors, comforts, and gain for your relatives to the mission of being 'masters' in the name of and to continue the teaching Christ; you that are so severe to your brothers and sisters, demanding that they give what you do not give and yield fruit which you have not sown in them, while you are so indulgent towards yourselves, you that do not believe in my manifestations, provoked, at bottom, by you, for it is to make up for the ruins provoked by you that I come to instruct hearts dispersed around the world, and you observe that the more the times are laden with heresies, even inside my Church, the more I come; you that deride and persecute my spokesmen and insult them, calling them 'mad' and 'obsessed', as your distant forebears called Me-you shall be treated with severity.

"Purify with the fire of love and penance the senses of your souls, and you will hear, see, taste, smell, and feel Me in the words which I speak to the humble and which I silence for you proud ones, for only those with a child's heart will enter into my Kingdom, and only to the little ones do I reveal the secrets of the King, for the greatest among you Catholics is not the one who wears the robe of authority, but those who come to Me with a pure heart, trusting as children, loving as babes towards the mothers nourishing them.

"Blessed are the small. I will make them great in Heaven!"

keepns2sb240sa60lang1033bf1 September 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"From my Gospel there emerges a teaching for you, humans so divided by hatred.

"Yesterday I left you at peace to give you time to change your thought and look-yes, this, too, for there are blameworthy looks because of the hate filling them as it does, and even more than, every word-by filtering the movements of your heart through the very sweet teaching of Mary.

"The storms upsetting a lake are not suddenly calmed and, above all, once calmed, do not restore to the waters immediately their former appearance. The cloudiness remains for some time to corrupt the waters' color and clearness, and only when the waves are totally calm, even in the depths, does the water become clear and once again get as blue and

serene as the sky. The same occurs when hate rushes into a heart with its hellish wind. Time is needed for the soul to be purified of its anti-Christian poison.

"Bear in mind, Maria, that I understand that under certain painful agents it is only human for hate to arise. But you are not only human. Indeed, humanity is a transitory phase of your lives, whereas the superhuman is what is not subject to transience, for from the moment in which you are created by the Father you are and will always be, in light or in darkness, according to your way of acting on earth, not until the end of the world, but in eternity, which has no end.

"The earth! The long, thirty times millenary life of the Christian earth and the seven times millenary life of the Earth, a planet created by the Father-what is this in my time? An instant of eternity.

"Yesterday you were purifying yourself, and I left you immersed in this work necessary for all, and especially for my beloved ones, for I cannot stay where there is hatred. Always remember this. Even if it were the most humanly just and comprehensible of hatreds. And I will now speak for you and for all.

"The teaching I am speaking to you about, which my Gospel gives you, and on which you meditate little or not at all, is a teaching of lofty charity. There are three episodes which give it to you. They are explained to you in other forms, but, in this hour of hatred among the world's races, I will explain it to you in my own way: the

way it would be so necessary to meditate on to emerge from this high sea of hell into which you have transformed the world.

"The centurion who beseeches for his paralyzed servant, the Cananean woman with the reply which is a cry of boundless trust, and the wife of Pontius Pilate. Three Gentiles, three people outside the Father's Law. But among the children of Abraham, among those living in the Law given by the Lord to his Prophet amidst the lightning bolts of Sinai, who had a heart like those three hearts? They had more faith in Me than my countrymen did; they recognized who I am in the light of this faith, and their believing was not left unrewarded.

"Now I want this to convince you that in all races, in all nations, there are good, unknown children of God, for those who believe in Me and seek Me with purity of heart are my children. Not even in Israel had I found so much faith as I found in these three hearts that came to Me without my having called them materially. And how many distant ones like these there are among the living!

"Judge not, children, and do not disdain. Just love, love all, you have a single Father Creator-remember this; you are thus brothers and sisters to one another A single dust formed you and a single breath animated you.

"Why, then, is there so much mutual hate? Do not be harsh to your brothers and sisters. Look at Jesus, the Master who does not err and who did not reject the pagan centurion

and the Cananean woman, in Israel judged to be a leper in her soul.

"Take care that it may not be God who judges you to be such, infected as you are by ferocity, deceit, lust, and pride. Cleanse yourselves in the fire of love. It is lustral water which makes your souls white again and a touch which opens your blinded eyes, your closed ears, which gives life to your paralyzed souls and makes you capable of grasping what the Divine Spirit is saying to your spirits, in need of so much light and so much forgiveness."

keepns2sb240sa60lang1033bf1 September 23

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I shall return to one of the dominant notes in what I have said. Two notes are dominant, Maria. The need for love-the first. The

need for penance-the second.

"In truth, the Triune God-who created you, giving you a realm where all were subject to you and from which pain was banished, and where death would not have existed to cut off the lives of those most loved amidst the fears of the dying and the moans of the survivors, but only a falling asleep, like Mary's, among the placid mists of innocent slumber, to pass through the gates which were so ready to open upon the earthly paradise to flood it with the light of the highest Paradise and with the fatherly voice of the Lord, who found his joy in remaining with his children-in truth your God had established one need alone for you: the need for love. The love of children for the Father, the love of subjects for the King, the love of creatures for the Creator God.

"And if you had not corroded the roots of love with the acid of sin, it would have grown powerful in you, without requiring any labor of you. No labor, but joy for you, a need which brings relief when it is met, just as breathing is for you. And, indeed, love was destined to be the breath of your spirits, the blood of your spirits.

"Then sin came. Oh, the ruin of sin!

"You, that are horrified at the ruins of your buildings, your churches, your bridges, and your cities and curse the explosives which smash, pulverize, and damage everything-don't you consider the ruin which sin has wrought in man? In man, the most perfect work in creation, because he was not made by a human hand, but by Eternal Intelligence, which, shall we say, has fused you together as metal without slag, in his own form, and has drawn you out made in his image and likeness, so beautiful and pure that God's eye rejoiced before his work, and the heavens leapt with admiration, and the Earth sang in a very loud voice, in the midst of the harmony of the spheres, over the glory of being the planet that, at the origins of the Universe, was becoming the royal palace of the man-king, the son of God.

"Sin, more ill-omened than all dynamite, shook man in his roots. And do you know where they were? In the thought of God, who had made man. 1690

"Sin, at the roots of man, shook that perfect complex of flesh and spirit, of flesh, in the movements of feeling, not unlike the spirit-

169 There follows a note in pencil, perhaps written by Father Migliorini: "(The thought of God made man)".

0 since it was only heavier than the spirit, but not opposed to it, much less an enemy-with a spirit not imprisoned, as a prisoner exasperated in the jail of the flesh, but with a spirit rejoicing in the docile flesh which it guided to God, for, as a molecule of the spirit of God, it was attracted to God, as if by a divine magnet, through the relations of love between the Creator-the All-and the spirit-the part. 1700

Sin shook those harmonious surroundings which God had placed around his son, so that he would be a king, and a happy king.

"Once man's love for God had fallen, the Earth's love for man fell, Ferocity was unleashed on Earth among the lower creatures, between these and man, and-the horror of horrors-between man and man. That blood, which was to be warm with the love of God alone, became hot with hatred, seethed, and began to drip out, polluting the altar of the Earth upon which God had placed his first ones so that they would love Him by loving one another and teach love to those of the future: the only rite God wanted from you.

"And so a plant was then born of the seed of sin; and it was a plant with bitter fruit and prickly branches: pain.

"First, pain suffered as man could suffer it in his embryonic, polluted spirituality: an animal pain made up of the first pains of woman and the first wounds inflicted upon the flesh of brothers, a fierce pain of wails and curses, the seed of ever new vendettas. Then, becoming refined in ferocity, but not in merit, pain, too, evolved, getting vaster and more complicated.

"I came to sanctify pain, suffering Pain for you and fusing your pains in relation to my infinite Pain, thereby giving merit to pain.

"I came to confirm with my Life and my Death the warning given over and over again by the Prophets: it is not material circumcision that God requires to forgive and bless his children, more and more blameworthy, but the circumcision of hearts, of your sentiments, of Your stimuli, which the germ of the first sin always turns into the stimuli of flesh and blood or of the highest form of lust: that of the mind.

"It is there, O children, that you must work with iron and fire to mark the saving sign-God's-upon your souls. It is there, not with

170 In the sense explained in the dictations of August 17, October 1, October 7, and

October 10.

0 the iron and the fire of your ferocious laws and your accursed wars. It is there-in the place where man's laws and wars are shaped, for it is useless to say the opposite. If you lived under the sign Of the Lord, spiritually circumcised to remove what brings impurity of every kind, you would not be the people you are-senseless, if not outright beasts. And-observe this-beasts and the senseless hardly differ, for in both reason is lacking-that is, what God has placed ill man to make him the king over all earthly beings.

"Man has two needs: love and pain. Love, which keeps you from doing evil. Pain, which makes up for evil.

"This is the science to be learned: to know how to love and to know how to suffer But you don't know how to love and don't know how to suffer. You know how to cause suffering, but that is not loverather, it is hatred.

"Why are so knowledgeable in evil and ignorant in good? Why? Do you never get your fill of hate and cruelty? And do you want God to forgive you?

"Come back to love, children, and learn how to bear pain. For if you are not so much my children as to be able to want pain to expiate the sinning of others, as I was able and willing to, at least be children to the extent of not cursing Me for the pain which you have generated and of which you accuse Me.

"Down with your foolish pride! Learn from the publican to admit that you are unworthy, as you have become unworthy to live under the Gaze which is protection. Cast the vain thirsts of the earth far away from you and draw near to the Fount of Life, which for twenty centuries has been flowing for you. Inject Life into your hearts, which are dying in sin with gangrene or in indifference with consumption.

"Call Me to your tombs. I am the Christ, the Resurrector.

"I ask only to be called to rush over and say, 'Come out'. Out of death. Out of evil. Out of selfishness, out of lust, out of the accursed hatred which consumes you without giving you joy. Out of what is horror to enter into Me, to enter with Me into Light, to be reborn in Love, to become familiar with true Knowledge, to obtain Peace and Life, which, in being mine, receive eternity from Me." 1710

171 The writer adds in pencil: "Jeremiah, chapter 4, verses 4 and 22."

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keepns2sb240sa60lang1033bf1 September 24

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus Says:

"Courage, Maria. Consider that you are suffering the pains of my agony. I , too, had such affliction in my lungs and diaphragm, and every breath, every movement, and every heartbeat was a pain added to pain. And I was not, like you, on a bed, but burdened by a weight and on ascending streets. And then hanging, in the sun, with such high fever that it beat Me in my veins as if they were numberless hammers.

"But these were not the gravest pains. It was the agony of the heart and the spirit that was more tormenting. And most tormenting, in addition, was the certainty that for millions and millions of men my suffering was useless. And yet this certainty did not in the least diminish my will to suffer for you.

"Oh, sweet suffering, Maria, because it was given to make reparation to the Father and for your salvation! To know that sign, which had remained upon you, the offense, which would have been eternal, of the human race against God, was being washed by my Blood and that my dying was giving back Life to you. To know that, once the hour of Justice had passed, Love would look at you through Me, Immolated, with love. All of this inserted a vein of balm into the ocean of a bitterness such that the greatest form of bitterness undergone on earth since man has existed, is little more than nothing, for the sins of all humanity and divine wrath weighed upon Me.

" I sai d, 'Be like Me, who am meek and humble of heart'. I said it to all because I knew that in this imitation of Me was the key to your happiness on this earth and in Heaven.

"You have all the ruins you've got because you are not meek and are not humble. Neither in families nor in your occupations and professions nor in the vaster sphere of nations. Pride and wrath master you and generate all your crimes.

"The third agent of crimes is your lust; it seems to you to be individual, but this and the former two ensnare a great many individuals, whole continents; they sometimes upset the Earth, just by their having reached the perfection of evil in the souls of a few children of Satan who obey him to fill their father's granaries with accursed harvests.

"And in truth I tell you that now is a moment in which, by the order of the father of lies, his children are harvesting among souls, which were created for Me and which I have futilely fertilized with my Blood. An abundant harvest, more than every diabolical hope conceived of, and the Heavens tremble over the weeping of the Redeemer, who sees the ruin of two thirds of the world of Christians. And to say two thirds is still to fall short.

"I said to all, 'Be meek and humble of heart to be like Me'. But to my blessed ones, most beloved children, to the favorites of my Heart, to my little redeemers, whose constant trickle of sacrifice con tinues the flow of the redeeming fountain issuing from my Body drained of blood, I say-and I say it clasping them to my Heart and kissing them on the brow-'Be like Me, who was generous in suffering because of the great love prompted in Me by everything'.

"The more one loves, the more one is generous, Maria. Go up, Touch the summit. I await you on the peak to bring you with Me into the Kingdom of Love."

keepns2sb240sa60lang1033bf1 September 25

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"To speak to you, who are unmarried, on this topic, may cause you amazement. But you are only a 'spokesman' and must thus subject yourself to conveying anything whatsoever. What I will now say is of use to others. It is useful to correct one error and several more which are increasingly rooted in the world.

"The world is divided into two major categories. The first, which is enormous, involves those without any scruples at all-either human or spiritual. The second involves the scrupulous, but is, however, subdivided into two other kinds: those rightly scrupulous and the meanly scrupulous.

"Marriage is not censured by God, to the extent that I have made it a sacrament. And here I am not speaking either about marriage as a sacrament, but about marriage as union, as God the Creator made it by creating male and female so that they would join, forming one single flesh, which, once it is united, no human force can separate or should separate.

"On seeing your hardness of heart, ever greater hardness,

changed the precept of Moses, replacing it with the sacrament. The aim of my act was to give an aid to your souls as spouses against your carnality as animals and a check upon your illicit facility in repudiating what you formerly chose so as to pass on to new illicit spouses, to the detriment of your souls and the souls of your children.

"Whoever is scandalized by a law created by God to perpetuate the miracle of creation is greatly mistaken-and these are generally not the most chaste, but the most hypocritical, for the chaste in marriage see only the sanctity of the goal, whereas the others think of the materiality of the act-like those who with blameworthy irresponsibility think that with impunity they can get over my prohibition of moving on to new loves when the first one has not been dissolved by death.

"Adulterous and accursed are those living beings who break a union which was formerly willed out of a caprice of the flesh or moral intolerance. For if he or she says a spouse has now become a motive for feeling a burden and a repugnance, I say that God has given man reflection and intellect so that he will use them, and use them all the more in cases of such grave import as is the formation of a new family; I again say that if one has at first erred out of thoughtlessness or calculation, one must then bear the consequences so as not to create greater catastrophes which fall upon the better spouse and the innocent children, led to suffer more than life entails and to judge those whom I have rendered unjudgeable by a precept: the father and the mother Finally, I say that the power of the sacrament, if you were real Christians and not the spurious ones you are, ought to act in you, spouses, to make you a single soul that loves itself in a single flesh and not two

beasts hating each other, bound to a single chain.

"Adulterous and accursed are those living beings who with obscene deceitfulness have two or more conjugal lives and return to the other mate and their children with the fever of sin in their blood and the smell of vice on their lying lips.

"Nothing makes it licit for you to be adulterous. Nothing. Neither the abandonment or illness of a spouse, and much less his or her more or less hateful character. Most of the time it is your being lustful which makes you see your companion as hateful. You want to see him or her that way to justify to yourselves your shameful actions,

which conscience reproaches you for.

"I said-and I won't change my words-that not only those consummating adultery are adulterers, but those wishing to consum mate it in their hearts because with sensual hunger they look at the woman or man who is not theirs.

"I said-and I won't change my words-that those who by their way of acting place a spouse in a position to become, in turn, adul terous are adulterers. Adulterous twice over, they shall answer for their lost souls and for the soul they have led to be lost by their indifference, neglect, boorishness, and infidelity.

"God's curse looms over all of them, and don't think this is just a way of speaking.

"The world is splitting into ruins because families, first of all, have been ruined. The river of blood submerging you had its dikes crumbled by your individual vices, which have spurred more or less great leaders-from the heads of state to the heads of villages-to be thieves and overbearing so as to have money and distinction for their lusts.

"Look at the story of the world: it is full of examples. Lust is al ways in the triple combination which provokes the appearance of your ruins. Whole nations have been destroyed, nations torn away from the Church, fissures lasting centuries created for the scandal and torment of races because of the carnal hunger of rulers.

"And it is logical that it should be that way. Lust extinguishes the Light of the spirit and kills Grace. Without Grace and without Light you do not differ from the beasts and thus perform beastly actions.

"Go ahead and do this, if that's what you like. But remember, O depraved ones who profane homes and children's hearts with your sinning, that I see and remember and await you. In the look of your God, who loved children and created the family for them, you will see a light which you would not like to see and which will strike you down."

keepns2sb240sa60lang1033bf1 September 26

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"In my Gospel you have read about the degradation of the prodigal son, who squandered the wealth he had received from his father

on vices and lowered himself to the level of a swineherd. But do you think that this is the maximum form of abjection?

"In truth I tell you that if it were granted to you to rise to my presence with your bodies and your clothing, and one of you were to rise, as a result of death's taking him there, with his most filthy clothing as a swineherd who had fallen, when dying, in the middle of the stable covered with filth, he would not cause so much repugnance among the celestial inhabitants of my Kingdom and would not prompt my disdain as much as the appearance of the soul of someone corrupted by carnal vices would.

"The former would have grime which perishes and is not judged severely-the result of his unpleasant work, it indeed draws divine blessing down upon the honest herdsman. The latter is filth which does not perish: a leprosy of the soul has covered this one with foulsmelling gangrene which has corroded it, without any limit in time. Forever and ever the impenitent debauched person has a soul worthy of Satan.

"And when I say 'debauched', I am not referring only to certain forms of vice which you yourselves deem to be such. You deem them such and practice them all the same because you are fools who are unable to react against the stimuli of evil. You do not have my Faith in yourselves. If you had it, you would overcome the flesh. But you don 't have it, and the senses prevail over the soul. When I say 'debauched', I am also referring to your hidden sensual sins, whereby you turn marriage into prostitution and destroy the reason for which it was created.

"God did not make male and female so that they would reach the point of exhaustion and nausea in their vices. He made them for a most lofty reason. When He said, 'Let us make man in our image and likeness and give him a help so that he will not be alone', with his divine Thought He implicitly understood that in addition to the spiritual and intellectual part, which makes you similar to God, you would be like Him in creating other lives. But do you consider what a sublime likeness God has given you? That of creating other creatures: you, too, are creators, O men and women who marry one another-creators of men, like God Eternal.

"Well then, what have you done with such a mission? You, women, inveigh against Eve's sin when you suffer; you, men, curse Adam's sin when you labor. But isn't the Serpent still in your midst,

inside your houses, and with his creeping, slavering embrace and hiss, doesn't he teach you the immorality which makes you repudiators of your creative mission? And isn't this clinging to the senses to the point of nausea and refusing fatherhood and motherhood a vice?

"Be continent if you are afraid you will not have clothing and food for those to be born.

Chastity is not the monopoly of virgins. Virginity is the superessence of chastity, and it is deposited in the hearts of those chosen to follow the Lamb and to speak a language granted to them alone. But if the whiteness of the virgins is tinged with the splendor emitted by the Word of God and the most pure Mother of the Word, the stole of the holy spouses who were able to be chaste takes on a golden hue with the light emanating from the most chaste and good and holy of spouses: my putative father, who is the example for all the conjugal virtues.

"Be chaste inside your homes and outside them. Consider that nothing is hidden to God. Leave certain hidden misdeeds to the children of Satan. Don't be inferior to the beasts, who understand the beauty of procreating and are able to impose a rein on themselves when an adverse season would deny nourishment to their young.

"Love one another and love Me, thinking not of the little day here below, but of the eternal day up above, and make it be one of full Light for you.

"O spouses who are able to be holy and live in my Law, you are blessed from the present moment on. The angels take their seat in your homes and do not refuse to watch over your rest, for nothing about you offends these luminous spirits who see my face and, blessed in its light, cannot look at what is absolutely opposed to the Light.

"And you, spouses who are not such, come back to the straight way. It is not by denying creation to a life that you will increase your wealth. Wealth, as if from a bottomless sieve, will flee in a thousand rivulets, for other vices and sins will assault your possessions, arid you will be poor in the world and in Heaven through your own fault.

"Remember my commandments and my words. God provides for those who live in God."

keepns2sb240sa60lang1033bf1 September 27

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"I stated, 'If you remain faithful to my Word, you will truly be my disciples; you will know the Truth, and the Truth will make you free.

"To remain faithful to my Word means to be faithful to Christ, for the Word of the Father is Jesus Christ, your Redeemer. By remaining faithful to my Word, you remain faithful to Our Eternal Trinity, for if you love the Word, you also love his Origin, and in loving Him, you also love the Holy Spirit, who, together with the Father, provided for sending the Christ onto the earth to give you the Doctrine of Life and the Redemption.

"That is why those who love Me and do not love my Origin and do not love my Maker-Love-are not true faithful, for it is Love that generated the Christ for the living, as the

Father generated the Son-Word, 1720 and it is Love that generated the Redeemer for man by uniting the two natures, human and divine, into a single knot of fire from which the true Light came into the world.

"Those who love only One of the Holy Triad and do not love the Other Two are not true faithful and are at fault in regard to Charity and Faith. By failing in Faith, they also fail in Truth, for they cast doubt upon the Truth that I came to bring you and refuse to know it by placing an impediment for the intelligence of it.

"How do they place it? By refusing God. For God is Charity, and how can those who know charity so little as to be incapable of loving what God has made and what God has given say they are in God? And if they are not in God, just like a son in his father's breast, how can they have in themselves the capacity to understand the Father's supernatural language?

"Do you see how the essence of Faith is like a wonderful circle without interruption and surrounds you with a single vital embrace? But if you break it violently out of mental pride, hardness of heart, and the heaviness of the flesh, then it presents a gap which no human reason is able to fill.

"And what always happens happens to you. You rush out through the abyss opened up by your will, which does not accept with the simplicity

172 Son-Word" is an uncertain reading. It could also be read "the Son, the Word."

0 of children what Goodness tells you to believe, and in your rush you do not stop at the mire of the earth. It would already be a sin, for you have been made for Heaven and not to sully your souls in the mire of the earth. But you rush beyond the earth, into the reelms of Satan, for those who live separated from God, from his Word and his Love, kill Life in themselves, and their being is nourished by the horrendous fire where the Hater of God roams about.

"You should also believe, my children, that it is enough to reject a part of Truth to create a chaos in yourselves. It is enough to accept one point less of my doctrine in order for the whole edifice of Faith to be shattered and for you to find yourselves as if amidst the ruins of a building that has collapsed, full of fissures and dangers.

"Now, isn't the modern world doing just this? Doesn't it choose from my speech what it finds most convenient and refuse the rest? Doesn't it perhaps believe in individual points while denying the others? But, children of my love, reflect. Can I have come to speak useless words to you? Deceitful words? Impossible to be believed and to be put into practice?

"No, creatures of my pain. I did not say a single word which is useless and do not say one. I did not say a single word that is not true and do not say one. I did not say a single word which is impossible for the spirit-I mean the spirit which is generated by God, part of God Himself enclosed in you 1730 -which the spirit cannot believe. I did not say a

single word which you cannot practice, if you just want to do so, for I am Intelligent, Just, and Good and do not give foolish orders, burdens superior to your strength, nor do I make demands which, because of their severity, are in contrast to goodness.

"Be faithful to Me, dear children. Accept my Word without wanting to criticize it, and where your weakness does not arrive at understanding, turn to Me.-the Light of the world.

"For the millionth time, I, God, assure you that I do not want your ruin, but your salvation, and, like a sitting hen anxious about her young, I hold you in my embrace because I am anxious about your eternal life. Do not depart from my embrace. I am faithful to my children; be faithful to Me.

"How beautiful the day will be when, after having loved one all-

173 It is stated better in the dictation of October 1.

0 other, through such a vast distance of ether, you will come to Me forever, and we will be able to love one another sempiternally: lights having returned to the Light; lives having returned to Life; spirits having returned to the Spirit; children having returned to the Father; exiles having returned to their Country; heirs of a King received into the kingdom of your God, the King of kings and Lord of the Universe."

keepns2sb240sa60lang1033bf1 September 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"We have an example of limited faith and of the consequences it brings in Peter.

"Peter, in the heaviness of his being, not yet inflamed by the Holy Spirit and not confirmed by my Immolation, which would descend upon him as upon all-for I greatly loved my generous, impulsive, and also so human Peter, in whom there were so many gifts and so much humanity: a real specimen of the good man in human terms who, to become holy, needs to join his goodness to the Goodness of God-Peter had not accepted my Word completely. His great love for Me-and this absolved him of every sin-itself led him to refuse those truths involving blood which I announced to him as reserved for Me.

"'Lord, may this never be', he had once said. And even if after my reproach, he had not repeated it any more, within him his heart rebelled at the idea that his Lord could be reserved for such a horrendous fate and that the Reign of his King would have a mountaintop as its royal palace and a cross as a throne.

"John, on the other hand, accepted everything; with his heart, which was breaking into pieces, but also with the heart of a child, for whom the word of one who loves him is absolute truth, he bowed his head and his heart to the predictions of his Jesus and prepared himself, with absolute faithfulness in his life, to be faithful to the Master, in the

hour of the Passion as well.

"John, the pure, loving believer, remained faithful. Peter, who wanted to assimilate from the Truth those truths which seduced his Spirit, still too bound to the flesh, denied Me. And his sin in that hour is a lack of courage, but also-and, above all-a lack of faith.

"If he had believed in Me most faithfully, he would have grasped that his Master was never so much a King, Master, and Lord as ill that hour in which He appeared to be a common outlaw.

"I then reached the zenith of teaching, for I made my teaching no longer a theory, but a real fact.

"I then took up sovereignty over all those who had been, were, would be, and I put on the purple and the crown which I could not take up more splendidly, for the former was provided by the blood of a God and the latter was the witness to the forcefulness which the love of God reaches for you, of God dying in martyrdom to remove men from eternal martyrdoms.

"I then took on again my full, complete role as Lord of Heaven and Earth, for only the Lord of Heaven could give satisfaction to the Lord God and only the Lord of the Earth could cancel out the Earth's sin; and as Lord of Life and Death, for I commanded Life to return into you and Death not to kill any more. I am speaking of the life and death of the spirit, for in my sight only what is spirit has value.

"Thrice blessed are those who are truly able to believe in Me. Always. Whatever happens, and in whatever light it appears. For if an appearance rises like a rough, black wall to frighten your souls, always consider that behind the obstacle, which does not last long, God, his Light, and his Truth are always the same and equally active in regard to you.

"Consider this, with all your heart and your mind, and you will know how to act as true disciples of mine. In acting this way, you will possess the Truth. And the Truth, which will reside as life at the core of your being, will lead you to Life."

keepns2sb240sa60lang1033bf1 September 29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"There are always 'Peters' and there are so many of them. They would like gifts of earthly well-being from Me which I have never promised to give, for I guide you to Heaven and not to the things here below, and everything I give you involving earthly happiness is an extra which you do not deserve and cannot demand and which I give you because ninety per cent of men are so much flesh and

blood that without receiving the gifts of this earth they would all rebel against Me.

"You rebel all the same, O ungrateful children, blaming Me for the evil created by yourselves. If only you at least were able to bear with resignation the evil which is the work of your wicked actions, your lusts, and your acts of overbearance, lack of restraint, usury, and deceit! If only you were able to bear it, saying, 'We deserved it', that evil would turn into good for you, for God would have mercy on your thoughtlessness.

"Yes, if I saw you as humble in admitting your sins, resigned in suffering their consequences, and filial in looking towards Me tearfully and with words of entreaty, I, who am the God of Mercy and Forgiveness, I, who came to seek and save what was lost and who have not lost and in the passing of ages-atoms of my eternity- won't lose my thirst to bring you salvation and good, would intervene to save you still, making my Love and my Mercy flood over my justice, which wounds Me before wounding you- believe this, poor children of mine, for having to punish you, having to let you punish yourselves with sufferings created by your hard hearts and foolish intellects is what constitutes the pain of your Jesus, whose name is 'Savior' and not executioner, of Jesus, who just to save you worked, with the Father and the Spirit, that miracle of indescribable, immeasurable love, that miracle which made the Heavens remain motionless with reverent amazement, which made the abysses of hell tremble with wrath and the race of the stars and the laws of the universe stop for an hour, that miracle which was the going outwards of the Second Person of the Divine Trinity to descend-eternal Light, the Heart of God-to become a human heart in the womb of the Virgin and light for men who had extinguished the light in themselves.

"These numerous, new Peters-and the world is now full of them as never before-when they see that I do not give them what their humanity desires, come to believe that I am not what I say I amthat is, the Powerful One. And in the face of this supposed impotence of mine, they judge that it is not worth the trouble to follow Me and deny Me, just like Peter in that hour when appearances were against Me.

"And yet, my poor children, precisely the hours when, in human terms, I seem to be absent are the ones in which I bend over my chil dren and work for them. If you did not have in yourselves a spirit

contrary to God, and often already in possession of Satan, you would feel my invisible Presence and my desire to help you. But you flee from Me. You prefer to give yourselves to the friend for an hour who seduces your flesh with satisfactions which are sweet only on the surface, but later poisonous in the depths and harmful, like a lethal venom. You prefer to give yourselves, bound hands and feet, to the Enemy lying in ambush.

"You deny not only Me, your God, but your dignity as men, Your intelligence, which makes you similar to God above all the animals created by the Father, the only ones capable of thinking and acting, not with the rudimentary instinct of beasts, but with an intellectual splendor raising you to spheres very close to Us. Oh, this does make you similar to Us, and not the knowledge of Evil! But you always listen to the Serpent's hiss and want to know Evil, too, to be like God. O fools, fools, fools!

"God in his perfect essence can know Evil because evil has no power over God. But you cannot. You are not perfect, and Evil does not leave you indifferent when you want to investigate, know, and savor it. Having gnawed on that experience brought the condemna tion of man to work, of woman to painful maternity, and of the race to Pain and Death. But you, still not persuaded, always want that hellish food, and it increasingly evolves in you into accursed works which augment pain and death, efforts, hunger, and every punish ment on this earth and beyond, for, I repeat, you accuse Me of being the maker of the evil you create, and you curse Me for what I am in nocent of.

"You depart from God with wrath, children blinded by your hostility, and you fall into the pool of Satan. You are up to your necks in the pool and do not want to hold on to Faith, a spiritual cable tossed to you, the shipwrecked, by eternal Goodness.

"If you had that true Faith which I told you you ought to have, no contrary trial could bring you to lose it, and you would overcome adverse events because you would force open the doors of Mercy, so lightly closed, which ask only to be opened, and you would jam those of Justice, open to punish your misdeeds, which, because of our infinite love for you, we wish to close.

"How should you act with my deniers? What I did for Peter. Pray and pray to bring them back to Me.

"It is not up to you to choose a place in Heaven. I said so to

James and John, and I say it to you as well. But act in such a way as to merit one for yourselves in my Heaven by your works. And you know what the works to be done are in order to merit it. You have only to look at your Jesus to know how you should act. Charity, charity, charity, above all. To see Me in all, your God, to serve one's brothers and sisters as I served them to the point of the holocaust of my life to wrest souls away from Satan.

"Souls, I said. By this I do not mean that you should not have charity towards the bodies of your brothers and sisters as well. The works of corporal mercy serve to prepare the way for the highest work of mercy, which is to provide drink for, feed, dress, and care for the naked, poor, hungry, and thirsty souls of your poor brothers and sisters who have drifted away from my Sheepfold or have grown up outside it and are dying in the desert.

"It is up to you, Christians, and, above all, to you, my loving, blessed, most beloved victims, living flowers that exhale your flower-like spirits entirely for Me and will live as eternal roses in Heaven-it is up to you, my true friends, to lead the erring back to Me, without judging whether they deserve to be worthy of heaven.

"It is not up to you to judge about reward or punishment. I alone am the Judge. It is your responsibility only to bring back-with my own weapons: prayer and sacrifice and, last of all, the word-the prodigal sons and daughters to the Father's house, so as to be able to make God's Heart rejoice and fill the Heavens with joy over a new sinner who is converted, leaves the darkness, and comes back to Light, Truth, and Love."

keepns2sb240sa60lang1033bf1 September 30

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"It is the sign 1740 which distinguishes between my true and false disciples.

"True disciples do not long to be known as more than the others. Humble like their Master and like my most sweet Mother, they conceal their supernatural powers under the clothing of ordinary life. Suffering is for them to see their true nature uncovered, and, if it

174 This is clarified in the text of October 1.

0 were possible to obtain it, they would like no one to realize or, above all, talk about it.

"The false disciples, on the other hand, elevate themselves, celebrate themselves' and attract everyone's attention to their acts and to themselves, the former and the latter are equally hypocritical. With false humility they contrive so as to oblige others to see them in the light that pleases them-that is, in a light of holiness which is in, stead a twofold sin of deceit and pride. But, my daughter, as a paper flower differs from a real one, so the false disciples differ from the real ones. They can deceive those who look superficially, but do not deceive those approaching them with attention.

"In addition-know this-upon the one who is another little Me, living in Me and acting for Me to such a degree, there remains a sign which souls perceive. Souls, I said. It is useless to regret the fact that others realize it. The soul possessed by God exhales a perfume and a light which are of God, of God living in it. And you know that perfume and light escape every lock when they are intense. And what light and perfume can be more intense than those of God? Now, if human sight and smell-that is, limited-manage to perceive light and perfumes even if they are tightly enclosed, do you want the soul, whose sensitivity is not human, but spiritual, not to perceive the smell of God and the light of God living in a heart?

"I have already told you on other occasions 1750 that you, my beloved ones, are light and balm in the world and perfume your brothers and sisters with Me and transmit my Light, which is in you, to them. And, then, why are you surprised? Let the world, the good world and also the less good one, say, 'You are a daughter of God'. This also serves to lead people to Me. Be 'Mary' in this, too, and utter your Magnificat. Mary did not exalt Herself in the pride of the praise of others, but neither did She deny the great things which God was doing in Her.

"Let Maria-that is, you-never exalt Herself Like a flower under the sun, let her allow others to see that the Sun embraces her and humbly say, 'I am beautiful because of your grace', and charitably give to all the joy which God places in her with his caress of light and his perfume of truth. And let her do all of this while imitating

175 For example, in the text of April 22 and in the dictation of September 12.

0 my silence and Mary's. The holy virtue of being able to re-main silent! Silence, Maria, speaks more than all words when it is the silence of love."

keepns2sb240sa60lang1033bf1 October 1

keepns3li142sb240sa60ul 7 p.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 I shall start by saying that since yesterday I have been left so disturbed at the profanation of God's secret in me that I have suffered on this account physically as well with a tremendous collapse of the heart which tormented me from 10 a.m. to 5 p.m. And I suffered even more spiritually.

I understand and pity the petty curiosity of many souls and attribute extenuating circumstances to them. Often, measuring others by their own measure, they tribute praise, and so on and so forth, believing that this pleases some as it pleases them. But when the former are already totally fashioned by God, they have reactions quite different from the ordinary ones. And they do not take delight, but suffer and suffer at hearing certain praises and at seeing invasions of their secret.

And I suffered (and still do). I suffered so much that I felt a crazy urge not to write anything else, by resisting (and suffering therefrom, of course) the dear Voice, if the latter did not want to content me by keeping silent so as not to give me the occasion to serve the curiosity of others. But'85 Maria is never heeded by Jesus in certain matters. It is He who rules, and He wants what He wants. Amen!

I opened the Bible at random with the above-mentioned intention of putting an end to my mission as the "good Lord's scribbler." And the book opened to me at chapter 58 of Isaiah; and Jesus spoke as follows, responding to all my "buts" and "ifs."

sb360qj144720144021602880360043205040576064807200792086401 Jesus says:

sb120qj144720144021602880360043205040576064807200792086401 "I want, I absolutely want you to be the one who cries out the words of the Lord your God, the words of disdain over the sins of this people of mine, that does not want to be converted to Me, and the words of love which like oil on troubled waters pour out from My Heart, distressed by your way of acting, and placate the storm

of offended Justice to attract you to Me, O unhappy children who die in body and soul so atrociously and so diabolically.

"I have told you numberless times; in the form of light or sound I have made you understand: You no longer belong to yourself. You are a cell of Me and you must obey the All which I am, your Master and Savior and Savior of the whole world. So go forward, and never allow yourself to refuse my Will. I will take care of protecting you.

Go forward to be my little John, to whom it is such a relief for Me to confide my thought and entrust my Will.

"Look, Maria. This people of mine, having become more foreign and rebellious than the true people of mine-for it is mine in name only, but in reality fights under other flags and obeys other laws which are certainly not the banner of Christ and the Law of God-this people is searching for Me. But how does it search?

"I once compared it to a blind man. Today I shall compare it to a drunken man. It is indeed glutted to the point of stupefaction with its vices. The drunken man is unable to understand and orient himself His mind gropes in the mist of wine, and this makes him inferior to the beasts themselves.

"He looks for Me! Oh, people of madmen and traitors, you that have undermined the integrity of your spirits with the fevers of senses and sins and have betrayed God-how can you find Me, O people that were mine, if you do not remove from yourselves the robe of filth and come back in spirit to your Lord-really coming back, though, and not by a hypocritical, sporadic worship which is spurred not by love, but by need, fear, and self-interest-all three of them earthly- useful only for the part of you that dies and not for the immortal soul?

"But even if you, in your proud injustice, find yourselves to be living in Justice and praise yourselves as faithful to the law of your God and accuse God of not being good because He punishes you for sins you have not committed, even if you do all this, I, the Truth who does not err, tell you that someone buried not four but ten times four days in the stench of a tomb is more alive than you, whose souls are corroded in seven or ten points by the gangrene of your evident or underhanded sins. And the underhanded ones are not the least serious. But, rather, they are often twice as blameworthy because they elude human law and deceive others in judging you for what you are.

"The 'others' are men. Not God, who sees the teeming swarm of vermin which in you has taken the place of your luminous soul, that soul which I gave you and I redeemed and which is as dear to Me as if it were part of Myself, and, mystically, it is, for you are members of my Mystical Body, and the smallest among you, on earth, is in my eyes equal and even superior to the greatest, since I do not look at the slimy glories of the earth, but at your real value, which is given by what you are in regard to the eternal laws.

"Your unjust reprehension rises to my throne, and, if sin offends Me like filth thrown at my Sublimity, your undeserved, disrespectful reproach is like a river annoying Me and forcing Me to withdraw farther and further away from you to escape it.

"Did you pray? Did you regularly visit the churches? Did you fast? Did you avoid killing and robbing? And what of it? What have you done that was more than all that it was your strict duty to do? And how did you do it?

"How and why did you pray? Poorly, with your souls absent or sullied by hatred, and

almost always for your personal, and thus selfish, interests. Your prayer was therefore severed from charity. And how do you want it to have been offered to Me if you lack the golden chalice in which to deposit it so as to raise it to my throne?

"Did you regularly go to church? How and why? Out of habit, out of hypocrisy, for the sake of gossip. How much gossiping is done even in the holy temple of your God, before Me, annihilated in the Sacra ment of love to teach you the kind of dedication being must arrive at to be pleasing to the Eternal and useful to one's brothers and sisters.

"Did you fast? Alas, your fasts, when you really carry them out, are so deficient, not in quantity, but in spirituality! And you deny yourselves a mouthful of bread and then content your gluttony with superficial things. Your fasts, without a loving will, but only out of fear of divine punishment. But don't you know that it is better to fast by refraining from a harsh word rather than a sumptuous meal?

"Did you avoid killing and stealing? Oh, not for my sake! Out of fear of your jails. That's why. And this fear does not always hold you back. And, what is more, do you think there is much difference, O Spiritual liars, between those killing another soul by dragging it Into evil or killing a reputation or robbing a post, a wife from a husband, a husband from a wife, or a child from his parents and those who stab with a knife or steal a handbag? Indeed, in truth I tell you

that between those killing a body in an impulse of rage and those killing a soul or a reputation by slow, premeditated action, between those stealing a handbag and those stealing a person from the mem bers of a family, the one who is at fault regarding the spirit is much more blameworthy than the other. And this is the truth.

"To love you and help you, O unfortunate children who by yourselves do all the harm to yourselves of which you die, I want you to impose a very different fast upon yourselves, a very different prayer, a very different way of acting. Establish a fast for your senses, creatures hungry for every form of sensuality; be able to pray with your deeds more than with your lips; act as I have told you to act, I and no other, for one alone is the Master and I am that One. Intelligence, Justice, and Charity.

"Oh, how everything will change for you then! You will no longer be your Lord's bastards, foreigners, and rebels, but will once again become my children; you will once again become my joy, and I will be yours. How distant the time will then seem to you when you were like scattered sheep struck by all the passers-by, when it was licit for everyone to laugh at you and criticize you as madmen living off the alms which their indigence obtains for them, at which so many laugh.

"Come back to the Lord, your God. The hour is full. Full in all ways. There are four full chalices. Two divine and two hellish ones. In the latter there is extermination for the earth and death for the spirit. In the others, divine ones, there is Justice in one and Mercy in the other It is up to you, that attract the overflowing waves of the hellish chalices, to act in such fashion that the other chalice of punishment-the divine one-will not be emptied upon you, but, rather, my Mercy will descend upon the dying world, dying man, and the dying

spirit. That Mercy is Life, dear children. Don't delay any longer in attracting my Mercy upon you.

"Come to your Savior In my open Heart, which speaks of love, you find what you have squandered: love. If you love, you will be saved. Everything is easy for the one who loves, and everything is forgiven for the one who loves. I am the Christ who absolved the sinful woman because She greatly loved. I am He and do not change. I am here, bending over you, like a father over the bed of a sick child and a physician over a patient, to save you still, to save you always.

"Allow yourselves to be embraced by your God; allow yourselves

to be cared for by your Doctor; allow yourselves to be saved by your Savior. Ask for this alone: to let yourselves be saved by Me by coming to Me with your souls that are sick, but full of good will. My hands, which healed the lepers when they had not yet been made holy twice over by martyrdom, in addition to what they were by their nature as the hands of God, pour the water which cleanses and the balm which renders people incorruptible from the glorious holes in my palms.

"Come to Me. I exhort you to as the Master I ask you to as one who loves you, for I love you, and with a love so great that only in Heaven will you be able to see its immensity without being left crushed by it.

"And you, little daughter of my Heart, go in peace. Since you have been able to love Me to the extreme limit, I have entrusted to you the Word higher than which there is none. It is in you like a star enclosed in your spirit and illuminates you with the light of peace and life.

"Remain what you are and be blessed in Me. My Peace spreads its balm over all your different modes of suffering. I bless you and am Jesus."

keepns2sb240sa60lang1033bf1 October 2-3

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 I see all the justice of your working, O my Jesus, but I also feel all the torment of this new pain. How painful certain fiats are, my love!

I consider that You on your Cross saw your Mother-at least You saw Her-and that mine, on the other hand, in my long agony has been close so little-for just reasons and for unjust reasons, arising from her way of thinking. And I will be alone, in the hands of outsiders, at the hour of death. I consider that You also assisted your Putative Father, and I did not. I am thus led to think that in this I am not like the Master, but I have surpassed the Master with a moral suffering which You did not have.

And I look at your Mother, who experienced this pain of not assisting her father and her mother'85 Nor do I even say, 'And She experienced the pain of not having You close by in the final hour," for I consider that You must have been with Her to offer Her the loving

ministry of rocking her last sleep, as She rocked your first one. But I was not rocked by my mother in the hour of birth, and I will be alone at death.

Be close to me, Jesus. I have never asked You to make Yourself felt, for I think it is beautiful to leave You free to act as You please, but now I say this to You, now I entreat You because I cannot resist my pain so devoid of comfort.

Help me, Jesus! Help me to be able to suffer and not go mad, for in my poor head, so full of suffering and moral pain, You know better than I what may happen. Take it in your dear hands, Jesus.

You promised 1760 to be my mother and father, in addition to being a brother and spouse. The hour to be such has come. 1770

Take me, for You see what I am suffering'85

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "I ask only to take this head of yours crowned with pain and that heart of yours pierced by pain in my hands.

"I never fail to keep my promises. I am with you and do not even say to you, 'Don't cry', but, rather, say to you, 'Cry in my arms'. There are sorrows which call for tears, and I do not impede what is just. Ever. Cry and listen. The tears will dry in the warmth of my words.

"It is true that you have what I did not-that is, the distance of your mother. But consider, my daughter, that you are not innocent and that she is not innocent. My Mother and I were, and yet We were united and divided in death. I told you 1780 that to see Me, high upon the cross, was agony upon agony for my Mother. And We were the Innocent Ones!

"Your suffering and the suffering of your mother are not without a purpose, Maria. Do you think your Jesus can do something useless? Can the suspicion arise in you that He, who loves you so much and loves your mother-for she, too, is a daughter of my Redemption-can give pains without a holy purpose? No, Maria. Haven't

176 In the dictation of August 12.

177 The next day, October 4, 1943, Iside Fioravanzi, the writer's mother, was dying. Born in Cremona in 1861, she had been a French teacher before marrying Giuseppe Valtorta, a noncommissioned officer in the cavalry, in 1893 (he was born in Mantova in 1862 and died in Viareggio in 1935). Of an authoritarian character, she was always very severe to her docile husband and only daughter.

178 In the dictation of September 13.

0 you asked Me to show all mercy to your mother's soul? Know, now, that her suffering on earth, in this long illness, is to diminish her expiation beyond; know that your suffering has the same purpose.

"I know this crushes you. But if the olive were not crushed, could it yield the oil which nourishes, heals, and consecrates?

"I said to Lazarus' sister, 'Whoever believes in Me will never die'. Not all come to have that faith in Me needed to have a prompt resurrection in the glory of my Paradise.

"I need there to be those who believe-who believe not once, but seven times over-for those who tepidly believe, to give the lukewarm a final flash of faith, and so absolute as to make them appear in my presence clothed in this final flash. For the workers of the final hour I now go begging for acts of heroism in faith and generosity which will pay for these workers who are deprived of heavenly currency.

"And, I previously told you, 1790 the first of these spiritual alms should be given for those of one's own blood.

"She never said 'thank you' to you on this earth with her mortal mouth. But think of your future joy, when it will be your mother's immortal soul that, on rejoining you, will say, 'Thank you, Maria, for the true life you have given to me'. It will be as if your mother were born of you, and for eternity.

"Leave your heart in my hands. I would like to be able to have all your poor, weak, sick, wounded, painful hearts to fortify, heal, cure, and console them.

"If only men would give Me their hearts! There would no longer be sin on earth; there would no longer be the vices which make your flesh and spirit grow ill; there would no longer be the acts of mutual cruelty which wound; there would no longer be that spasmodic pain of those who weep alone and are not understood. Giving your hearts to Me would be the salvation of the world.

"Entrust to Me your affections, your interests, your hopes, your pains, children whom I love as Myself, just as I taught you. See in Me not only the Lord, but, above all, the Friend, the Brother, Him who loves you with a perfect love, as his nature as God is perfect.

"My little disciple who suffer and listen, consider that your Master suffers more than you. Let us console one another. I am All for You, and I am holding you to my Heart."

179 In the dictation of July 17.

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keepns2sb240sa60lang1033bf1 October 4

keepns3li142sb240sa60ul The First Night as an Orphan 1800f0

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0 Jesus says:

"When there are two to bear an affliction, it is lighter. I am with you.

"To the world this not leaving you in peace even on this night of pain may seem an act of cruelty. But let's allow the world to go on talking. It sees, judges, and speaks negatively. The truth is different, and this truth is also an irrefutable proof of Who it is that is speaking to you. A proof for the numberless Thomases of this day who do not hear Me and my Voice in your pages.

"Only God, just and holy, in an hour of pain like this one can have you write words like the ones you will write. Only God. And I am He.

"One of the things that most amazed the pagan world and made new and ever more numerous proselytes for the Church was the calm, serenity, and fortitude of the martyrs during the hour of martyrdom. This unshakable, serene peace could come only from God. But the martyrdom of the heart is no less atrocious than that of the flesh, and only God can communicate to those tortured in their hearts the heroism of a resignation which is truly the fourth sentence in the 'Our Father', lived out with all one's flesh and soul, intellect and spirit.

"The blind world may also mistake your heroic calm, the gift of your All, for indifference. The world dirties everything it comes close to. But the dirt does not penetrate into a block of gold or diamond. It remains on top and then falls at the slightest rush of rain or wind.

"So let the world's blind not see. The others, to whom my Spirit is light, read my Name in your courage in martyrdom. And you, suffering with this courage, are more of a missionary of your Jesus than a hundred preachers of words not confirmed by a deed.

"There is a parable of mine which I present to you in this hour. It is that of the sterile fig tree. Do not weep, Maria. You already know who I want to refer to. Do not weep.

"With your mother I used the same care as would a vinekeeper for the sluggish plant. Praise Me for it, Maria, for I used infinite mercy towards the soul that was so dear to you.

180 See note 177.

0 "Her hour of judgment was long before now. And I came twice over the course of these years of pain of yours to observe this spiritual plant, which not even your praying led to produce fruit of eternal life. And both times the scythe was already in my Hand to knock down that life, which resisted the invitations of Grace. And both times I held back the blow to provide the occasion for that soul not to come to Me naked as regards good works, performed with the soul reconciled with Me.

"I am the merciful Jesus, and I had mercy on her and on you, that were eating your heart out over her.

"I prepared the means for a final work. I sent a Servant 1810 of mine to accomplish the mystical fertilization of that soul through the Sacrament, or, rather, the Sacraments in which my Blood flows and my Flesh becomes food to give you salvation, forgiveness, and eternal life.

"I did everything that could be done for that element to work the miracle of adorning that spirit on the verge of presenting itself to Me with fruits. And you helped Me.

"I took her now because she could not yield more than that, and if I had left her longer, the gust of human sentiment, with the heat of its resentments and forms of selfishness, would have burned the fruits provoked by my love and yours.

"She did not say 'thank you' to you. But I say it for her. And now she is already saying it to you, for my Light has illuminated horizons for her which her humanity concealed from her.

"Daughter, don't cry. The rest will come later. Go on praying and suffering for her. And hope in Me.

"Go in peace, faithful soul. I do not abandon you. You are in my arms, which are sweeter than those of all mothers."

keepns2sb240sa60lang1033bf1 October 5

keepns3li142sb240sa60ul The Dawn

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"I said, 'I will make springs of eternal life gush forth in the heart of whoever believes in Me'. But don't I perhaps make springs of

181 Father Migliorini in the preceding days had given Communion to Iside, who died at noon on October 4.

0 balm gush forth, beginning in this life, which heal you, that are poisoned by pain?

"Oh, come to Me, all of you that weep! Believe in Me, an of you that suffer. Love Me, all of you that are forsaken.

"Your souls, which struggle and suffer on earth, will be like bread that has fallen into a cask of honey which penetrates it with its sweetness, if they firmly believe in Me.

"To believe in Me means to love; it means to hope, it means to overcome. To believe in Me means to possess.

"To possess here below the weapons for the fight against Evil, which is advancing on all sides and seeks to demolish you with a thousand snares, and it means to possess in my Kingdom that reward which is Myself for all eternity."

keepns2sb240sa60lang1033bf1 October 7

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"O you that cry because separation 1820 is painful for you and seems complete, consider what Jesus is saying to you. And you will see that this separation is not complete and that the pain diminishes.

"My apostle 1830 utters inspired words to which a meaning connected exclusively with those living on earth is usually attributed. But it has a broader and deeper meaning which I shall reveal for all of you, children who weep, for all of you in pain who suffer over the death of a loved one.

"Didn't he or she who died feed on my Blood and the Flesh which became bread for men? And if they fed on it, doesn't the power of the Blood and the Flesh of your Savior remain in them even beyond death?

"And what can human death do as compared to the superhuman spirit? Does the little death perhaps have the power to separate parts of my members from Me, who live eternally, just because they died on earth? And don't you live in Me, constituting that part of my Mystical Body which lives on earth?

182 The death of her mother, to which the passages and dictations of October 2-3, October 4-5, and October 9 refer.

183 The writer adds at the foot of the page in pencil: "St. Paul, First Letter to the Corinthians 10:16-17."

0 "Aren't these incontrovertible truths? Yes, they are.

"Know, know, O all of you that weep over the pain of a recent loss, that the one you weep for is not dead, but lives in Me. Know that the very same Bread which fed your souls while you were together on earth maintains life and communion between your spirits living here below and the transhumanized living in Me.

"The little death can do no harm to the immortal spirits. The great death is the one to be feared, the one that really takes a relative of yours, a spouse, or a friend away from you eternally. The great death-that is, the damnation of the soul-which really separates from Me cells of my Mystical Body that have fallen prey to the gangrenes of Satan.

" But for those who have died in my Name and have nourished in themselves the life of the spirit with the Eucharistic Food, which does not perish and which is always preservation from eternal death, no, for them there is nothing to weep over, but reason to rejoice, for they have emerged from the danger of death to enter into Life.

"Consider, all of you consider that it is quite hard for someone who has fed on Me to be a brother of Judas, like the one for whom my Bread was not Life, but Death.

"According to their capacity for spiritual assimilation, my Bread-that is, Myself made into food to give men the strength to conquer Heaven and the currency to enter it-will give them a more or less prompt entry into the Kingdom of glory, but in ninety-nine percent of cases it always gives the salvation of the soul.

"Do not weep, then, parents left without children, spouses left without your consorts, orphans left without parents. Do not weep. As to the mother in the Gospel, I, who never lie, say to you, 'Do not weep'.

"Believe in Me: I will give you back the being that you love, and I will give that being back to you in a kingdom where the sad death of earth has no access and where the horrible death of the spirit is no longer possible.

"Do not weep. Upon all of you may this hope which is faith descend and my blessing."

keepns2sb240sa60lang1033bf1 October 8

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"My Mercy is so infinite that it works prodigies whose power and form you will see only in the other life to conquer the greatest number of souls for the Resurrection of the flesh in Christ.

"I do not want you, marked with my Name, to die forever. I want to raise you up. I died to be able to raise you up. I squeezed my Blood out of my flesh like a bunch of pressed grapes so as to be able to raise you up. The drops of my Blood are in you and long to return to the Heart from which they have come.

"I repeat what I said yesterday. There are few in whom my Blood does not give that minimum of merits-not through the fault of the Blood, but because of their response to It-capable of saving the soul. The Judases are not the mass, for often, after a vile life lived by a body in which the soul was kept a slave, a triumph of the soul over matter is obtained by the fact that in the final hour that soul, on the threshold of death, which frees the spirit from the flesh, turns to God, of whom it has conserved a memory, and takes refuge in Him.

"And believe Me: in truth a throb of love, confidence, and repentance suffices to make the lavacre of my merits descend upon the sinner and deliver him.

"My Justice is not yours, and my Mercy is very different from yours.

"When the number of those saved by my Love, all mercy, is seen, the virtues of the Lamb will be proclaimed with jubilant voices by all the spirits living in his Kingdom. For you are those saved by the Lamb who had Himself immolated for you. And if those who have always lived in Him and by Him, to the point of not knowing sensuality, will follow Him singing the canticle known to them alone, those saved by his Mercy, at the final hour on earth, prostrated in loving adoration will bless Him eternally because He is a Savior ice twice over for them. Savior of Justice and Savior of Love. By Justice He died to cleanse you in his Blood. By Love He gives you his Heart open to receive you while still sullied by sins and cleanse you in the fire of his love when, at death, you call Him, who loves you and promises you a Kingdom."

keepns2sb240sa60lang1033bf1 October 9

keepns3li142sb240sa60ul 1 a.m.

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f 0 Jesus Says:

"Do not grow sad, then, all of you that weep. Trust in Me and entrust to Me the destiny of your loved ones.

"Earthly time is short, children. I will soon call you where life lasts. So be holy to obtain eternal life, where your loved ones already await you or where they will reach you after purgation.

"The current separation is as short as an hour that quickly pass es. Afterwards there comes the reunion of spirits in the Light and, in the future, the blessed resurrection, whereby you will rejoice not only in union with your loved ones, but also in the sight of those faces dear to you whose disappearance makes you weep as if a theft had robbed you of the jewel dearest to you.

"Nothing is changed, O children. Death does not separate you if you live in the Lord. Those who have gone beyond earthly life are not separated from you. They cannot be, for they live in Me as you live. It is simply that, to offer you a human comparison, they have risen from the lower members to higher, more noble parts, and they thus love you more perfectly because they are even more united to Me and from Me draw perfection. Only the damned are 'dead'. They alone. But the others 'live'.

"They live, Maria. Understand: they live. Do not cry. 1840 Pray. I will come soon.

"The worker, as the evening falls, hastens his work to finish the task of his day and then go happily to rest after having received a worthy salary for it. When for a creature, too, the evening of life on earth falls, labor must be speeded up to give the finishing touches to the nearly completed work. And give them joyfully, considering that repose is near after so much fatigue and that the salary will be large because a lot of work was done.

"I am a Master who remunerates well. I am a Father who waits for you to reward you. I am the one who loves you and has always loved you and will always love you. Not one of your tears is unknown to Me, and none will go unrewarded. Remain in Me more and more and do not fear. Do not be afraid that I will leave you

184 Over the death of her mother.

0 alone. Even when I do not speak, I am with you.

"You-alone? Oh, don't say that! You have your Jesus with you and where Jesus is, all Paradise is. You are not alone. Mary was not alone in the little house in Nazareth. The angels surrounded her human solitude. You, Maria, are not alone. You have Me as a Father; you have Mary as a Mother; you have my saints as brothers and sisters and my angels as friends. Whoever lives in Me has everything, my daughter.

"I do not say to you, 'Don't cry'. I, too, cried, and so did Mary But I say to you, 'Don't cry with those human tears which are a negation of faith and hope. Never cry these.

"Have faith not only in the great realities of Faith, but also in my secret words. They are mine; be certain of this. And have hope in my promises. When I come to give you Life, you will see that you have not lost those you have wept for. Those who die without Jesus in their hearts are lost.

"As for you, remain in Jesus. In Him you will find all you long for.

"I will dry every tear from your eyes forever just as I now console every sorrow of yours, which I cannot free you from because it is of use for the glory of your God and your own.

"The winter of life quickly passes, my dove, and when the eternal spring comes, I will come to crown you with flowers, taking away the thorns which you bore out of love for Me."

keepns3li142sb240sa60lang1033ulbf1 Still October 9, at the End of the Morning anline After My Tremendous Crisis and Communion

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"There are the ones who come to Me by a common destiny and there are the ones predestined to be something special in my service.

"Among the predestined there are those who lived like angels from birth on, and there are those who became angels, out of love, after having been men. But they are equally those predestined to be stars illuminating the way for their brothers and sisters who are going and who need so many lights to go.

"I am Light. Most powerful Light. And I ought to be enough to guide the peoples on the road leading to Heaven. But men, whose

eyes; ire bending down excessively towards the mire, no longer bear the absolute Light. They can no longer receive it because in them there is lacking the spiritual exercise of the mind turned to God and confidence in God.

"The poor men either are separated from Me and do not look at Me because they do not think of Me, or they are crushed by their superficial mentality, which brings God to be seen and thought of in terms of their own measure. Therefore, not humbly, but only wretchedly, they say, 'I am too different from the way God wants man to be and cannot raise my eyes to God'.

"Oh, blind men and fools! Is it the healthy who go to the doctor? Is it the rich who go to the benefactor? No. It is the sick and the poor that resort to whoever can help them. And you are the poor and the sick, and I am your Lord and Doctor.

"I say it to no avail. You are afraid of Me. You are not afraid of sinning and wedding Satan, but you are afraid to look at Me and mine close to Me.

"And then, so that you will not die outside my Way, I give you the stars with a gentle light which are nothing but emanations of Me, part of Me which comes to you in such fashion that it does not in duce foolish terror in you. I-the eternal Sun-penetrate my predestined ones with Myself, and these radiate my Light in your midst and give forth currents of spiritual attraction to draw you to Me, who await you on the threshold of the heavens.

"Woe to the earth if a day were to come when God's eye could no longer choose from among the children of man the beings predestined to be my bearers of the Light and the Voice! Woe! It would mean that among billions of men there is no longer a just or generous one, for the predestined are among the just who never offended Justice and the generous who have overcome everything-beginning with themselves-to serve Me.

"You are among the latter, little creature who live by love. You are among these. After so much torment you understood that only I could be for you what your soul wanted, and you came.

"But I had chosen you before you existed to be the voice of the Voice of Jesus the Master. I have waited for this hour, Maria, with the heart of a father and spouse; I have followed you with my gaze, Patiently awaiting the hour to tell you my Will and my Word. Nothing was hidden from Me about what you would do that was less

good, but neither was anything hidden about what you would dare to do from the moment you would hurl yourself into the current of love.

"You will say, 'You revealed Yourself so late, O Lord'. Late. I would have wanted it to be much sooner, daughter, but I had to work you as the goldsmith does with rough gold. I shaped you twice. In your mother's womb to give you to the world, but later within Me to give you to Heaven and make you a bearer of my Light into the world. I knew when you would come and when you would be mature for service. God is not in a hurry, for God knows everything about the lives of his children.

"The hour has come in which you are no longer a woman, but just a soul of your Lord, an instrument, as you have said. And when you wrote that, 1850 you did not know that my love would use you in this way after so many years of trial. Now go, act, and speak according to my desire. I do not say 'command'. I say 'desire', for one commands a subordinate and one makes a request of a friend, and you are my friend.

"And don't be afraid. Of anything or anyone. Neither the forces of the earth nor the forces of hell will be able to harm you, for you are with Me. What you say is not your word; it is my word, which I place on your lips so that you will repeat it to the deaf of the earth. What you do is my power, which I give you for the good of those dying in spiritual starvation.

"You are not the poor Maria, a weak woman, sick, alone, unknown, subject to treachery. You are my beloved disciple, and I swear to you that even if the whole world moved to wage war on you, it could not take away from you what I have given you, for I am with you.

"You have understood clearly. The north 1860 is the peoples who now invade or try to invade the Christian land par excellence-the one where Rome is, the seat of my Church. A punishment merited by the embezzlers, who have bowed their heads, previously marked with my sign, before the idols of the lying foreign powers that are now the first to bring torment.

"A sorrow for the honest is this hour. But not willed by Me. Make the sorrow come to have a limit. Do so by returning to Me.

185 In her Autobiography.

186 Above the line the writer notes in pencil a reference to Jeremiah 1: 14-16.

0 "If the four powers of the north were to ally themselves against you in a horrid conspiracy of dark forces, the light would fade out on your soil, and the blood of the martyrs would again become fresh from new blood dripping upon it.

"There must be very, very much prayer, daughter of my love. I can no longer ask you for other sacrifices of affections because you are naked like Me on the cross. But if it

were possible, I would ask you for many others for this purpose. I will help you; but, since I need tears for holy water upon Italy, bespattered with mire, I advise you that I will render your affliction harsh so that it will avail for many losses and for many acts of forgiveness by God regarding Italy.

"Say with Me, 'Lord, to preserve Italy from new catastrophes, and especially from those of the spirit, I agree to drink the chalice of pain. Remain with me, Lord, as I consummate my Passion as a little redeemer', and I will always remain with you until it is time to take you there, where the Passion ceases and the glorious resurrection in Me begins."

keepns2sb240sa60lang1033bf1 October 10

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"One of the most pernicious forms of imprudence, and perhaps the most common one among men, is to promise without reflecting. How many sworn promises men make, at first thoughtlessly, and then they are irresponsibly not kept by men! And how much evil comes to the world as a result!

"Holy vows which are not observed through creatures' refusal of that vocation followed when it first presented itself to their minds, and a sentimentalism of the heart was mistaken for God's call. Marriage unions turned into sacrilegious disunions because in the face of the reality of life together the weaker and less thoughtful of the two comes to be forsworn. Disappointments caused friends who believed your promises. And, what is most serious, world disturbances caused by the acts of imprudence by thoughtless leaders who, as the arbiters of their peoples, in their name promise alliances which later heavily tax their people and the others in blood, either because they force those governed to combat for the ally or

because, with self-perjuring boldness, they break the previously concluded alliance-impossible to maintain-and become enemies.

"How can man, endowed with a superior intelligence, a direct gift of God, act with such bestial thoughtlessness? Because the strength of the spirit has been wounded or extinguished in him by the sin which takes away Grace.

"Look, Maria. Let us together observe the episode involving Herod, who had my cousin and forerunner beheaded. And let us view it by way of my manner of seeing, so different from that of men. From the pulpits of my churches much is said about this episode. But, as thoughtless as Herod himself, the commentators stop at the 'Not licit' and do not draw from the episode the other teaching, so useful for souls.

"Mark (6:21-27) says that Herod was the laughingstock of his own thoughtlessness. Moved by sensual gratification, he had sworn to the young girl that he would give her everything she requested. And the evangelist says that when he learned what was being requested of him, he was saddened by it, for at heart Herod respected my cousin, whose

heroic sanctity and supernatural intelligence he had recognized and to whom he turned to be enlightened. But a promise made must be kept, especially if it is the promise of a king, made before the whole court. And the head of the holiest among men-because it was sanctified before his birth by the embrace of the Woman Bearing God, my Most Holy Mother, filled with the Holy Spirit-fell because of the foolish oath of a king.

"Why was Herod able to do this? Because Grace was no longer in him. Satan held him on account of sin. And when Satan holds a man, that man is blind and deaf to the lights and the voices of the Spirit of God, who is the inspirer of men's actions and counsels only actions of justice and holiness.

"Do you see the need-I say 'need'-to live in grace?

"O men who busy yourselves to acquire and keep the wealth which perishes, how is it that you do not labor to keep this immense supernatural wealth of Grace in yourselves? The Grace which keeps you in contact with God and nourishes you with his lights, like the as yet unborn child in the mother's womb by way of the fibers joining him to her.

"And you are indeed the children waiting to be born to the Life Of Heaven. This is not Life, this one which you live on earth during the

mortal day. This is only the formation of your future being as one living eternally. Human existence is the gestation which shapes you to give you to the Light. To the true Light, and not to the poor, murky light of this earth.

"I bear you in Me like a mother forming her child; I surround you and shelter you with Myself, I nourish you with my food to have you be born immortal in the hour of what you call 'death', and it is nothing but a 'passage'. A passage from an incomplete phase to completeness, from imprisonment in limited space to boundless freedom, from darkness to Light, from obstructed caresses to the absolute embrace of the soul with its Parent.

"This is what you call 'dying'. You that, with your proud knowledge, still are not able to give the right name to things, and like children a few years old you call things by mistaken names. I want to teach you what 'death' is and who the 'dead' are.

"Death is to be separated from God, like an unborn child that before the proper time is separated from the maternal organ and putrefies in the alveus, which expels him painfully. The dead are those who, because they are expelled in this way, do not differ from the remains of an animal disintegrating in the sun and rain along an earthly cart road, causing repugnance in those seeing them. This is what it is to be Vead'. Sin is the cause which separates you from God and makes you decaying, corrupted flesh, food for Satan, who has poisoned you to devour you, a prey to his hunger as a devourer of souls and an enemy of God, the Creator of souls.

"How could and how can the Spirit of Light and Charity be a guide to Herod and to the many Herods who are always on earth when their sin makes them separated from God? In truth I tell you that the basis for all the errors committed on earth is sin, which sep

arates man from Grace.

"Live in Grace if you don't want to err. Then, like babies sustained the mother's velum, you walk amid the earthly events and don't fall into the traps of the world and of the master of the world, who has denied the holy and true Master, who is God. Then, like still unborn babies who are shaped and grow in the maternal womb, you reach complete development to be born to the Life of the Heavens. Then I, thrice holy Blood, circulate in you and nourish you with Myself, to the point that my Father and yours, clasping Me to his breast, no longer distinguishes your being as children of Adam and

calls you 'sons and daughters'. Sons and daughters like Me, his Word, for the Blood of the Word is in you and, in embracing you, the Holy Father embraces his own Son, made man to give you Life. Then the Eternal Spirit hails you, on entering into Life, with his flashes of Light, for He recognizes in you a part of Himself which is returning to the Divine Source from which it came forth . 1870

"Oh, holy and happy day of your birth to Heaven! Oh, the Triune God longs for that day to come for you! Oh, the blessedness which I have prepared for men!

"Rise up, O my beloved! The life of the earth is the time I give you to grow towards true Life and, no matter how long and painful it is, it is a fleeting instant compared to my eternity. The eternity which I promise and which I keep reserved for you. The joy which I have conquered with my pain.

"Live in Me and by Me, children whom I love. The joy which awaits you is as measureless as the glory of God."

keepns3li142sb240sa60lang1033ulbf1 The Same Day

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"If to fear the Lord is wisdom and to flee from evil is intelligence, what can loving the Lord with all the powers of being be? It must be the perfection of wisdom and intelligence, for love is what refines the powers of the spirit to such elevation that it consequently leads to perfection in every field.

"Those who love have known true wisdom in a measure which cannot be increased because it is perfect. 1880 Love instructs them to understand and leads them to obey; love preserves them from evil; love makes them fly along the way of Goodness. Love, the holy love which God has wanted as his main attribute-God is love-is the science of sciences because it makes you masters in the science which gives Life: the science of knowing God.

"Those who love possess true intelligence. God does not divide Himself from those who love Him. Now, if God is in you, you possess

187 For the indivisible Divine Trinity, see July 1, August 19, October 11, October 25, NO vember 5, November 24, and December 29; for the term "part of God!' as applied to the soul, see October 1 and October 7.

188 On a typed copy the writer notes at the foot of the page: "with a perfection such as can be reached by a creature."

0 Intelligence itself in yourselves, and It communicates its lights to you, just as a flame enclosed in a crystal shines through and warms the outside.

"And God is a flame living in you when you love Him. Your human nature is deified by contact. Man, an animal endowed with reason, falls like a butterfly's chrysalis and is succeeded by the true superman, who is not as the world thinks: a poor proud being full of errors and haughtiness, but a being who, not yet an angel and no longer a man, shares with man the struggles which yield merit and with spirits freedom over the senses, luminosity, and farsightedness, by which Truth is unveiled and God appears-as Father and Lordin his superessential Beauty.

"Blessed are those who love God. Seven times blessed, because their love is the compendium of all the mystical hungers and thirsts, of all the virtues, of all things, and it obtains for them the reward promised to those named in the Sermon on the Mount. Blessed are they because, beginning on earth, they see and enjoy God, a foretaste of the enrapturing, eternal vision, which will be their future life and awaits them in Heaven."

keepns2sb240sa60lang1033bf1 October 11

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"What should you call Me? What are my sweetest names? Why, those of the Song of Songs, daughter and spouse of my love and my sorrow.

"You say that only prayer and my word calm you in your present suffering. Yes, you have arrived at this, which is the highest point of union with Me which man can attain. This is indeed ecstasy.

"For ecstasy is not just to remain beyond the senses out of joy at contemplating visions of Paradise. This being detached from moral pain-as well as from that of material life-but without losing the use of the senses, by speaking with Me or hearing Me speak, is ecsta sy, and from a spiritual standpoint, too, much deeper than the other kind.

"Contemplative ecstasy is very much a work of the Will of God, who wants creatures of his to have the vision of heavenly things or wants to attract them more to Himself or to reward them with his

love. This ecstasy, on the other hand, of fusion rather than contem plation, is a work undertaken at the initiative of the creature in love, who has reached such power in love

as not to be able to gain nour ishment, breathe, and act except with love and in love.

"It is 'fusion'. It is being 'two in one'.Something which copies with the proportions imposed by human nature, which, no matter how transhumanized by love, is still human- the ineffable, indescribable, most highly inflamed acts governing the relations among the Father, the Son, and the Holy Spirit, Three who are One, three Loves that seek, contemplate, and praise one another, enwrapped and clasped in a single vortex of incandescent love which makes the Three Different Ones an inseparable Unity.

"Sing the Gloria, Maria, for you have reached the likeness of God in the most difficult and highest point, and you have arrived there with your love, which cannot grow further, for you now love God with all your strength-your body and your soul-and if you crossed beyond this limit which you have reached, you would die from it, burned by ardor.

"Soul of mine, do you see whether or not your Jesus is right in saying that love is the term of human perfection? Renunciations, penances, and monastic vows are nothing compared to total love. There may be a penitent hermit who is poor in comparison to someone living in society who is able to love Me totally, to the point of the annihilation of his feelings in Me.

"Do you see, dear soul, whether your Master is right when He says that love is the surpassing of pain? If I had not loved that way, do you think, my Maria, that I could have borne the Passion? And do you think that your Mother and mine could have borne hers? And that the martyrs would have withstood the tortures?

"Love does not blunt man's sense of pain, but mixes into it a liqueur of such fortifying sweetness that the most tremendous of pains becomes bearable for the creature who suffers it. The liqueur is the strength of God Himself, who comes to you with all his power; indeed, it is the powers of God that rush into you, attracted by your love, and annul your fragility, giving you vigor as heavenly fighters.

"I, the Victorious One, communicate to you my victory over the weakness of the flesh and heart and over death. I live in the soul in love with an inseparable unity as-a Man among man-I lived in unity with my Father. Maria, Unity with the Holy Trinity communi -

cates to you its power of love, which attracted God into It from the depths of the Heavens, and with its smile teaches you to love with the perfection which belonged to it.

"See, then, soul of mine, what divine and excelling powers and likenesses total love leads to.

"I, who chose you for the mission of pain and light, want to pour upon you the waves of the ecstasy of love. I want to saturate you with it in such a way that you will have the fragrance of Me, and in a much more heavenly manner that Queen Esther, whose head was soaked with earthly perfumes to please her king. In the hour when you become a queen of the Kingdom I have prepared for you and a bride then joined to the Bridegroom

in the Royal Palace of the King of kings, I want you to be steeped in love-that is, in Myself-to the point that nothing more remains of you and it may be I, I alone, who hue in you.

"Come. Follow Me. Closer and closer. Your eye must only seek Me, and your hearing must be intent on hearing Me. Your taste must find all food except mine to be insipid, and your touch must find every touch except mine to be repellent. Your smell must enjoy only the fragrance of your Spouse, no longer hidden, but walking in front of you to show you the way leading to heavenly blessedness.

"I have attracted you and will attract you more and more, releasing waves of scents and lights which will carry you off from the things of earth. You are mine. I have wanted you and possess you. Now I hold you, and only an act of will by you, which will not appear, could take you away from Me. But it will not appear. So-called 'death'-that is, the marriage of your soul to Me-will come first.

"Then there will be complete joy. I will take you by the hand and before my Court will say, 'This is my little queen, whose robe was woven of penances and adorned with tears, whose garland is made of love. She has prepared herself for this hour with so much pain. Now for her the pain is over, and the free, eternal love of Heaven is coming. Rejoice, O heavenly inhabitants, over this new sister who has finished her struggles and is entering into peace'." 1890

sb360qj144720144021602880360043205040576064807200792086 40 I was praying this morning at 5:30 and was holding in my hands

sb120qj144720144021602880360043205040576064807200792086 40 189 This recalls the sentence-"I have finished suffering, but will continue to love'!-which in 1952 the writer prepared for the memoriam card reserved for the time of her death, which took place in Viareggio on October 12, 1961.

0 the prayers of Sister Benigna Consolata. 1900 I was reading the point on "How One Should Act in a State of Aridity." Every day I read a point, which remains as a religious thought throughout the day. I was reading this: "Call Him with the sweetest names," and I asked Jesus, "What are the sweetest names for You?"

He replied instantly, with the words I have written. I think lie wants to speak to Me about the Song of Songs to take me to real incandescence. I think so'85because He sometimes changes the subject after a point, and nothing remains but for me to follow behind Him.

Believe me, Father, 1910 I wept with sweetness and even materially felt myself to be enveloped by and enkindled with flames.

keepns2sb240sa60lang1033bf1 October 12

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"You, too, like the bride in the Song, came to Me a little dark. Very rare are the souls that, when attracted by my love, do not come to Me a bit dark. The life of the world removes that lily whiteness which the soul has on emerging from the dwellings of Heaven to come down to animate flesh born of two loves made one.

"It is the earth, the atmosphere of the earth, not the astronomical atmosphere created by my Father, but the moral atmosphere of earth-the one created by you, who, because you were poisoned at the beginning by the Spirit of Evil, bear in your blood the germs of evil injected into the first parents-that obfuscates the shining whiteness upon which there is one single stain, which my Baptism removes.

"Oh, the brilliance of the soul after the baptismal lavacre! If it were granted to you to see that luminous whiteness, you would see something which would enrapture your feelings. The lily is dull and the pearl is gray in comparison to the soul enveloped in the light of Baptism. It is like that of the First Two before being seduced by Satan, just as it was when the Father infused it into them to give them his likeness. And, in truth, the soul robed in baptismal grace is like a mirror reflecting God; it is a little God waiting, while loving

190 Sister Benigna Consolata Ferrero (1885-1916).

191 Father Migliorini.

0 to go back to Heaven, where its Creator Love awaits it.

"If man reflected-and it is for this reason that my Goodness does not calculate the sins committed before the use of reason-if man, when capable of distinguishing between Good and Evil-and observe that the sensual instincts awaken after the use of reason; before that only the instincts of life are active, which spur the child to seek the breast or food, the warmth of the mother or of the sun, the mother's hand or the support of objects-if man reflected on what he does, on what he loses by doing, on what misdeed, what theft he arrives at by removing from his soul its baptismal whiteness, what a sacrilege he commits by profaning in himself the true image of God: the Spirit of Grace, Beauty, Goodness, Purity, and in finite Charity; if he reflected on the deicide he commits by killing his soul, oh no, man, a being endowed with reason, would not sin. But man is a foolish king who dissipates the treasures of his kingdom with his sick will and risks the possession of his kingdom itself.

"And-observe, Maria-I am not speaking in my Name. I do not say that by sinning you offend Me, who have died for you. I speak only defending the interests and sentiments of my Father, who has created you like Himself, who loves you with a perfection of paternal love, and whom man insults with his lovelessness and defrauds in his hopes, which are to be able to clasp you to his breast on the day of your entry into Life.

"Few are the souls that do not come to God a bit dark, rendered dark by the consequences of the lives they have been unable to lead with that holy and attentive

reflection which would be required out of respect for the soul, which has rights superior to the flesh.

"You abundantly remember the rights of the flesh, something which dies and which only in being experienced as the handmaid of the spirit-,and not the mistress of the spirit-can in due time be come an inhabitant in the royal palace of the Heavens. You are concerned about your appearance, your physical health, and protracting life on earth as long as possible. But you are not concerned about your souls, about keeping them beautiful, about adorning them more and more so as to add to their beauty, created by God, the gems conquered by your will as children mindful of the Father, to whom they want to return enriched with merits: true jewels, true wealth that never perishes. You are concerned about physical health, but do not keep watch to preserve your souls from spiritual illnesses.

You are concerned about protracting what you call 'living', which would more properly be called 'waiting', and you are not concerned about waiting in such a way as to conquer for yourselves true Life which never perishes.

"You are concerned about everything in this dark period, which seems so luminous to you, of your stay on earth-which I have al ready explained 1920 to you as being like a gestation in order to be given to the Light, to Life-and look with horror at the tomb, a dark hole where this body of yours, which you love, as the idolaters you are, returns to the truth of its origin: mud. Mud from which there is released a flame, a light: the soul.

"This is what gives worth to the body, O foolish men. The soul which is the gift of God, the spirit which is the manifestation of God, and which has a worth in the face of which that of the flesh is a pal try nothing.

"But how can you, who call yourselves Christians, not remember the words of the Christ, of the Word, of Truth? Didn't I tell you, 'Whoever wants to save his life will lose it, and whoever loses it out of love for Me will save it? Didn't I say, And what use is it for a man to gain the world if he loses his soul? What will man give in exchange for his soulT Didn't I say, 'The grain of wheat which falls does not fructify unless it dies, but if it dies, it produces much fruit'? And hasn't all of this opened the eyes of your spirit?

"But, indeed, how can your spirit open its eyes if you have buried it under the stones of your carnality? It is like a martyr who has been stoned. With the difference that in the martyr who is stoned the flesh will die and the spirit will enter into glory, whereas you, on the other hand, stone your spirit and rob it of the Light here and in true Life.

"And you are afraid of the darkness of the tomb for your flesh, then insensitive like a lump of mud! Yes. But you are not horrified at condemning to eternal darkness what is light in you and longs for infinite Light. Your spirit. And you do not consider that, as thirsty seekers after riches, you lose true riches. And, hungry for life, you do not consider that you cause yourselves Death. The undying death: the death of the spirit.

"You extinguish yourselves in your immortality as citizens of

192 In the dictation of October 10.

0 Heave n. Indeed, you do even worse: you place your light in the hands of Satan so that he can make it a dark glimmer in his Kingdom of Darkness. Oh, profaners! Worse than if with your demoniacal discoveries, aimed at evil, you managed to extirpate stars from my firmament and put out their light as living diamonds in a putrid swamp.

"Be able to make the flesh die, and not the soul, to germinate into an eternal ear of grain. Your posterity on earth is always ephemeral. The centuries have destroyed lineages that seemed immortal, and nothing but the memory of them survives, and not even that in many cases. But what you do in the spirit does not die. Even in terms of the earth, it does not die. Look at my saints. The centuries pass, and the veneration for them remains as on the first day.

"And, in addition, never work for the glory of being canonized. That is still humanity, and the true saint doesn't think of it. He thinks only of increasing God's jubilation on adding a new, splendid flower to the eternal meadows and of contenting his soul, which cries out and tosses about because of its thirst to possess God completely.

"We are two thirsts longing for each other, two loves seeking one another. The soul and God, God and the soul: these are the two perennial lovers. Why rob God and the soul of their end, which is to be united, beyond the earthly day, in the eternal dwelling?

"I, perfect Mercy, do not look if you come to Me 'a little dark' from the glare of the earthly sun of your tendencies. I only want you to fight so that the burning sun of carnality will not make you unrecognizable for my gaze and repellent to my eye.

"Put up a shield around the excessively dangerous burning of humanity: let this be provided by your assiduous attention, by your will to be good, by your desire to please Me. This is enough for Me. And if you do this, you are already doing everything, for attention, will, and desire are like three pegs upon which the tent preserving a heart from what can disgust God is stretched out.

"For if a sudden storm unleashed by Satan, envious of God, later tears away the shield and enables the rain clouds and lightning to dirty and darken you, I, who see and know, do not accuse you of it, but justify you and run to your aid.

"Then I become your protection, poor children. I clasp you to my breast and say, 'Don't cry. I take pity on you. I am here to cleanse you to help you. Come. The God of love gives you his Blood to clean

you of the mud and his Heart as a safe asylum. Come, men for whom Satan lays traps. Satan does not come close to Me. Raise your heads towards God. Do not become discouraged. I wanted to be tempted to experience as a man what Satan's seduction is and take pity on you, not with a mind as God, but with the experience of man, in your temptations. Do not be discouraged. It is enough for Me that you do not want to sin. It is

enough for Me that you do not despair after sin. The former offends Me as God. The latter offends Me as Savior You should never doubt your Savior Ever All forgiveness is reserved for whoever has faith in the power of the Savior. I, who am the Truth, tell you so'.

"Do you see, little Maria, how much there is to be said about a simple sentence in the Song? 1930 And do you feel that your suffering has ceased? No. You have not lost a mother. 1940 I am here, and I cradle you and sing to you the most sublime lullabies to console your heart, which weeps. I am here holding your hand and having you stroll with Me in the eternal gardens. I made the promise 1950 and I'll keep it. I am your mother and father, in addition to your brother and spouse. I-the Redeemer-will take care of your mother. ILove-will take care of you.

"Go in peace. I am always with you."

keepns2sb240sa60lang1033bf1 October 13

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"That I am with you is an act of my goodness. The desire of a God of love is this one: to be with his creatures, and when the creatures do not throw him out with their betrayal, God does not draw away. In certain cases, and because of a special correspondence by the soul, the closeness is more noticeable.

"But woe if the soul enjoying the blessing of the sensible presence of God were to fall into pride. It would immediately lose God because God is not where pride is. The greater the creature's humility is, the more God descends into it. Maria had God in herself, not only spiritually but as living Flesh, because She reached the summit

193 At the bottom of the page the writer in pencil adds a reference to Sg 1:5.

194 The writer's mother had died on October 4.

195 In the dictation of August 12.

0 of holy humility.

"But, if God wishes to remain with his creatures, the creatures ought to wish to remain with God.

"There is too much straying by souls! They run after human interests'! they scatter over the ways of human pleasure; they go off course, following after deceitful doctrines; they become blinded by too many mirages of human science. The evening of their lives arrives, and they find themselves so far from Me! Weary, nauseated, and corroded, they no longer have the strength to approach the Lord. It is indeed a great deal if there remains in them a residue of heavenly longings and memories of Faith which makes them hurl the

cry of the lepers of old: 'Jesus, have mercy on me'.

"It is the saving cry, because my Name is never called out to no avail. I, who keep watch, waiting to be called, hasten to anyone invoking Me, and for the sake of my Name, before whose sound the. Heavens tremble with joy and the abysses with terror, I work the miracle.

"But, O cold-hearted and imprudent children, one should not come to Me only in the final hour. And do you know beforehand if you will have the time and the opportunity to call Me? And do you know if Satan, with final craftiness, will play the last trick on you to hide the approach of death from you, so as to make it catch you like a thief arriving unexpectedly?

"The world is full of sudden deaths. They are one of the products of your way of existing. You have multiplied pleasure and death; you have multiplied knowledge and death.

"The former leads you to death, and not only you that sin, but also the children and children of your children, just as you expiate the sins of your fathers' fathers, through the consequences of your lusts and your excesses.

"The latter leads you to death through your so-called 'progress', three quarters of which is the work of the teaching of Satan, because the results of your progress are the works and the means of refined destruction which you create, and the other quarter is provided by an excessive love of comfort, under which there is hidden, in addition to Epicureanism, the ancient pride as well of wanting to emulate God in velocity, flight, and in other things superior to man and poorly used by man. For if Solomon found that whoever increases knowledge increases pain, and he found this then, what

should be said now that you have reduced the world to a chaos of knowledge to which the bridle of the law of God and of charity is lacking?

"You would have had so much to study without racking your brains in harmful abstruse arguments or running after homicidal works. In my Universe there are immense pages in which the eye of man could-and I would have wanted it to be that way-read Su pernatural teachings and laws of beauty and goodness. I created I, the Triume God-this universe surrounding you, and I have not placed evil in it for you.

"Everything in the universe obeys a law of love towards God and towards man. But you learn nothing from the ordered course of the stars, from the succession of the seasons, and from the fructifying Of the soil. The only ones who do not obey, you are the disorder of the Universe. And you pay for your disorder with continual ruins, in which you perish like maddened flocks plunging down from a ravine into a roaring torrent.

"Wretched men who have dulled the spirit under sin, dulled to the point that it is no longer able to grasp the harmony of universal things, which sing all the praises of God the Creator and speak of Him, and obey Him with a love which I seek in man to no

avail.

"Leave aside vain wandering after so much human knowledge, so many human hungers. And come to Me.

"My Cross is there for a reason, so very high above the world. Look at this cross, where a God immolates Himself for you and, if you have the insides of men, not beasts, govern yourselves in proportion to my love for you.

"I have not given you my life so that you would continue to lose yours. I have given it to you to give you Life. But you must want to have this eternal life and act accordingly and not imitate the most unclean animals by living in the slime.

"Remember you possess a spirit. Remember that the spirit is eter nal. Remember that a God died for the sake of your spirit. You are so afraid of a malady which lasts a short while, and you do not fear the horror of damnation, whose torments are endless.

"Return to the way of Life, poor children. The One who loves you implores you.

"And to you, that listen and write, I will teach the safe way to come to Me so that you may teach it to your brothers and sisters.

"Imitate the Master in all things. This is the secret which saves. If He prays, pray. If He works, work. If He sacrifices Himself, en gage in self-sacrifice. No disciple is more than his Master or different from his Master. And no child, if a good child, is unlike that child's parent.

"Haven't you ever noted the way children imitate their father in acts, words, and the manner of walking?. They set their little feet in their father's footsteps, and it seems to them that they become adults in doing so, for to imitate the father they love for them is to reach perfection.

"My Maria, do as those little ones do. Always do so. Follow in the footsteps of your Jesus. They are bloody footsteps, for your Jesus is wounded out of love for men. Out of love for them, bleed as well, from a thousand wounds. In heaven they will turn into jewels, for they will be as many witnesses to your charity, and charity is the gem of Heaven.

"Lead souls to Me. They are as cantankerous as kids. But if you attract them with sweetness, they will bend. To be sweet amidst so much bitterness, which one's neighbor discharges continually, is a difficult thing. But one must filter everything through love for Me. It is necessary to consider that for every soul that comes to Me my rejoicing is great and makes Me forget the forms of bitterness which man continually gives Me. One must consider that Justice is very angry and that more than ever it is necessary to be redeeming victims to placate it.

"I do not want you to follow Me with love alone. I want you to follow Me with pain, too.

I suffered to save the world. The world needs suffering to be saved still.

"This doctrine, which the world does not want to know, is true. All means must be used to save humanity, which is dying. Hidden sacrifice and evident sweetness are two weapons to win this fight, for which I will reward you.

"Like your Lord, be heroic in charity, heroic in sacrifice, sweet in trials, sweet towards your brothers and sisters. You will then take on the face and the robe of your King; like a clear mirror, you will reflect my Face.

"One must be able to imitate Mary, who bore the Christ-the Salvation of the world-in the midst of the people."

keepns3li142sb240sa60lang1033ulbf1 Also on October 13, in the Evening

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"I am speaking to you for everyone, to explain the loving relations between God and the soul.

"I am not called the 'spouse' of your souls through a vain mariner of speaking. I have wedded you with the rite of pain and have given you my Blood as an endowment, for you are so poor, by yourselves, that you would have been a discredit to the King's dwelling. Those who are stripped of all robes do not enter into the Kingdom of ray Father. I have woven the nuptial garment for you and dyed it with divine purple to make it even more beautiful in the eyes of my Father; I have crowned you with my wreath, for those who reign wear a crown, and I have given you my scepter.

"Truly, I would have liked to give this to all souls, but numberless ones have disdained my gift. They have preferred the robes, crowns, and scepters of the earth, whose duration is so relative and whose efficacy is so empty compared to the laws of the spirit.

"I do not curse honors, riches, and glories. I say only that they are not an end in themselves, but are means to conquer the true end eternal life. One must use them, if your mission as men entrusts them to you, with one's heart and mind filled with God, making these unjust riches not a reason for ruin, but for victory.

"To be poor in spirit, to gain Heaven with unjust riches-these are two sentences which you little understand.

"Poor in spirit means not to be attached to what is earthly; it means to be free and unbound by what is a pompous robe, like humble pilgrims going towards the goal, enjoying the help which Providence dispenses. But not enjoying them with pride and avarice, but, rather, like the birds of the air, that contentedly peck up the grains which

their Creator scatters for their little bodies and then sing with gratitude, so happy are they with the downy robe which protects them, and they seek no more, and they do not complain wrathfully if one day food is scarce and the water of the sky soaks nests and feathers, but they patiently hope in Him who cannot abandon them.

"Poor in spirit means to live where God has placed you, but with your soul detached from the things of the earth and concerned exclusively with conquering Heaven.

"How many kings, how many powerful ones in earthly wealth were 'poor in spirit' and conquered Heaven, using force to tame the human, which in them got stirred towards ephemeral glories, and how many poor of the earth are not such because, though not possessing wealth, they have longed for it with envy, and have often killed the spirit by selling themselves to Satan for a bag of money, for a robe of power, for a table always sumptuously laid which serves to form food for the worms of putrefaction in the tomb!

"To gain Heaven with unjust wealth means to practice charity of every kind in the glories of the earth.

"Matthew, the publican, was able to turn unjust wealth into a ladder to penetrate into Heaven. Mary, 1960 the sinner, by renouncing the artifices by which she made her flesh more seductive and using them for Christ's poor, beginning with Christ Himself, was able to sanctify that sinful wealth. Over the centuries, a great number of Christians, who were only a few in comparison to the mass, have managed to make wealth and power their weapon for holiness. They are the ones who have understood Me. But there are so few of them!

"My robe, the robe I give you, is the one I have soaked in my Blood during the spiritual, moral, and physical agony extending from Gethsemane to Golgotha. My crown is the crown of thorns, and my scepter is the cross.

"But who wants these jewels of Christ? Only those who truly love Me. And I wed them by a rite of lofty charity. When earthly time is over, I will come in radiance for all of those who love Me, one by one, to introduce them into glory.

"I will come, Maria; I will come. For the present, it is the time of mutual desire. For, no matter how close to you I may be, even perceptibly, I am always like a lover roving around the walls preventing Him from getting through to his beloved. Your spirit peers through every fissure to see Me and hurls its cry of love. But the flesh keeps it imprisoned. Even if I force the flesh within-for I am the Master of the miracle-they are always fleeting, relative contacts.

"I cannot take you with Me. I would kill your flesh, and it still has a present and a future of usefulness to my cause. Not all your

0 work has yet been done, 1970 and I alone know when I will halt the passing earthly

hour for you.

"But then I will come. Oh, soul desiring to depart from the hostile earth, how beautiful Heaven will appear to you! And how inflamed Love's embraces will seem to you, compared to the ones at present!

"You say that anxiety over the vicissitudes which, in these times of misfortune, could have disturbed the last days of your mother has ceased for you and that this introduces a vein of peace into Your suffering as an orphan. But consider the time when you can say to yourself that every anxiety and every danger has ceased for you and nothing can separate you from your Lord any longer!

"Love by surpassing your strength, for I have loved you by a surpassing of measure.

"My Charity has washed and clothed you so as not to see Your nakedness, over which there were many shadows of human dust. My Charity has arranged everything for your immortal good.

"In the eyes of the world it may seem that my hand has weighed upon you. But the world is a fool unable to see supernatural truths.

"You have always been loved by Me with a preferential love. Like a gardener who has created a new flower from a rough shrub until then devoid of corollas and covetous of it as if it were a treasure, I watched and watch over you. You told Me that I possess a jealous overbearance. It is what I do with the favorites whom I reserve for Myself alone.

"And if I have created a desert around you, it is because I have wanted to put you in a position where you have no other point of attraction except Heaven. There, in the other life, is everything you loved with such human force. Now you no longer have anything on earth and are like an imprisoned bird that looks at the sky, where his companions are free and happy, through the bars of his cage, and remains alongside the little door, waiting for it to be left ajar so as to take flight.

"I will come. Be sure of this. Even your present longing serves to adorn your diadem. Be constant and patient. Like a child knowing his mother is near, rest without anxiety on the love of your Jesus. He doesn't lose sight of you, leave you, or forget you. He longs more

197 The monumental work on the life of the Lord still had to be given.

0 than you do to pronounce the word which frees the spirit and introduces it into the Kingdom. After so much frost, after so much stripping, after so much weeping, I will come to give you my Sun, to dress you in eternal flowers, to dry all your tears.

"You, that have had a vision of the Light filling the Heavens, 1980 consider what it will be to enter into it, with your King taking you by the hand. If a crack barely half-opened upon that Kingdom of Light and scarcely discerned remains in you as a remembrance filling You with gladness, consider what it will be when the Light is your possession.

Then, and no longer with the limitations of the present, I will live in you and you in Me, and, like the bride in the Canticle, you will be able to say that your Jesus is yours and you are his.

"For the time being call Me with all your affections. It does not matter that I am near. I love to hear Myself being called, and the more I am called, the quicker I come, for I am unable to resist the voice of love.

"Before the evening of age comes, I will come. I will not return, for it is you that have returned to Me and not I to you, whom I have never left. I will come. I was standing like a poor man in the shadow waiting for you to give Me your heart, open the door to Me, and have Me come into you as your King and Spouse. But now I will come. I will come for the wedding. The time of mortal betrothal is about to end, and the rite of the eternal marriage is about to begin.

"I still have a few finishing touches to give you, O my vine, to make you utterly beautiful in my eyes. Do not moan if the shears hurt. When it is time to prune, it is a sign that it is spring. And in the springtime I will come, for it is the time of loves. The soul enters the spring when the mortal winter ceases for her and gladness in God's garden begins."

keepns2sb240sa60lang1033bf1 October 14

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I told you that the books of Wisdom should always be read with Superhuman references.
1990

"Just the opposite of what the world does, and the science of the

198 In the text of July 1.

199 For example, in the dictation of July 9.

0 world, which is unable to raise itself to the supernatural level, but strives to lower the supernatural in things to its earthly level. In this way, it takes the artistic sense from the inspired pages, hears and notes the poetry and music-all of which, in short, caresses its human feelings-but it does not labor to open the doors beyond which there is enclosed its spirit, which that humanity is so uncon cerned about as to deny or forget it.

"And the spirit, oppressed like a slave in a dark galley, does riot receive the reflection-I say 'reflection' because the ray does not descend through the thick walls of human pride and lust-not even the reflection of the sun of Wisdom shining for all and for it, buried as it is in the dark well of indifference to the supernatural, so far away; it does not even receive the most remote wave of that reflection of light, the most remote vibration of that harmony which is not made of words, but of sublime meanings, and becomes increasingly stupefied in criminal isolation.

"Poor spirits enclosed in beings dominated by the threefold sensuality of the flesh! When a supernatural word crosses into their prison, like an echo coming from afar, they react with a start and make an effort to get a hearing from the flesh oppressing them. But they are vain attempts by a weak man oppressed by a giant.

"To understand the Word as it is, and to make the spirit as it should be-the lord of the flesh and not a slave-mankind must set the ax to whole forests and cut down the wicked trees, planted by, the imprudence of some or by their rebellious thought and left to grow freely-indeed, helped to grow by other imprudent ones and other rebels against the law of the Lord. Humanity should do this and shed light. Allow the Light to descend from the heights of the Heavens upon the meadows of the earth, where, like grass that passes, you sprout, blossom, and fall in a short time. And blessed are those who blossom in such fashion as to be worthy of being transplanted into my Paradise.

"These are the ones for whom the light of the spirit is not precluded and extinguished. They are the strong who are able to resist human currents. They are the faithful who are able to believe even in opposition to human assertions. They are the secure who are able to go on feeling the Sun even beyond the shadows created by man, and nothing displaces them from this security of theirs. Like the sensitive needle of a compass they aim towards the Light, as migratory

birds follow their Sun. They are able to leave homes and relatives to come to the Sun of their souls.

"And I am not referring, Maria, to those who enter a monastery. There are creatures who, while living in their families, 'leave' them 'out of love for Me' more than if they were to set themselves beyond the double grill of a monastery. You know something about this and you know what tears it costs 'to follow Me' in opposition to the hostile will of family members.

"Those who, going against the selfishness, derision, and in credulity of relatives, are able to follow their King of Love 'come to Me', those who do not grow disturbed or cold under the daily assault of unjust remarks and the religious indifference of others. But, rather, they suffer this and labor to augment the Light in themselves and bear it into the midst of their obfuscated families and they exhaust themselves in protecting the interests of their God within the first of human societies-the family-and go so far as to give Me their lives provided they can obtain Life for the dead in their families-the spiritually dead.

"Oh, blessed, oh, holy, oh, heroic children of mine! I know what it means to go against the sweet bond of love and the harsh chain of fammily prejudice to break them and follow the Lord's order. I know. I remember. And I reward with a special reward the hidden martyrs of family selfishness or family love, the holy martyrs of my Love, as irrepressible as death in them and as agonizing as a fire.

"The, sentence in the Song-:At night in my bed I sought the love of my soul and did not

find him'-should be read supernaturally as follows.

"Often, and for different reasons, the night comes for the soul. The needs of life, which you frequently cause to become 'the cares of life', create dusky shadows, sometimes so deep as to be like a starless night. God's will, to test your constancy, sometimes prompts other kinds of nocturnal darkness. During these obscure times 'the love of the soul' withdraws.

"The soul, if it is not completely dead, spontaneously loves its Creator God. Even if you do not realize, this light of yours, this flame of Yours, hidden within the dark barriers of the flesh, longingly tends towards the Kingdom from which it has come and sighs for union with its Origin. The soul on earth finds itself lost among strangers and seeks the closeness of the Only One who assures it. God.

"When, because of your heedlessness, God withdraws, for you have created the night with your human cares, the Soul suffers. A kind of initial bewilderment takes place in it. But afterwards the time comes when it reawakens, and it then seeks 'its love' and suffers from feeling Him to be far away and because of its laxity, which has allowed the flesh to dominate with its worthless cares.

"When, on the other hand, it is God who, to test a spirit, withdraws from it and allows the night to envelope it, this vigilant spirit then realizes at once that it has been left by its Love and leaps to its feet to seek Him and experiences no peace until it has reached Him and clasped Him to its heart.

"This spirit that has comprehended the Light sets the only care you ought to have-the seeking of God-against the cares of the earth. The holy care of the soul in love, which the divine care of God, in love with the souls of his creatures to the point of giving Himself for their salvation, repays.

"Whether you have lost my closeness by your own fault or by my will, be capable of imitating the bride in the Song. Rise up without delay; search tirelessly and unhesitatingly, and fearlessly.

"If the distance depends on you, it would be shameful for you not to seek to have yourselves forgiven by being patient and insistent in the search. If it depends on God, it would be offensive for you to show human impatience and thereby virtually reproach God, who is beyond censure.

"And you should not even be afraid. When one seeks God, God, even if He is hidden, watches over him. The world thus cannot do any 'real' harm to the seeker of God. Even if it rages with mockery or with persecutions, always consider that these are things of relative duration whereas the fruit of your bold love never perishes.

"When your loving searches finally grant that you may rejoin the love of your souls, hug that love with a stronger and stronger embrace until it becomes total and indissoluble fusion between yourselves and Him.

"See, my little bride, when this point is arrived at, Jesus never draws away. It is enough for you to turn the spirit's gaze to see Me near. Just like a husband in love who moves about the nuptial house: it suffices for the bride to turn around or peer out the door in order to see Him near to her or in the next room.

"Isn't all of this sweet? Doesn't it give you a great deal of security?

Abundant peace and comfort?

"But that is still nothing. When I take your soul from this little house of yours and from the ephemeral dwelling of flesh where it is imprisoned to the eternal dwellings, you will become aware of what the blessedness of love is. The present joy is like a drop of honey compared to the river of sweetness which I shall pour upon you."

keepns3li142sb240sa60lang1033ulbf1 Later, Also on October 14

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"When love has become so strong as to become 'fusion', it is also useless to fear acts of human violence which fracture life or the length of life itself.

"Believe, soul that are listening, believe that nothing is so violent as love and so destructive as love. Even if the sword or the arrows of tyrants had not bled to death and pierced my martyrs, if fire or pitch had not melted them and burned them to ashes, if the water had not submerged them or the beasts torn them apart, they would have died just the same, having reached that point of incandescence in love to which mutual love between the Christian and Christ had taken them. Love opens veins and heart more than a sword or an arrow; love consumes more than fire and pitch; love submerges more than water; and Love breathes into Itself more than a hungry beast.

"But this annihilation of the creature in Love separates the gem from its sheath, opens the lock for the angel enclosed in the flesh-let us rather say for the spirit', to forestall the objections of the human quibblers who lose themselves in analyzing the trimmings and do not look at the core of thought. This annihilation frees the immortal spirit and makes it be born in the Heavens, which have awaited it and which open for its entry and close behind it, placing a barrier of peace between it and the earth hostile to the saints.

"For this reason I said to you, 'Do not fear those who can kill Your bodies', for the killing of the body is liberation of the spirit.

"Love is an immolator, like the sword and fire, like water and the beasts. And, in your days, in which the great persecutions which crowned the nascent Church with purple do not exist, I tell you in truth that martyrs are not lacking for whom the flame of love is sword, fire, and beast.

"The one you call the 'Little Flower' 2000 is no less a martyr than St. Agnes, for the blade which nipped the life of the former and the latter has a single name at bottom: 'Love'. And in Heaven the martyrdoms of the former and the latter, though consummated in different ways, receive the same reward, for the glory of God was the agent spurring them to encounter it, and love for souls, what spurred them to ask for it.

"It is equally useless to fear the length of the separation. Love abbreviates it because it consumes. A being caught in a vortex of fire does not withstand for long.

"Fire swiftly carries one off to Fire, to the Triune God, who is the perfection of Love, who is Love itself, and who in every instant of time renews and expands his ardor, which goes from the Center to the Three, and from the Three to the Unity, with ineffable move ments of love-not comprehensible for a human mind-and, like a wave from a closed spring, then overflows and expands over the Universe and embraces, fecundates, and attracts it, gives it life and asks to receive the lives created to bring them to know Love-that is, Itself-with the perfection which is no longer of the creatures while they are separated from the Creator, but of the creatures when they are again gathered upon the Creator's breast.

"Oh, beatific Light! Oh, thrice holy Love! Why hasn't my sacrifice as God been sufficient to give Me all creatures? Why, indeed, has the Enemy so acted upon human weakness as to make my sacrifice not penetrate into almost all creatures?

"Oh, the pain of the God-Man, of God, who left the superessential splendors to come upon the earth for the purpose of giving earthlings Love and taking those of the earth to Love, and sees that for millions and millions of beings his holocaust as God leaving the Heavens, as Man immolating Himself, was made to no avail!

"You drift so far away from Good, from the Love that is Good, and you die. You die after I have given you Life. You die because you are unable to love and do not want to let yourselves be loved by God.

"Remain faithful, among the men unfaithful to Jesus, your Lord and Savior, unfaithful to the Triune God, Father, Redeemer, and your Love-you that have known love. Do not ever separate yourselves from this safe way, whose end is in my Heart.

200 St. Therese of Lisieux.

0 "May love not only be the guide of your lives, but spur you on such a swift race that it will be a flight towards Me. Like a butterfly attracted by the light, fly to the Light. It is here to receive you and increase its flashes of joy because it sees you to be faithful.

"Come. Ascend. There is nothing but God to be joy for the creature."

keepns2sb240sa60lang1033bf1 October 15

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0

Jesus says:

"The Church has applied to Mary, my blessed Mother, the praises which the spouse in the Song expresses for his beloved. And, in truth, no other creatures in the world have so much of a right to receive those praises for themselves, if we also set aside, and above all, the sensuality which celebrates physical beauty, great in Mary as well, for her exclusion from original sin had made Mary a perfect creature, like the first two created by the Father. And the first two, the sublime work of the Creator, had the physical beauty of the body created by the Father, in addition to the incorporeal beauty of the innocent soul.

"Physical ugliness came to man as one of the many consequences of sin. Sin did not wound only the spirit. It brought that wound to the flesh as well. From the spirit, which had lost Grace, came instincts against nature, the fruit of which has been the monstrosities of the race. If man had not known sin, he would not have known certain stimuli and would not have made degraded and accursed alliances which later, over the ages, have been a burden with the impress of ugliness upon the first, original beauty.

"And even when man did not go so far as to debase himself with certain sins, wickedness, taken to the point of delinquency, marked stigmata upon the faces of the evil and their descendants, stigmata which you are still studying today to repress delinquency.

"But you scientists who study them ought to begin to remove the first stigmata of delinquency from your hearts: the one that makes You rebels against God, his Law, and his Faith. It is necessary to care for the spirit, not repress the sins of flesh and blood. If man, by caring for himself first of all, were then to be concerned about the spiritual education of his brothers and sisters, recognizing this spirit

which is the motor of your acts and not denying it with words and more with the works of a whole life, delinquency would diminish to the point of becoming the sporadic manifestation by some of the poor mentally disturbed.

"Physical ugliness is a sign of one's own or of a remote union with Evil to such a point that, in the time of Moses-when for a whole set of reasons, which I explained to you one day, 2010 it was necessary to use a severity and absolutism which I later modified With my doctrine of love-the deformed were excluded from the divine services. It was not to teach men to be lacking in charity towards the unfortunate that this law had been given by Justice. But it was to put a check on men's animality, with the fear and terror that their sins against nature would generate deformed people excluded from divine service, the supreme aspiration of the children of Israel.

"Afterwards I, Eternal Wisdom, came, incarnated for you, and I modified the Law in the fire of my Charity and in the light of my Intelligence.

"Centuries and centuries had passed since the time of Moses, and, in spite of all the laws, man had fornicated with Evil, with Lust pushed towards monstrous aberrations, with Ferocity also taken to the point of masterworks of criminality. Upon the children of the children of these millions of sinners the stigmata of the distant sins of their forefathers

were imprinted, while, under the sheath of unlovely flesh rendered deformed by physical defects and horrendous illnesses, there beat a heart more worthy of God than that of so many hearts of physically beautiful beings.

"And then I, the fruit of Love and the bearer of love among men, to teach you love, taught you to love the unfortunate; I called to Myself the lame, the blind, the lepers, and the mad, and I healed them when appropriate; I always loved them with a special love and taught you to love them that way.

"This also reflected a reason of lofty justice. Could I, who had come to redeem the deformities of the spirit and to love your deformed spirits to the point of holocaust, to give them back the beauty worthy of entering heaven, fail to love the physically deformed, whose deformity was a cross which by itself redeemed the spirit that was able to carry it?

201 In the dictation of July 9.

0 "No. The Savior loved them and loves them-the unfortunates of the earth. And if He cannot work the miracle upon all of them of making their members, destined to perish, perfect-He cannot for reasons it is useless to explain to men-He can give his divine assurance of the possession of Heaven to all those mortified by an infir mity if they are able to suffer their trial of martyrdom without doubting the goodness of the Eternal One and without rebelling against their destiny by turning it into an accusation against God.

"Let them love Me because of pain, too. I will reward them for their love, and the forsaken of the earth will become the triumphant in Heaven.

"My Mother, the Blameless One, the All-Beautiful, the One Desired by God, the One Destined to be my Mother, possessed the harmonious integrity of her members, in which the fashioning thumb of God, who had created Her in his perfect likeness, was evident.

"The work of the artist has labored for so many centuries to represent Mary. But how can perfection be represented? Perfection issues from the inside to the outside. And even if you can create a perfect form with the brush and the chisel, you cannot introduce into it that light of the soul which is something spiritual and which is an ineffable divine touch appended to a flesh which is holy, a touch that you see shining from within upon your brothers and sisters and that makes you exclaim, 'What a saintly face!'

"How can you represent Mary? The All-Holy One of the Lord! Every time She appeared and you then toiled to reproduce her appearance, those blessed with the vision of Her exclaimed, 'This work is lovely, but it is not Mary. She is beautiful in a different way, with a beauty which you cannot reproduce and which is indescribable'.

"Could you reproduce Mary-you, to whom, as comfort in the trial which was imminent, I granted the vision of my Mother and Yours 2020 -could you, even if you were an outstanding painter or sculptor? No. You stated that even your skillful words as an educated woman capable of writing are poor and insufficient to describe Mary. You said

She is 'light', to express that which is most beautiful arid indescribable in the world and compare it to my and our Mother.

202 In the texts of September 12 and September 19.

0 "It is the spirit of Mary, which emerges from the veils of her immaculate flesh, that you cannot describe, O children of hers and brothers and sisters of mine. Sanctify yourselves so as to see Mary. Even if, just to imagine, you were see only Her in Paradise, you would be blessed. For Paradise means a place where the vision of God is enjoyed, and whoever sees Mary is already seeing God. She is the stainless mirror of the Divinity.

"You see, then, that the praises of the Song are exactly appropriate for Mary, who, with her pure soul in love, wounded the heart of God, who is her King, but who contents Her in her loving desires for you, as if She were his Queen.

"I would like you to strive to love Mary, within the limits of your strength, just as you must love God with your whole self To love means to imitate, out of a spirit of love, the one who is loved. And I have made this into a sweet command: 'People will know that you love Me when they see that you do the works that I do'. Now I give you the same command regarding my Mother: 'They will see that you love Her when you imitate Her'.

"Oh, if the world were to strive to imitate Mary! Evil, in all its different manifestations, which extend from the ruin of souls to the ruin of families, and from the ruin of families to the ruin of nations and of the entire globe, would fall in defeat forever, for Mary keeps Evil under her virginal heel and if Mary were your Queen and you were truly her children, subjects, and imitators, Evil could no longer harm you.

"Be Mary's. You will automatically be God's. For She is the enclosed Garden where God remains, the holy Garden where God blooms. For She is the Fount from which there flows the Living Water that ascends to Heaven and gives you the means to ascend to Heaven: Me, the Christ, Redeemer of the world and Savior of man." 2030

keepns2sb240sa60lang1033bf1 October 16

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says: the

"Today I want to talk about a sentence spoken by Me on cross. It may seem to be a break at variance with the topic I am

203 The commentary on the Song of Songs resumes in the dictation of October 18, as the writer also notes on a typed copy.

0 speaking to you about in these days. But it is not.

"Everything I am saying refers to the gem which is in you: the spirit. For the spirit is the lord of your being. You often turn it into a slave, but that is a sin you will answer for. The

fact that you op press and kill it does not change its characteristic as lord of your being.

"I want to call your attention to a sentence spoken by Me on the Cross, You, too, are on the cross, Maria. And your now customary cross has at this time become heavier and harsher with the present pain consuming your flesh and blood and oppressing you to the point of breaking your morale. If it were only because of death, you would suffer less. But to the pain of the death of your mother there is joined the other pain over the way your mother left you, without a word. You've got a lump of tears in your heart because of your unfulfilled hunger for caresses, which has accompanied you throughout your life as a daughter and will accompany you throughout your life as an orphan.

"Give Me this sacrifice, too. There are so many motherless children. Motherless, because their mother does not love them and also because their mother has rejected them.

"Do you think that the children of sin, when they emerge from the mists of childhood and begin to reflect, do not suffer over this condition of theirs? Human charity gives them bread and a roof-oh, not much more!-and often less than what is given to a stray puppy or an abandoned animal. But if the puppy and the animal are happy just to have food, shelter, and a caress, the children of woman whom woman has repudiated because they represent for her a witness to her sin have a mentality superior to that of the puppy and the animal; they have a soul that suffers and that, in their suffering as illegitimate children dispersed outside the nest where they were born, cast out of the nest, may make them become unjust and wicked. Unjust to Me and wicked to men, to the fellow beings of those who have generated them to condemn them to a shameful fate.

"Only I, I that am the One for whom no tear of man escapes and not even the need of the hungry sparrow goes unobserved. Only I know the tears and acts of rebellion of these poor creatures of mine, who have not had even that minimum of a family which is constituted by the memory of deceased parents. And my Love gathers in

the tears, and my Mercy takes pity on the acts of rebellion. Justice is not severe to these poor children generated to tears and shame, but goes with a severe countenance to judge those who have generated them for such a fate.

"But it is not this that I want to talk to you about. I therefore ask you only for your suffering as a daughter who has not experienced the comfort of her mother's farewell. You have Me as few do. They are unable to see Me and hear Me; I would otherwise be with everyone as I am with you. Give Me your pain as a daughter so that they will feel that they have a Father, that they are not spurious, that there is someone who loves them. And He loves them as no parent on earth is able or knows how to love. One must be able to apply one's individual pain to relieving the pains of others. And you, that are familiar with the bitterness of certain situations, the desolation of the heart, and the comfort which comes only from God, suffer with good will to prevent this despair, which is one of the bitterest, most desolate, and most dangerous forms of despair.

"And now let us talk about the sentence spoken by Me on the cross.

"If in the words of Wisdom there is not one which is useless in regard to the spirit, what must the case be with the words spoken by Me, Divine Wisdom? On the cross I completed my mission as Redeemer, but also as Master.

"I taught you forgiveness by forgiving those who killed Me and those who offended Me as God and as a dying person. I taught you to have faith in the Mercy granted to whoever repents by promising Paradise to Disma. I taught you who to go to so as not to feel alone: to Mary, who is your Mother. I taught you to ask humbly and suffer bodily needs as well patiently by asking for a sip for my lips. I taught you not to complain if that sip is vinegar and bile-vinegar and bile, Maria, which are given not only to the lips, but often to the heart which asks to love and receives rejection and offenses. Remember that your Jesus' Heart was saturated with this most bitter, truer mixture.

"I taught you who to invoke in the hours when pain rushes upon you and it seems to you that everyone, including God, has abandoned you. Because of the needs of Redemption, I was really abandoned by the Father, but I invoked Him just the same. One must act like this, O children, in the hours of trial and pain. Even if God

seems to you to be distant, call to Him for help just the same. Always give Him filial love. He will give you his gifts. They may not be the ones You were requesting. They will be others even more useful to you. Trust your Lord and Father. He loves you and provides for you. Always believe this. God rewards those who believe in his Good ness.

"But before pronouncing the final word, in which to the joy of having conquered Life for you was joined the distressing pain of that death, I uttered the sentence I want to talk to you about: 'Father, into your hands I commend my spirit'.

"Do you see, O dear children, what value the spirit has? My final thought turns to it, to commend it into the hands of the Father. The immeasurable value of our living as men is the spirit; I say 'our', for the one who was dying on the cross was true Man as well as true God, like you, therefore, in humanity. My last request turns to this spirit of mine about to be freed from the flesh to return to the Origin it had come from.

"The spirit of the Christ had no need of divine mercy. It was the divine, innocent spirit of the Son of the Father and of the Immaculate One. But I wanted to teach you that one single thing is valuable in life and valuable after life: the spirit. It must receive all your care during existence and your prudence in the hour of death.

"All you possess on earth is something that dies with the flesh. Nothing follows you into the other life. But the spirit remains. The spirit precedes you. It is that which presents itself to the Judge and receives the first sentence. It is that which will draw to itself the flesh in the hour of the last Judgment and will make it alive again to hear the decree which will render it blessed with that spirit or accursed with that spirit. The flesh will undergo centuries or seconds (if death before its resurrection, but the spirit undergoes only one death and does not rise again from it.

"Woe to those dead spirits that will infuse death into the flesh they inhabited The 'second

death', which knows no resurrection and which is the one that you must fear for this body which you love more than the spirit, O foolish men who overturn the values of things.

"Try to have mercy on yourselves, not from a human, but a su pernatural standpoint. Mercy on what does not die like flesh, but which can die only as spirit by losing the Light of God here below and the vision and possession of God in my heaven.

"Try. And since you are weak on account of the flesh, which tempts you, caught as it is in the seduction of Satan, in life and death entrust your spirits to the Powerful, Holy, and Merciful God.

"When I taught you to say, 'Lead us not into temptation, but deliver us from evil', wasn't I already teaching you to entrust Your spirits to the Father, who created you and does not repudiate his paternity as you, on the other hand, repudiate your status as sons and daughters?

"Satan can do little harm on earth to the spirit that entrusts itself to God; the terrors which the Beast arouses as a final revenge will be spared the spirit that invokes God in its agony; God will open his Heart to the spirit expiring in God, and from death it WM pass into eternal, holy, blessed life."

keepns2sb240sa60lang1033bf1 October 17

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I want to explain to you what Purgatory is and what it consists of And I will explain it to you, in a way that will provoke many who think they are the repositories of the knowledge of the hereafter and are not.

"The souls immersed in those flames suffer only from love.

"Not undeserving of possessing the Light, but not worthy to enter therein immediately either, into the Kingdom of Light, these, on presenting themselves to God, are assailed by the Light. It is a brief, advance blessedness which makes them certain of their salvation and aware of what their eternity will be like and knowledgeable regarding what they did to their souls, defrauding them of years of blessed possession of God. Then, immersed in the place of purgation, they are assailed by the flames of expiation.

"Those who speak of Purgatory are right in this. But where they are not right is in wanting to apply different names to those flames.

"They are a fire of Love. They purify by inflaming souls with love. They give Love because, when the soul has therein attained the love it did not attain on earth, it is freed from them and joined to Love in Heaven.

"It strikes you as a doctrine different from the familiar one, doesn't it? But reflect.

"What does the Triune God want for the souls created by Him? Good.

"What feelings does the One who wants Good for a creature have for the creature? Feelings of love.

"What are the first and second commandments, the two most important ones, the ones regarding which I said that there were no others greater and that in them was the key to reaching eternal life? It is the commandment of love: 'Love God with all your love your neighbor as yourself'.

"Through my mouth and that of the prophets and saints, what have I said on numberless occasions? That Charity is the greatest form of absolution. Charity consumes the sins and the weaknesses of man, for whoever loves lives in God, and in living in God he sins little, and if he sins, he immediately repents, and for whoever repents there is the forgiveness of the Most High.

"What did souls fail in? In Love. If they had loved much, they would have committed few and slight sins, connected with your weakness and imperfection. But they would never have reached the conscious obstinacy in even venial sin. They would have endeavored not to grieve their Love, and Love, seeing their good will, would have absolved them even of the venial sins committed.

"How is reparation made for a sin, even on earth? By expiating it, and if one can scarcely do so, through the means whereby it was commited. With the one who has done damage, by restoring what he has taken away with overbearance. With the one who has defamed, by retracting the defamation, and so on.

"Now, if poor human justice wants this, won't the holy Justice of God want it? And what means will God use to obtain reparation? Himself-that is, Love-and by demanding love.

"This God, whom you have offended and who loves you in a fatherly way and who wants to unite Himself to his creatures, leads you to obtain this union through Himself.

"Everything hinges on Love, Maria, except for the real 'dead', the damned. For these 'dead ones' Love, too, is dead. But for the three realms-the heaviest one: the Earth; the one where the weight of matter is abolished, but not of the soul weighed down by sin: Purga tory; an d, finally, the one where the inhabitants share with their Father the spiritual nature which frees them from every encumbrance-the motor is Love. It is by loving on earth that you work for

Heaven. It is by loving in Purgatory that you conquer Heaven, which in life you were unable to merit. It is by loving in Paradise that you enjoy Heaven.

"When a soul is in Purgatory, it does nothing but love, reflect, and repent in the light of Love, which for its sake has ignited those flames, which are already God, but which conceal God from it for its punishment.

"This is the torment. The soul recalls the vision of God received in the private judgment. It bears that memory with it, and since having only glimpsed God is a joy surpassing every created thing, the soul is anxious to experience that joy again. That memory of God and that ray of light which have assailed it in its appearance before God make the soul 'see' the true significance of the faults committed against its Good, and this 'seeing', together with the thought that be cause of those faults it has voluntarily deprived itself of the posses sion of Heaven and of union with God for years or centuries, consti tutes its purgative affliction.

"Love, and the certainty of having offended Love, is the torment of those being purged. The more a soul has been at fault in life, the more it is as if blinded by spiritual cataracts which make knowing and reaching that perfect loving repentance which is the first factor for its purgation and entry into the Kingdom of God more difficult for it. The more a soul has oppressed it with sin, the more love is weighed down in its living and rendered sluggish. As it is cleansed by the power of Love, its resurrection to love is accelerated and, con sequently, its conquest of Love, which is completed at the moment when, with the end of expiation and the reaching of the perfection of love, it is admitted into the City of God.

"It is necessary to pray a lot so that these souls, that suffer to reach Joy, may be swift in attaining the perfect love which absolves them and unites them to Me. Your prayers and your acts of intercession are as many increases in loving fire. They increase the burning. But-oh, blessed torment!-they also increase the capacity for lov ing. They speed up the process of purgation. They raise the souls im mersed in that fire to higher and higher degrees. They carry them to the threshold of the Light. They open the gates to Light, finally, and introduce the soul into Heaven.

"To each of these operations, provoked by your charity towards those who have preceded you into the second life, there corresponds a leap in charity for you. The charity of God, who thanks you for providing for his children in affliction, and the charity of the afflicted, who thank you for working to introduce them into the joy of God.

"Never do your loved ones love you so much as after earthly death, for their love is now infused with the Light of God, and in this Light they understand how you love them and how they should have loved you.

"They can no longer say words to you that ask for forgiveness and provide love. But they say them to Me for you, and I take to you these words of your dead, who are now able to see and love you as they should. I take them to you together with their request for love and their blessing. A blessing already valid from Purgatory on, for it is already infused with the inflamed Charity which bums and puri fies them. Perfectly valid, later, from the moment when, freed, they come to meet you on the threshold of Life or rejoin you therein, if you have already preceded them into the Kingdom of Love.

"Trust in Me, Maria. I work for you and for those you most dearly love. Relieve your spirit. I come to give you joy. Trust Me."

keepns2sb240sa60lang1033bf1 October 18 2040f0

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0 Jesus says:

"The secret of the soul that does not want to lose its Love-God-must be-I have already spoken to you thereof 2050 -to remain ever fixed upon God with the faculties of its soul.

"Whatever you do, manage to keep your spirits fixed upon Me. In this way you will sanctify every action of yours, making it pleasing to God and supernaturally useful for you. Everything is prayer for the one who is able to remain in God, for union is nothing but love, and lov e transforms even the humblest actions of human life into acts of adoration agreeable to the Lord.

"I tell you in truth that, between those remaining many hours in church to repeat words from which their souls are absent and those remaining in their homes, in their offices, in their businesses, and at their jobs, loving Me and their neighbor for my sake, remaining

204 On a typed copy the writer adds: "still commenting upon the Song," which we associate with note 203.

205 In the dictations of June 26 and October 10.

0 united to Me, the latter pray and are blessed by Me, while the former do nothing but perform a hypocritical practice which I condemn and disdain.

"When the soul has been able to reach this loving knowledge of succeeding in remaining fixed in Me with its faculties, it produces continual acts of love. Even in material sleep it loves Me, for the flesh falls asleep and awakens with my Name and the thought of Me present, and while the body rests, the soul goes on loving.

"Oh, the holy marriage of the soul with its God! A spiritual tie which the human eye does not see, but, if it could see it, it would see a circle of fire surrounding God and the creature, and as God's rejoicing increases, the creature's glory increases, a holy circle which in Heaven will be a nimbus on your glorified brows.

"The soul, obstructed as it is in the flesh, sometimes undergoes the weariness of the flesh as a recoil. The temptations of Satan, more or less serious faults-I am not speaking about mortal sin, which violently separates the soul from its God, but about the slighter sins which, no matter how slight, result in spiritual fatigue-disappointments, sorrows, and life events, along with other causes, provoke weariness in the souls of those who are less formed in the life of the spirit.

"But you must react to it. It is like one of those physical languors which precede the consumption of the flesh. Woe if it is not combated at the outset! But woe three times over if the languors of the spirit are not combated which lead to spiritual somnolence and,

slowly, to the death of the soul.

"God does not love the lazy. He does not love those who prefer their comforts to the good Lord. God punishes those who grow lukewarm. He withdraws.

"Your good God calls you to awaken, asks you to receive Him, shows Himself to be concerned in having sought you out, and requests your hearts to take refuge therein. Why, don't you realize that the most beautiful tabernacle for your Lord is your heart? The good Lord tries everything to bring you out of spiritual slumber and spiritual laziness. He sometimes even tries to force open the mystical gates of the heart and seeks to enter. He then withdraws because He resorts to violence only rarely. He always leaves you free, even if leaving you free is painful for Him because He sees that you use freedom badly.

"Sometimes-indeed, almost always-the soul notices the coming of its God, feels his attempt at entering, and, since the soul remembers it has been created by God, it feels itself starting with sweetness.

"You oppress the soul; you do not follow it in its desires, but it is averse to dying in you. It is the last to die; it dies after the mind has died and the heart has died of pride and lust; it dies only when you kill it by taking away from it Light, Love, and Life-that is, God. But until it has died, it starts with joy and beats with love when God approaches it. Woe to those who do not want to second these movements of the soul. They are like patients who, by continual acts of imprudence and disobedience to the doctor, aggravate their illness more and more until making it fatal.

"When your souls dissolve with sweetness because they feel God beyond their gates, second your souls' motion. Leave all concern for the flesh; set this proud flesh of yours on its knees; recognize the rights of the queen enclosed in you, of the queen who wants to follow her King; and adore the benignity of the King, who has come to you to love your souls, which you kept imprisoned, who has come to love you and give you the pledge of salvation for this flesh of yours as well, which you are so concerned about, but for which you are unable to do anything really useful.

"God wants your flesh, too, to shine with light and supernatural, eternal beauty at the final resurrection. To shine for the holy works done in earthly life, for the works done while following the impulses of the soul moved by God.

"If you knew what a great grace every coming of God-Love is! If you understood, you would say in every instant, 'Come, Lord Jesus! Come to guide my soul! Be my King and my Master' If you knew, You would mark every encounter, every coming, among the fortunate days of your life as men. And in truth no event is so glad as the one when I enter with my love into your hearts to save and lead you, beyond life, to true, eternal, and blessed Life.

"When by your carelessness you have let your Master pass by, afflicted over your spiritual inertia; when remorse, the cry of conscience which is never completely silent, even in the most depraved, awakens your souls, which you have dazed in lukewarmness

and material concern, be prompt in applying a remedy. Seek God at once.

"Consider that without God one wanders over ways of death until perishing forever. Consider, too, that God is merciful and has a charitable heart for you. He immediately hears your cry, which calls Him, and even if for your punishment He remains hidden for some time, He is not far away. You do not see Him, but He is already close to you with his heart as a Father who forgives the wayward son and longs to clasp him to his heart.

"Seek God at once. Get by the guards patrolling: the traps the Enemy spaces out along the way to keep a soul from escaping from him to take refuge in God. Go ahead and let Satan, envious and cruel, strip you out of vengeance.

"It is better for you to enter eternal life stripped of humanity, but rich in spiritual wealth alone, than accompanied to the threshold of God by affections, honors, and earthly joys, to be cast out because you have already had everything and do not deserve anything else, having preferred to have this 'everything', which falls and drags you along in falling, to the only thing necessary to have: the coin to enter eternal Life, accumulated with labors, efforts, spiritual patience, holy petioles gleaned hour by hour by obeying my Law out of love for Me, mystical pearls obtained with pain suffered out of love, eternal rubies created by your wanting to be my children-over against the voices of carnal nature, the acts of mockery and revenge of the world, and the seductions and wrath of Satan-wanted by overcoming oneself and the enemies of oneself, whether men or demons, wanted by crushing the flesh, provided the spirit wanting to follow God's Will is made to triumph, wanted to the point of sweating living blood, as I did in the face of the strongest temptation, the strongest fear, and the strongest divine Will which man could possibly endure.

"If you knew what a 'no' of yours is, when spoken to the forces of the flesh, of the affections, of wealth, and of honors in order to be faithful to the One who loves you! If you knew what it is to be ready to let even dear things be taken away from oneself so as to be God's entirely!

"Certain forms of despoliation, endured with resignation, if not with rejoicing-for one can rejoice even over health immolated for God's purposes, but one cannot rejoice over a tomb closing upon a father, a mother, a spouse, a son, a brother (I was Man among men, too, and remember what it is not to hear a beloved voice any longer,

not to see a house animated by a relative, and to behold the dwelling of a friend devoid of his presence)-certain forms of despoliation endured with resignation have the value of a martyrdom, Maria; remember this. They have this value, as does the martyrdom of a life offered for the coming of my Kingdom into hearts, of the fevers and illnesses endured so that the fevers of souls and the illnesses of spirits will ebb.

"And both forms of martyrdom will receive the reward for mar tyrdom: the purple stole of those who have come to Me by way of a great tribulation, a procession of fire which will follow the Lamb together with the white procession of the virgins, the latter at my right, the former at my left, for these heroes of the spirit are truly the children of my

Heart, rent by a martyrdom of love, as the others are those born of Mary who most resemble the Mother and the Son of the Mother; they are the ones who lived in the role of men with the sentiments of angels: beyond flesh and blood.

"With every means of yours, with holy boldness, seek the Lord. Seek Him to make amends for former laziness. And once He has been found, never separate yourselves from Him.

"In Him is the Good that does not die. In Him is Life and Truth. If you remain in Him, you shall not perish. If you live in Him, you shall not die, you shall not know errors. Like a boat safely entering the port because its pilot knew how to steer it, you, guided by Christ, shall enter the port of Peace. I, who do not lie, tell you so.

"Never deny Me, children whom I love. Be faithful to Me, and I will give you glory."

keepns2sb240sa60lang1033bf1 October 19 2060f0

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0 Jesus says:

"And now, soul of mine, now that we are at the end of the Song, I will teach you the final stratagems of the wisdom of love.

"Be pure, for your Beloved is purer than the lily and the snow, and the bride must wear the same clothes as her Lord and value what He values. The Light approaches, Maria. Also remove the traces of the shadows of the flesh so that you, too, will be all light for

206 On a typed copy the writer adds, "Still on the Song."

0 the hour when I come, and the Light-Jesus-will clasp you to his heart to take you to his dwelling, where there will no longer exist the separations imposed by being upon this earth.

"Always increase your beauty, for the wedding is near. Put on the jewels of the final sacrifices; adorn yourself therewith joyfully, for they have been given to you by the One who loves you with an eternal love.

"Set yourself aflame with the splendor of love so as to give brightness to your spiritual appearance. A cold bride, even just a lukewarm one, is not a bride. I want you burning with total love.

"Be intrepid against all the forces of the Enemy, who is trying to perturb you out of hellish envy. He will launch his demoniacal quadrigae against you to no avail. As long as you remain faithful, four and four and ten times four demons will be less than a blade of grass under your foot, which is taking the last steps to traverse what still separates you from the dwelling of your love.

"Let nothing disturb you. Proceed, leaning on Me. Remain there until the end, and your passage shall be sweet and luminous, like coming off a half-dark, rough road into a flowering meadow filled with sunlight and the song of birds. And in truth for whoever has merited the possession of Heaven by loving, death is only entrance into eternal Beauty and eternal Joy.

"And since in the past you were not blameless, cancel out even the memory of those shadows by the means I have taught you. By an increasingly intense love. Live only for Me, by Me, with Me. Have the Father, on observing you, see you so fused to Me as not to be able to separate you from his Son. Let my Charity cover you like a nuptial mantel under which I conceal the rents in your dress.

"Woe if you present yourselves alone to Justice. No matter how good you may be, there is always some failure upon you. But if you present yourselves with Me to the Father, the splendor of the Son haloes your souls to such a degree that it makes them beautiful, and my splendor is never so intense as when I can present to the Father a spirit that loves Me and has not made my Sacrifice as the Redeemer useless for itself. The Father's Justice has no wish to grieve the Son, Savior of a new citizen in the holy Jerusalem, and with a blessing cancels out the debt of that spirit and opens Heaven to it.

"Flee the distractions of the earth, isolate yourself with Me. When one is about to enter a foreign country to dwell there, one learns its

language so as not to be unable to live in it; one tries to learn at least the first rudiments of that language, and one who goes without knowing even a word is imprudent. He will toil greatly at first.

"In the eternal dwelling Wisdom, it's true, gives you instruction in the first instant. But look, soul of mine: the last times on earth are a preparation for Heaven. When my Goodness gives everyone the signals and all the time to prepare for Life, when, not only by the work of my Mercy, but also by human will you are given the final instruments for your coming to Life, then blessed is the one who prepares for it with care, which is never excessive.

"If you applied this care-all of you that age or long illness or the cruel contingency of wars leads towards an almost certain destiny of death-there would not be so many painful waits in Purgatory. You would accomplish your metamorphosis in Me with love for Me, with true repentance over having grieved Me, with true generosity, with true resignation, with all the virtues practiced with good will, and you would not have to do this work, which makes man, a mixture of flesh and blood in which the spirit has reigned little, a spirit that has known the real Truth-that is, that God is the only Object deserving all the motions of being.

"You have all the time to prepare for the Dwelling. Remember that if the one who loved much is forgiven much, much is also demanded of the one who was given much. And few mortals have had what God has given you with a special love.

"Let nothing weigh upon you; let nothing be repugnant to you,, let nothing be left inactive by you to apply the finishing touches to your wedding garment. If the road is harder and harder, consider your Jesus, who also found the final path to Golgotha to be so painful. Every victim is a little redeerner: of himself and of his brothers and sisters. And the ways of redemption are not placid flowering paths: they are rocky steep ascents strewn with brambles which are traveled over with a cross on one's shoulders, fever in one's veins, faintness in the dying flesh, the taste of blood in one's parched mouth, thorns on one's head, and the prospect of the final torture in one's heart.

"Redemption is accomplished on the summit. And as its final pomp for the propitiatory rite it has the gems of the three nails, being torn away from the last traces of sweetness in affections, solitude between Heaven and earth, and obscurity, not just of the atmos -

phere, but of the heart. Afterwards the sun comes to kiss the immolated one. But first there is darkness and pain.

"Remain united to Me; remain united to Me. The closer the hour comes, the more closely united to Me you should be. There is only Jesus to help, and there is only Jesus to instruct-for He lived through that experience-in enduring the martyrdom of love.

"But, as before enduring it I had to grow in life and nourish Myself on my Mother's milk as my first food and then on the fare prepared by her holy hands, so every little redeemer must live in Mary to be shaped into being a Christ. Jesus is the strength of your souls, Mary is sweetness. Before drinking the vinegar and gall one must drink the drugged wine. And this is given you by the encouraging smile of Mary. A balm that made Me happy on earth, a balm making Me happy in Paradise, and, with God, it makes all Paradise happy; the maternal smile of my Mother is a star in life and a star in death. It is a star, above all, in the pain of immolation.

"I gazed at that heroic, agonized smile of my Mother, the only comfort, a boundless comfort ascending towards my scaffold. I looked at it so as not to allow despair to approach Me. Always gaze at it yourself, too. Gaze at it, O you suffering men. Mary's smile sets the devil of despair to flight.

"Live in union with Mary, whose children you are, as I am. Live upon Mary's heart, soul that I wish to bear to Heaven. The hands of this Mother, who does not disappoint her children, are full of caresses for you. Her arms clasp you to the breast that bore Me, and her mouth speaks the words to you which comforted Me.

"So that you will not faint during your final stops on earth, I am enclosing you in Mary's dwelling. There disturbance does not enter, for She is the Mother of Peace. There the Enemy does not enter, for She is the Victorious One.

"Let Mary teach you the supreme flames of Charity-She who is the Daughter, Mother, and Spouse of Charity.

"Cut all ties between yourself and the world. Live in Jesus and Mary. Remember that,

even if man had given all his goods to possess love, that would be nothing, for Love is such that in comparison to God-the Love of your souls, the true purpose of your lives-everything loses value. To possess Love is the only thing that counts. And Love is possessed when for Him one is able to renounce everything one has.

"Afterwards peace will come, Maria. There is struggle now. But for the one who loves, it is struggle crowned by victory.

"I will come soon to exchange your crown of thorns for another one of joy. Persevere.

"Place my seal upon every heartbeat, every work. Engrave it with tears oil the fibers of your heart. I am the One who save and love."

keepns2sb240sa60lang1033bf1 October 20

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The episode of the bent woman healed on the Sabbath is precisely yours.

"Your humanity and that of others had bent you.

"You were so upright before, little soul that walked in my Way, spurred on by a force of love for your Jesus, whose majesty as a Martyr you had understood more than everything else, and you wanted to be like Him in martyrdom, for Love had revealed to you that martyrdom is love professed, confessed, and fulfilled to perfection.

"Afterwards you had grown bent. You had bent your soul, that had previously looked at Heaven alone, towards the earth. Human concerns and affections had taken the place of the spiritual concerns in which you cared only about God's interests and, as a result, even without wanting to do so deliberately, about the interests of your soul. Human affections took the place of love for Me.

"These concerns and these affections, much more oppressive than my Cross, for if the cross is a weight, it is also a support and an upraising, had 'bent' you. And the Tempter of souls, who takes advantage of your weaknesses to make these into the means of sin, had worked upon your letting yourself be bent by human motives.

"And you sinned, you know? Yes, you sinned by causing Me so much pain. My Knowledge knew that it was a transitory phase, but I would have liked you not to live through that phase. It was taking You so far from my Way and from Heaven.

"Love Me greatly, Maria, for my Mercy for you has worked prodigies. I have disputed with Evil for you with the love of a Father, the work of a Physician, and the patience of God. You finally heard Me and turned to Me. You were already on my Way and wanted to follow

Me and love Me. But you were bent.

"Your spirit was unable to free itself from all the consequences of your spiritual illnesses and from the tendencies of the flesh. You had been oppressed and irritated for too long by too many things, and the other human beings surrounding you truly were not, of course, a factor contributing to a total resurrection. But, rather, they annulled your spiritual progress and paralyzed your efforts to rise again totally by their way of acting. This is your only justification.

"But I want you to make this situation, too, a reason for loving Me and for loving your neighbor, who has thus obstructed You. Any neighbor at all-remember this. If those who have made you weep and uprooted the new feathers which love, now known and practiced, gave you to fly to Me, had received throughout their live's what I have given you in special love, consider that they would have been better than you. This is the thought which I have borne in mind in judging those obtuse spirits, and this must be the thought which you are to have to forgive them totally and love them totally.

"When I judged you to be sufficiently punished for your desertion, when I thought that you had expiated it, I straightened you up, soul of mine. I knew that pain was about to descend upon you, and with pain, solitude. I am not called 'Mercy' for nothing. I am Mercy. And I came to be your Kin, Friendship, Joy, All. But first I 'liberated' you from the last ties which still hampered you.

"The 'heads of the synagogues'-there are some now, too, and they are represented by those who see the straws of others as beams and do not see their own beam, by those who think it is licit to analyze, censure, and criticize the work of God-if they knew the moment and the reason I have chosen to work the miracle, would remain scandalized by it.

"But what of it? Am I not free to act as and when I please? And if I wanted to make your obscured nothingness a luminous, active force, if I wanted to make you, wretchedness, into a treasure, isn't it licit for Me? And if I judged that your trial was sufficient; and now your constancy, trust, repentance, and love deserved the reward of my help and my love, can there be anyone to criticize my work?

"I love to make use of nonentities which love and humility make dear to my Heart, to make my Power shine forth. If I took only the 'perfect', how could poor men have the hope of entering Heaven?

"I take the weak, sinners who are able only to have trust, hope, and affection for Me-I don't say 'love', for if they loved, they would not be weak or sinners-I take these children, who mix veins of perfection into their imperfections and make them the lights and teachers of their poor brothers and sisters who are weaker and more sinful than they. I inflame them with love; I make them hungry for sacrifice; I accept their offer. When they have reached the state of 'victims', I consecrate them for their mission.

"Every day is a 'sabbath' for Me. For every day you are always insufficient, if observed

by Perfection, but every day I also deem it appropriate to say, 'Enough' to what bends you and introduce the soul into my service.

"Always bear in mind your past and my action. The former will serve to keep you humble and to wash you increasingly with repentance, The latter, to inflame you increasingly with love.

"Live by hope in your Jesus. If I have loved you so much, I will not be severe with you.

"Live by constancy. Only your will could separate you from Me and plunge you into the abyss again.

"Live by humility. I communicate Myself to humble souls.

"Live by love. The more you love Me, the more you will comprehend Me exactly.

"Live with peace in your heart. I give it to you for your comfort."

keepns2sb240sa60lang1033bf1 October 21

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

I shall resume the commentary 2070 on the souls taken into Purgatory.

"It does not matter whether you have grasped the complete meaning of my words. These are pages for all, for all have some loved ones in Purgatory, and nearly all, with the life they lead, are destined to stop in that dwelling. For the former and the latter I shall thus continue.

"I said that the souls being purged suffer only because of love and expiate with love. Here are the reasons for this system of expiation.

207 Appearing in the dictation of October 17.

0 "If you, unreflecting men, carefully consider my Law in its counsels and commands, you see that it entirely hinges on love. Love for God, love for one's neighbor.

"In the first commandment, I, God, impose Myself on your reverential love with all the solemnity which is worthy of my Nature, as compared to your nothingness: 'I am the Lord, your God'.

"You forget this too often, O men who think you are gods, and, unless you have a spirit vivified by grace in you, you are nothing but dust and putrefaction, animals joining to animality the craftiness of the intelligence possessed by the Beast, who makes you do the works of beasts-worse than those of beasts.-the works of demons.

"Say it to yourselves morning and evening; say it to yourselves at midday and at midnight; say it to yourselves when you eat, when you drink, when you go to bed, when you wake up, when you work, when you rest; say it to yourselves when you love; say it to yourselves when you contract friendships; say it to yourselves when you command and when you obey; say it to yourselves always: 'I am not God. Food, drink, and sleep are not God. Labor, rest, occupations, and the works of genius are not God. Friendships are not God. Superiors are not God. One alone is God: my Lord, who has given me this life so that with it I may merit the Life which does not die; who has given me clothing, food, and dwelling places; who has given me work so that I may earn a living and ingenuity so that I may witness to being the king of the earth; who has given me the capacity for loving and creatures to be loved 'with holiness' and not with lust; who has given me power and authority so that I may make it a means of holiness and not of damnation. I can become similar to Him since He has said, 'You are gods', but only if I live his Lifethat is, his Law-only if I live his Life-that is, his Love. One alone is God. He. I am his child and subject, the heir of his kingdom. But if I desert and betray, if I create for myself a kingdom of my own in which I want to be king and god in human terms, I then lose the true Kingdom and my destiny as a child of God is forfeited and becomes degraded into that of a child of Satan, for one cannot serve selfishness and love at the same time, and whoever serves the former serves the Enemy of God and loses Love-that is, he loses God.

"Remove from your minds and your hearts all the deceitful gods that you have placed there, beginning with the god of mire that you are when you do not live in Me. Remind yourselves of what you owe

Me for all I have given you-and I would have given you more if you had not bound the hands of your God with your way of living-what I have given you for the life of each day and for eternal life. For the latter God has given you his Son so that He would be immolated like a lamb without blemish and wash your debts with his Blood and thus not, as in Mosaic times, make the iniquities of the fathers fall upon their children down to the fourth generation of sinners, who are 'those who hate Me', for sin is an offense against God and whoever offends hates.

"Do not raise other altars to gods that are not true. Have the one and only Lord your God, not so much on altars of stone, but on the living altar of your hearts. Serve Him and offer true worship of love, love, love, O children who are unable to love, who utter and utter and utter words of prayer, words alone, but do not make love your prayer, the only one pleasing to God.

"Remember that a true throbbing of love which rises like a cloud of incense from the flames of your heart in love with Me has a value infinitely greater than thousands and thousands of prayers and ceremonies performed with a lukewarm or cold heart. Attract my Mercy with your love. If you knew how active and great my Mercy is to whoever loves Me! It is a wave which passes and washes what constitutes a stain in you. It gives you a snow-white stole to enter into the holy City of Heaven, in which the Charity of the Lamb who had Himself immolated for you shines like a sun.

"Do not use the Holy Name out of habit or to give strength to your wrath, to vent your impatience, or to confirm your curses. And, above all, do not apply the term 'god' to a human creature whom you lov e out of sensual hunger or mental worship. That Name should be said to One alone. To Me. And to Me it must be said with love, faith, and hope. Then that Name will be your strength and your defense. The worship of this Name will justify you, for those who act while placing my Name as a seal upon their actions cannot perform wicked actions. I am speaking of those who act truthfully, not of the liars who seek to cover themselves and their works with the splendor of my thrice-holy Name. And who are they trying to deceive? I am not subject to deceit, and men themselves, unless they are mentally disturbed, by comparing the liars' deeds with their words comprehend that they are false and experience disdain and aversion over this.

"You that are unable to love anything but yourselves and your money and regard every hour not devoted to satisfying your flesh or fattening your purses as wasted, in your enjoyment or work as gluttons and beasts, manage to introduce a pause which will enable you to think of God, of his acts of goodness, his patience, and his love. You should always, I repeat, bear Me in mind, whatever you do; but since you are unable to act while keeping your spirits fixed in God, once a week stop acting so as to think of God alone.

"This, which may seem to you to be a servile law, is instead proof of how God loves you. Your good Father knows that you are fragile machines that wear out in continuous use and has provided for your flesh-for it, too, since it is also his work-by giving you the command to have it rest one day out of every seven to give it proper repose. God does not want your illnesses. If you had remained his children, really his, from Adam on, you would not have known illnesses. These are the fruit of your acts of disobedience to God, together with pain and death; and like a mushroom bed they arose and arise over the roots of the initial disobedience-that of Adam-and they sprout from each other, a tragic chain, from the germ which has remained in your hearts, from the venom of the accursed Serpent who gives you fevers of lust, avarice, gluttony, sloth, and blameworthy forms of imprudence.

"And it is blameworthy imprudence to want to force your being towards constant work for gain, as it also is to want excessive enjoyment of the palate or the senses by not being satisfied with the food necessary for life and the company necessary for the continuation of the species, but sating yourselves beyond measure like animals of the swamps and exhausting themselves like-rather, not like brutes, that are not similar, but superior to you in coupling, to which they go in obedience to laws of order-but degrading yourselves worse than brutes: like demons that disobey the holy laws of proper instinct, reason, and God.

"You have corrupted your instinct, and it now leads you to prefer corrupt meals, formed by lusts in which you profane your bodies-my work-and your souls-my masterwork; and you slay embryonic lives by denying them life, for you suppress them before their time voluntarily or through your leprosies, which are lethal venom for nascent lives.

"How many souls are there that your sensual appetite calls from

Heaven and that you then close the gates of life to? How many are those that barely reach their term and are born dying or already dead that you bar from Heaven? How many are those upon whom you impose a weight of pain, which they cannot always bear, with a sick existence marked by painful and shameful diseases? How many are those that cannot resist this kind of martyrdom, not wanted but affixed by you like a firebrand upon the flesh, which you have begotten without reflecting that, when one is corrupt like a tomb full of putrefaction, it is no longer licit to beget children to condemn them to pain and the loathing of society? How many are those that, unable to resist this fate, commit suicide?

"But what do you think? That I will condemn them for this crime of theirs against God and themselves? No. Before them, who sin against two, are you, who sin against three: against God, against yourselves, and against the innocent whom you beget to lead them to desperation. Consider this. Consider it carefully. God is just, and if the sin holds weight, the causes of the sin also do. And in this case the weight of the sin lightens the condemnation of the suicide, but aggravates the condemnation of you, true killers of your desperate children.

"On that day of rest which God has placed in the week-and He gave you his example of rest; consider: He, the infinite Agent, the Generator who from Himself generates Himself continuously-he has shown you the need for rest; He did so for you, to be your Teacher in life. And do you, insignificant powers, want not to take this into account, almost as if you were more powerful than God? On that day of rest for your flesh which is broken under excessive fatigue, manage to occupy yourselves with the rights and duties of the soul. The rights-to true Life. The soul dies if it is kept separated from God. Give Sunday to your souls-since you are unable to do so every day and every hour-so that on Sunday the soul may feed on the Word of God, may be filled with God, so as to have vitality during the other days of work. Rest is so sweet in his father's house for a son whom work has kept distant for a whole week! And why don't you give this sweetness to your souls? Why do you tarnish this day with excessive food and drink and lust instead of making it a clear light for your blessedness now and afterwards?

"And, after love for the one who created you, love for those who have begotten you and for those who are your brothers and sisters.

If God is Charity, how can you say you are in God if you do not seek to resemble Him in charity? And can you say you resemble Him if you love Him alone and not the others created by Him? Yes, God should be loved more than all others, but those who scorn loving the ones God loves cannot say they love God.

"Love, then, first of all, those who, because they begot you, are the second creators of your being on earth. The supreme Creator is the Lord God, who forms your souls and, master as He is of Life and Death, allows you to come into life. But the second creators are the ones who make a single new flesh out of two bodies and two bloods, a new child of God, a new future inhabitant of the Heavens. Since it is for the Heavens that you are created, since it is for the Heavens that you must live on earth

"Oh, the sublime dignity of the father and mother! A holy Epis copate-I speak with bold, but true words-that consecrates new servants to God with the chrism of conjugal love, washes them with the mother's tears, dresses them with the father's work, and makes them bearers of the Light by infusing the knowledge of God into children's minds and the love of God into innocent hearts. In truth I tell you that parents are only slightly inferior to God solely because of the fact of creating a new Adam. But, in addition, when parents are able to make the new Adam a new little Christ, then their dignity is barely one degree inferior to that of the Eternal.

"Love your father and mother, then-this twofold manifestation of God that conjugal love turns into a 'unity-with a love inferior only to the love you must have for the Lord your God. Love this manifestation because its dignity and works are the most similar to God's in regard to you: these parents are your earthly creators, and everything in you must venerate them as such.

"And love your children, O parents. Remember that to every duty there corresponds a right and that, if it is your children's duty to see in you the greatest dignity after God and to give you the greatest love after that total love which should be given to God, you have the duty to be perfect so as not to diminish your children's conception of and love for you.

"Remember that begetting flesh is a great deal, but at the same time, nothing. Animals also beget flesh and often care for it better than you do. But you beget a citizen of the Heavens. You must be concerned about this. Do not extinguish the light in your children's

souls; do not allow the pearl of your children's souls to get used to the mud. Give love, holy love, to your children, and not foolish care of physical beauty and human culture. No. It is the beauty of their souls, the education of their spirits, that you ought to care for.

"The life of parents is a sacrifice, as is that of priests and teachers convinced of their mission. All three groups are 'molders' of what does not die: the spirit, or the psyche, if you prefer And since the spirit stands in relation to the flesh in a proportion of 1000 to 1, consider the degree of perfection from which parents, teachers, and priests ought to draw to be truly as they should. I say 'perfection'. 'Formation' is not enough. They must form the others, but in order to form them not as the deformed, they must model them after a perfect model- And how can they claim to if they are imperfect themselves? And how can they become perfect themselves of they do not model themselves after the Perfect One, who is God? And what can make man capable of modeling himself after God? Love. Always love. You are crude, formless iron. Love is the furnace which purifies you and melts and liquefies you so as to flow through supernatural veins into the form of God. Then you will be the 'molders' of others: when you have molded yourselves after the perfection of God.

"Children often represent the spiritual failure of parents. Through the children the worth of the parents is seen. For, if it is true that depraved children are sometimes born to holy parents, this is the exception. Generally, at least one of the parents is not holy, and since

it is easier for you to copy evil than good, the child copies the less good. It is also true that a holy child is sometimes born to depraved parents. But here, too, it is unlikely that both parents are depraved. By a law of compensation, the better of the two is good for both and with prayers, tears, and words does the work of both in molding the child for Heaven.

"In any case, O children, whatever your parents are like, I tell You, 'Do not judge; just love; just forgive; just obey, except in those things which are contrary to my Law. To you goes the merit of obedi ence, love, and forgiveness, of the forgiveness of you sons and daughters, Maria, which hastens God's forgiveness of parents, and the more it is complete forgiveness, the more it hastens it; to parents go the responsibility and the just judgment-in regard to both you and what concerns God-of God, the only Judge'.

"It is superfluous to explain that to kill is to act against love.

Love for God, whose right over the life and death of a creature of his and whose right as a Judge you take away. Only God is a Judge and a holy Judge, and if He has granted to man the creation of assemblies for justice to put a check on both crime and punishment, woe to you if, as you go against the Justice of God, you go against the justice of man by setting yourselves up as judges of a neighbor of yours who has done wrong or who you believe has done wrong.

"Consider, O poor sons and daughters, that offenses and pain upset mind and heart, and that wrath and pain itself place a veil upon your intellectual sight, a veil that obstructs your vision of authentic truth and charity, as God presents it to you, so that by it you may be able to govern your indignation, when just, and not turn it into injustice by excessively harsh condemnation. Be holy even while the offense is burning you. Remember God then, above all.

"And you, too, judges of the earth, be holy. You have the most in tense horrors of mankind in hand. Examine them with your sight and mind impregnated with God. See the true 'reason' for certain forms of depravity'. Consider that even if they are real forms of 'depravity' of mankind, which degrades itself, there are many causes which produce them. In the hand that killed seek the power which moved it to kill, and remember that you, too, are men. Ask yourselves whether you-if betrayed, abandoned, or provoked-would have been better than the man or woman before you awaiting sentence. In severely examining yourselves, consider whether no woman can accuse you of being the true slayers of the child she suppressed because, after the joyous hour, the two of you withdrew from your commitment of honor And, if you can do so, also be severe.

"But if, after having sinned against the child born of your deceit and your lust, you still want to obtain forgiveness from the One who is not deceived and does not lose his memory after years and years of correct living, after that incorrect act which you did not want to make amends for, or after that crime which you provoked, at least be active in preventing evil, especially where female irresponsibility and a squalid environment predispose people to fall into vice and infanticide.

"Remember, O men, that I, the Pure One, did not refuse to redeem women without honor. And in place of the honor they no longer had I caused the living flower of redeeming repentance to rise up in their

spirits, like a flower from desecrated soil. I gave my merciful love to the poor unfortunates whom a so-called 'love' had prostrated in the mire. My true love saved them from the lust which so-called love had injected into them. If I had cursed and fled them, I would have lost them forever. I have also loved them because of the world, which after having enjoyed them, covers them with hypocritical scorn and lying disdain. In place of the caresses of sin, I have caressed them with the purity of my gaze; in place of the words of delirium, I have had words of love for them; in place of money, the shameful price of their kiss, I have given the riches of my Truth.

"One acts like this, men, to pull whoever sinks into the slime out of the slime, and one does not throw one's arms around their necks so as to perish together or throw stones so as to make them sink further. It is love-it is always love that saves.

"I have already spoken 2080 about what a sin against love adultery is, and I will not repeat it, at least for the time being. There is so much to be said about this regurgitation of animality-so much that you would not even understand, for you pride yourselves on being betrayers of the home-that out of mercy on my little disciple I will keep silent. I don't want to exhaust the strength of the extenuated creature and disturb her spirit with forms of human ruthlessness, for, now close to the goal, she thinks only of Heaven.

"Those who steal obviously act against love. If they remembered not to do to others what they would not like to have done to them and if they loved others as themselves, they would not take way what belongs to their neighbor with violence and deceit. They would thus not go against love, as, on the contrary, they do when committing thievery, which may involve merchandise, money, or jobs. How many robberies you commit by stealing a job from a friend, an invention from a companion! You are thieves, thieves three times over, when doing this. You are such even more than if you stole a wallet or a jewel, for without these one can still live, but without a paying job one dies, and the family of the man whose job was stolen dies of hunger with him.

"I gave you speech as a sign of elevation over all the other animals on earth. You should thus love Me for speech, my gift. But can I say that you love Me for speech when you make this gift of Heaven

208 In the dictation of September 25.

0 into a weapon to ruin your neighbor with a false oath? No, you love neither Me nor your neighbor when you affirm what is false, but, rather, you hate us. Don't you reflect that the word kills not only the flesh, but a man's reputation? Whoever kills hates; whoever hates does not love.

"Envy is not charity: it is anti-charity. Whoever immoderately desires the possessions of others is envious and does not love. Be con tent with what you have. Consider that under

the appearance of joy there are often sorrows which God sees and which are spared you, apparently less happy than those you envy. For, if, moreover, the object desired is the wife or husband of another, realize, then, that you join the sin of lust and adultery to that of envy. You thus commit a threefold offense against the Charity of God and your neighbor.

"As you see, if you violate the decalog, you violate love. And so it is with the counsels I have given you, which are the flower of the plant of Charity. Now, if by violating the Law you violate love, it is obvious that sin is an act against love. And it must therefore be expiated with love.

"You must give Me the love you have been unable to give Me on earth in Purgatory. This is why I say that Purgatory is nothing but the suffering of love.

"Throughout your lives you have little loved God in his Law. You have cast the thought of Him behind you; you have lived loving everyone and not loving Him very much. It is right that, not having merited Hell and not having merited Paradise, you should merit it now by becoming inflamed with charity, burning for the way you were lukewarm on earth. It is right that you should desire for thousands and thousands of hours of expiation in love what you have failed to desire thousands and thousands of times on earth: God, the supreme goal of the created intelligences. To every time you turned your backs on love there correspond years and centuries of loving longing. Years or centuries according to the seriousness of your sin.

"Now rendered certain of God, aware of the supreme beauty of God, through that fleeting encounter at the first judgment, the memory of which then accompanies you to make the desire for love more intense, you long for Him, weep over his absence, regret and repent of having been yourselves the cause of this absence, and increasingly become capable of being penetrated by Charity in that intense fire for your supreme good.

"When the merits of Christ, by the prayers of the living who love you, are cast like burning essences into the holy fire of Purgatory, the incandescence of love penetrates you more powerfully and more in wardly, and, amidst the glow of the flames, the memory of God, seen in that instant, becomes increasingly luminous in you.

"As in life on earth the more love grows, the thinner the veil becomes which conceals the Divinity from the living, just the same in the second realm, the more purification-and thus love-grows, the closer and more visible the face of God becomes. It already shines through and smiles amidst the flashing of the holy fire. It is like a Sun coming closer and closer, and its light and warmth increasingly cancel out the light and heat of the purgative fire, until, passing from the merited and blessed torment of the fire to the conquered and glorious refreshment of possession, you go from blaze to Blaze, from light to Light, and rise to be light and blaze in Him, the Eternal Sun, like a spark absorbed by a pyre and a lamp thrown into a fire.

"Oh, joy of joys, when you find yourselves risen to my Glory, having passed from that realm of expectation to the Kingdom of triumph. Oh, perfect knowledge of Perfect Love!

"This knowledge, O Maria, is a mystery which the mind can know by the will of God, but cannot describe with human words. Believe that it is worth suffering for a whole lifetime to possess it beginning at the hour of death. Believe that there is no greater charity than to seek it with prayers for the ones you loved on earth and who are now beginning the purgation in love to which they closed the doors of their hearts so many times in life.

"Courage, blessed one to whom the hidden truths are revealed. Proceed, act, and rise. For yourself and for the ones you love in the hereafter.

"Let the thread of your life be consumed by Love. Pour your love upon Purgatory to open the gates of Heaven to the ones you love. Blessed are You if you are able to love to the point of burning to ashes that which is weak and which sinned. The Seraphim come to meet the spirit purified by the immolation of love and teach it the eternal Sanctus to be sung at the foot of my throne."

keepns2sb240sa60lang1033bf1 October 23

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"This will make you suffer. But I cannot always speak to you alone, little spouse of love and pain.

"Write for everyone. The words of Obadiah are the page of Italy in this last century. There is no error even in the description of the soil.

"O Italy, Italy, to which I have given so much and which has forgotten Me and forgotten my benefits! And from that Piedmont, where there is a witness to God not inferior to that of the Mosaic Tabernacle-for, if there were two tablets in it written by God's prophet, here there is the story of my Passion written with the ink of divine Blood on the linen 2090 which mercy offered to cloak my nakedness as the Immolated One-and from that Piedmont there was to begin the error which has now blossomed into such a painful flower and which will give you such poisonous fruit!

"The pride of the heart, the eternal sin of man, has come to pervert your rulers, O Italy, your rulers, for whom it was fatal to have won. It is always fatal when God's gift does not descend into the heart of a sincere son, who respects and loves the Father.

"The gift ferments, getting mixed, with its good, with the evil which is in you, and it produces an amalgam of destruction. First of all you destroy grace in yourselves, then the benevolence of God towards you, and thirdly the fruit of that benevolence. In your case the initial victories, mixing the licit motive of national resurrection with pride, from which acts of overbearance and errors come, destroyed that good which I had granted to

you.

"You immediately erred. You thought you were safe because you had been successful. But don't you know, O kings and rulers, that you exist as long as I will it and your errors do not prompt my Enough'? Even if you had become the most powerful on earth and your throne had been set upon the summits where the eagle freely flies, made in the very rocks which crown this land, crowned with my stars, a thought of my Will could cause it to crumble and hurl the remains to the depths of the valley.

"You excessively forget that there is One who is Powerful and that

209 The Holy Shroud, which is kept in the Turin Cathedral.

0 every power comes from Him. Like those who badly use miraculous health regained by my mercy, you have badly used the satisfactions

I have given you and have thought you could do without Me and my Law

It is of no benefit, O kings and peoples, to display deceitful veneration for my Cross and my Church. One must live the law of the Cross and truly respect the Church. God may not be mocked and is not deceived. You must not tempt his infinite patience.

"You have committed one, two, ten errors. I have sent you punishments; I have sent you joys; I have sent you my saints to lead you back to Good. You have responded to the punishments with acts of rebellion, to the joys by taking advantage of them for human, and sometimes illicit, ends, and to my saints by mocking them. You have grown worse and worse. I increased the benefits to attract you, and you smiled at the spirit of the Enemy. It certainly can be said that in this people and in its rulers 'there is no longer any prudence', there is no longer 'wisdom', but only pride, derision, thoughtlessness, and sin.

"You have placed everything under your feet to make it a stool and rise. But the things of God are not placed under one's feet. They should be accepted on one's knees and with the spirit of children, and not used as the means of human triumph. Then, like the stones of a triumphal ark shaken by the trembling of my wrath, they come apart, plunge, and cast you down.

"And you are knocked down. Your sons shall be pushed to the confines, poor land without any more divine light. Like herds beaten on their backs by fierce shepherds, your present and previous masters beat your sons, and since you wanted these masters of cruelty in place of the holy Master in whose hands are blessings and peace, and since you were unable to shed the tears which obtain forgiveness and wash away sins, you shall wash them with blood mixed with the long and bitter weeping of one defeated.

"Where are your friends, O land that have not wanted God as Your friend? Betrayal is reserved for whoever betrays. And it is useless and harmful to say now, 'This one or that one was the traitor'. All of you have betrayed. Betrayed God, your Father, betrayed his Word of Life, betrayed your consciences. You are so many Judases. You have sold

those near and those distant for a little money and a few deceitful promises, hoping you would obtain a result from betrayal.

But what result, except poison? What result, except death?

"You have exulted over the ruin of others. And why? For Your interest? No. You are doubly to blame for this. You have worshipped the calf you thought was golden and which was only golden dust. You have served the precursors of the Beast. The Beast gives you the fruits of his kingdom of darkness. Death, ruin, indigence, famine, shame, servitude, the collapse of faith, freedom, and honor, and if you don't cling to the Cross, your final salvation, you will come to imitate the beasts made rabid by hunger and wrath: you will tear each other to pieces and think you are sating yourselves by killing the servants of God. But you will do nothing but destroy the Good still flourishing among you and become hyenas with a human appearance, demons who look human.

"But don't you hear the Voice of God crying out in your consciences? Don't you hear it thundering in the skies, calling you once more to save you? No, you do not hear it. And, what is worst of all, not even those who ought to be accustomed to perceiving it and knowing it hear it any longer. They have the consecrated clothing, but desecrated hearts. They are deaf. And if they do not hear, how can they make others hear?

"Keep watch. I say it once again. Observe the signs-you that read God's books and you simple faithful. The signs are tremendous. Divert them with the Cross. Bear out the crosses and my effigies. Throw out Satan with Christ the Victor. Have faith. Have faith. You are dying from not having faith. I would like you to bless every region, every province, every city with Myself, the Redeemer Not celebrations. This is not the time. But true adorations and pure blessings to free yourselves from the One who makes you and your present and previous masters obsessed."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus has me understand that He would like prayers to his images as Redeemer. For this region, to the Holy Face. But without festivities. City by city, town by town, village by village.

sb120qj144720144021602880360043205040576064807200792086 40 Having to write certain painful pages is a torture. I feel my nerves shrinking. But what can I do?

keepns2sb240sa60lang1033bf1 October 24

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"Even if it hurts, write. It is another prophecy which is being fulfilled. And to the letter. What Isaiah said to King Hezekiah is what is happening to all of you. I insist on asking for prayers. And since you are worn out, I say to you the words of the king: 'May peace and truth be in your life'.

"Rest now. I am with you."

keepns2sb240sa60lang1033bf1 October 25

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
"Man thinks he can control God and his works.

"Why does he do this? Just out of a lack of reflection? No, always out of pride. It is always the poison, one of Lucifer's three poisons, whim acts in him. In his pride he does not appreciate the difference between himself and God and treats Him as an equal.

"It is true that God calls you his children, made in his image and likeness, but tell me, O men, in the relations between father and son, even those following only the law of an upright conscience, does a son treat his father as an equal? No. The father's love does not exempt the son from being respectful towards his father. And the son's great love, even for the best of fathers, is always infused with reverence, as the father's is infused with authority. It is authority conveyed with smiles and kind words, but it is still authority which counsels and governs.

"And should it be different with the holy Father? Why, if an earthly father deserves your reverent, grateful love because he nourishes and clothes you with his work, if he deserves your respect because his experience guides you, if he deserves your obedience because he is the greatest authority you have as individuals-and such it was from Adam on-God, the Father who has created you, who has loved you, who has provided for your needs, who has saved You through his Son in the part which does not die, the Father who governs the whole Universe-consider: the whole Universe-so that it will be a servant to man and give him food and clothing, voice and comforts, fire and drink through the course of the winds and the evaporation of the waters forming clouds which bathe the earth,

through the sun, which dries it and makes it fruitful and with its torrents of light sterilizes it, eliminating diseases, and consoles life, through the stars, which like eternal clocks and compasses without defect mark the hour for you and the direction of your way through lands and deserts, over mountains and oceans, through the harvests, the fruits, the animals, and the grasses, through the songs and languages of animals serving you, through plants living or buried over millennia and the fountains that not only quench thirst, but heal your maladies because He has dissolved salutary elements into them-shouldn't this God, your Father, be loved, respected, obeyed, and served? Served not because you are servants, but because it is sweet and just to give that little you can give in Your smallness to the One who does so much for you.

"And you, sons and daughters of God and brothers and sisters of Christ, who speaks to you to teach you to love, you have only to give to our Father, holy and wonderful-since He needs nothing, Lord as He is of the Universe, which obeys Him as you are unable and unwilling to-you have only to give love, for He wants this love from you, as I, God like Him and his most holy Son, gave Him and give Him.

"This is your duty. And I have already shown you how this duty is performed. Love Him by obeying Him, and you will do your duty. And, after having loved Him by obedience to his voices of love, do not attribute to yourselves the right to complain if He does not compensate you with interest.

"What right do you have? Always say this: 'We have done nothing but our duty'. Always say this: 'God did so before we did'. Always say, 'The apparent lack of reward is only for the senses. God does not leave unrewarded whoever loves and obeys Him'.

"Do you, dust scattered on the ground, know the secrets of the Most High? Can you say you read the decrees of God, written in the books of divine love? You see the present moment. But what do you know about the following minute? Do you not reflect that what may seem to you to be a good in the present instant is an evil in the future, and that if God does not grant it to you it is to avoid a pain for you, a labor superior to the one you are experiencing? But even if it were, even if it were, is it licit for you to impose yourselves on God? What have you done that was more than what you ought to have done? Do you fail to consider that not you, but God is always your

creditor, for He gives you infinitely more than what you give Him?

"O Justice that are Goodness! O sublime and holy Justice that are just towards Yourself alone and merciful towards your sons and daughters! O Justice, a river that does not overflow to punish, but to pour forth its waves, made of the holy Blood of my veins, streaming out to the last drop, made of the tears of Mary, made of the heroism of the martyrs and the sacrifices of the saints, a river whose current is Mercy and which You prefer to bring back to the source by a miracle of power, for Mercy is your embankment, and it is stronger than your disdain, and Love is the other dike, and it is the love of a God who has made Himself a bulwark to protect man from punishment and conquer Him for Life!

"Love this Justice, which is pained at punishing you; love this Father, who does his duty as a father and is benign in not asking you for utter precision in doing your duty,

"I said this, and I repeat: For a true act of love, God stops even the movement of the stars and revokes the decree of Heaven. If faith can remove trees and mountains, love overcomes God. Every act of true love makes the divine vortex of fire and light in which We live loving one another shine forth with flashes multiplied a hundredfold and makes the Heavens change color with joy over the joy of the Triune God and, as if from a heavenly cloud, it brings down graces and forgiveness even upon those unable to love out of mercy on those able to love.

"Love and bless the Lord. As you know how to ask and how to demand being heard, be able to give thanks. You forget this too often. The grace of God withdraws for the additional reason that you are sterile lands unable to manifest a flower of gratitude to the Father who cares for you.

"To those who are able to remember they are sons and daughters, even in times of joy, I

say, in blessing you: 'Go in peace. Your loving faith saves you now and always."'

sb360qj144720144021602880360043205040576064807200792086 40 Jesus further states:

sb120qj144720144021602880360043205040576064807200792086 40 "The seed must die to become food for life. When you are no longer on this earth, they will then come to feed on the bread of the Word which I have given you for your brothers and sisters.

"Man is such a being that only in the face of a holocaust does he surrender. I obtained this after death. You are not more than your

Jesus. Do not fear. What now seems to fall upon impenetrable rock will germinate when you have become an ear of grain in my Kingdom. But first comes the work of life and the darkness of death.

"Every mission, in order to succeed, needs tears, suffering, derision, and sacrifice. Let them mock. Since they don't want to see and hear-those who most need to-I shall heap darkness and silence upon them. Nor will they be able to complain to Me about it, for they, and they alone, have wanted this with their obstinacy in spiritual sloth, in spiritual pride, in denying the power of the Holy Spirit.

"What did I say about those sinning against the Holy Spirit? And don't they know that in Christ is the Father and the Spirit? And don't they remember that I said that the Consoler would come to bring the light? But the Consoler, the Spirit of Life, is One with the Word of the Father and with the Father. In denying Me and the Word that I am, one denies the Father, who allows the Word to go on pouring Himself out; one denies the Spirit, who moves the Word.

"Do not deny Us. But woe to you if you deny the Spirit, who descends with his lights to make a creature a light and purify a flesh with his Fire so that it can transmit the words of Wisdom. If the instrument is vile, We, who inhabit it, make it become worthy of being accepted-the instrument and what it says you must give to our name. It is not up to you to judge. I take the poor and children to make them the dignitaries of Christ the King.

"'They' are already judged, Maria, for their stubbornness saturated with humanity, with that alone. Let the 'dead' bury themselves. As for you, remain in Life and proceed. When you are in It entirely, glorification will come, and love without any more obstacles."

keepns2sb240sa60lang1033bf1 October 26

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"One of the things which ought to be examined by those who judge your case with too little faith and too much humanity, which rationalism renders hostile and incredulous towards the wonderful works of God, is the different tones of my communications.

"It ought to be a probative factor. But, since nothing is more

blindig than incredulity, nothing alters divine reality more than the spirit of the world, this will be a barrier before which those unable to spread their sails on the open sea of Faith in God and prefer to remain close to land, in the shallows of their rational science and spiritual aridity will come to a halt. They will say that, whereas one of the tones is solemn and hieratic, impregnated with what is ancient, the other is more modest and more human and more modern. What seems to them to be a pretext on your part is instead the undeniable proof of your sincerity.

"I speak to all as King and Master, but to you, little beloved and little disciple, I speak more as a Spouse and Brother than as a King and Master. Indeed, royalty disappears with you because I am not speaking for you from the height of a throne, but come down to take you in my arms and teach you, for I am a Master, speaking to you of love.

"It is not two persons who speak, and, above all, it is not you that create the two voices. There is One who speaks: I am He. I, God, King, and Master of men, I who have chosen you for my love, I, your Spouse."

keepns2sb240sa60lang1033bf1 October 27

keepns3li142sb240sa60ul Matthew 3:11-12

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"There is a baptism and a baptism, daughter whom I love. All of you that are Catholics have the Baptism which washes away original sin and which ought to have the same consequence of holiness for all, if all of you looked to Heaven instead of being nailed into the mire of the Earth with the eyes of your spirit and the roots of your being.

"Baptism, a sacrament instituted by Me in place of the baptism of John the Precursor, contains in itself all the elements to lead you to holiness. It gives you Grace, and whoever has Grace has everything.

"But it is you that do not take Grace into account and cast it aside as a useless gift. Between severe duty to be faithful to this Grace, which is nothing but God in you with all his gifts, and easy compromise with flesh and blood, money, and Evil, just for enjoyment,

or in the belief of obtaining enjoyment, during those few instants of eternity which are your lives on earth, you prefer compromise.

"When the Son of God, the One who loves you, comes into the midst of the multitudes marked with his indelible sign, that sign which is more glorious than a royal crown because it gives You a heavenly royalty as sons and daughters and heirs of the Most High, He finds that few have fought against instinct and Satan or washed away the stains

of Satan and instinct by repentance so as to have that sign of predestination clean and active. To those few, the beloved of my Heart, I, the Son of God, to whom all power of judgment is handed over by the Father, come to impart a baptism of burning fire, which blazes and consumes all humanity in them to make their spirits free and render them capable of receiving the Spirit, who speaks.

"A severe selection and a painful election in its joy. For whoever is not clean, whoever is not kept or rendered clean by love and repentance, cannot be accepted for my wheat. The sterile, empty chaff, the darnel, the harmful dodder, and the useless parasitic tendrils will be separated by my rigorous examination.

"The chaff are the proud: the proud in heart and thought over their rationalizing, mistaken science, the pharisees and scribes of the present time. The darnel and the dodder, the rebels against the Law and the poisoners of hearts: the corrupters, the scandalous, for whom it would have been better to have been expelled already dead from their mother's womb. The tendrils are the weak, the lukewarm, who want to benefit from the communion of the saints, but without striving to contribute even a minimal effort to it. They are the spiritually slothful, those who always need stimuli, support, and warmth to lead their poor spiritual lives; without the factors of different aids, they would crawl on the ground, unable to tend towards heaven and would be trampled on by the Evil One-trampled on, I say, not caught. They are scorned even by him. He doesn't care about them because he knows that by themselves they slay their souls.

"A painful election, for, like an ear of grain destined to become God's wheat, one must accept the blows of the threshing machine, the immolation of the millstone, and the purification of the bolter-that is, pains, pains, pains, mortifications, measureless asceticism.

"Oh! To be wheat for hosts one must be able to have oneself stripped by love of all impurity. Nothing else is absolute like love in working this purification of your personality to make it suitable for living in Heaven.

"But consider, soul of mine. Think of how beautiful my Paradise will seem to you after so much pain. You will find all the bitterness you drink in here out of love for your King changed into sweetness up above. All the wounds which have brought you agony here will be eternal jewels there. All the pain will be joy.

"Time passes. It passes in every instant. I remain, and my Eternity remains with Me. And I and it will be your gift, the one you have earned with your love and your pain. An eternity of light and sempiternal joy. An eternity with God, with God, Maria.

"Always consider this. You will long for pain like the air you breathe."

keepns3li142sb240sa60lang1033ulbf1 Later, Towards Night

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Open to Me, my beloved. Your Spouse asks you to be let in. I have granted to your mouth, which desired so much to be kissed, that it may kiss; I have granted to your arms, which were so often clasped by Love's arm, that they may clasp Love'.

"This is the song this morning. Do you see that the One who gave you the lily 2100 is able to give you all you desire? I have given Myself, a Lily born of Mary, who is an immaculate Lily. I am now with you in Body and Soul, in Blood and Divinity. I am with you as upon an altar.

"Here, in your room, where your faith shines more than a lamp and your love gives off perfume more than incense, I have placed my cradle, my little cradle, which contains Me, large as in Heaven. Even in the tiniest fragment, I am as in the Father's breast, and around Me are the worshipping angels. Your faith makes you believe this, and for this faith may you be blessed.

"I want to tell you a secret. The saint whom you have loved since childhood-Mary Magdalene-when a penitent in the lands of

210 This probably refers to a lily which the writer designated "of the Divine Sower," for it had arisen in an old flower box on the balcony of her house in whose soil no one had ever planted a bulb. Cf. the text on May 10.

0 France and alone among the crags, was able to release her spirit, caught in the whirlpool of love, to the point where she would send it where I was present in the Sacred Species. And this desire of hers to worship Me in the Sacrament as she had worshipped Me when I lived on earth moved Me more than her penances.

"I am worshipped too little by Christians, by the quibblers who, to worship Me, need more than display. Oh, love Me by the strength of love! See Me and believe in Me just by the strength Of faith! Know that I have not received more intense acts of worship than those of the voluntary recluses or exiles in cells and deserts and that I have not had a worthier altar than that of the little Tarcisius reddening the sacred linen with his blood.

"To find something more perfect you must think of the ineffable transports of my Mother bending over my cradle or the throbbing altar, whiter than a lily and rendered luminous by love, of her most chaste body bearing Me or her arms, her lap, turned into a cushion for the dreams of the Child God.

"Maria: be Mary. Mary adoring the living Bread descending from Heaven, the Flesh and the Blood of the Son of God and of Mary, as our Mother was. Ask Her to teach you her Eucharistic fervors.

"Maria, make your house a Nazareth and a Bethany. It already is because I am there, and make it more so with a complete love for your Eucharistic Jesus. Illness is not an obstacle for the loving heart. There are numberless churches where I am alone. Come into them with your spirit. Make up for others' lack of love.

"Learn from Me to say, 'I have ardently desired. I have ardently desired to come to You, Jesus, who remain entirely alone on so many altars, to tell You that I love You with my whole self. I have ardently desired to see You, O my Eucharistic Sun. I have ardently desired to consume my Bread, which You are. For the sake of so much desire, have mercy on your servant, Lord. Let me come to your heavenly altar and adore You forever, O Lamb of God. Have me see You with my soul enraptured in your glory, O my Divine Sun, who now appear veiled to Me, because of the weakness of my condition among the living. Let me love You, as I would like to love You, for blessed eternity. Open the gates of Life to me, Jesus, my life. Come, Lord Jesus, come. In the Communion of Light may what is flesh perish and may the spirit conquer You, my Only and Triune God, the sole love of my soul'."

keepns2sb240sa60lang1033bf1 October 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Too many have wanted to eat with blood. And blood forms a knot in their throats. Blood extorted out of overbearance, pride, lust for power. Too much blood was shed and is shed on earth by those who have lost even the slightest conception of Good and Evil and are butts of mockery in the hands of Satan, who waves them like his banner to confuse and pervert the weak.

"Too much of the 'illicit' has been made to become 'licit' just be cause it was done by the powerful. But consider, O men of power for an hour, that the only Powerful One is already holding his thunderbolt to burn to ashes in your hands the fruits you have stolen, first of all, and, if you still do not repent, then you yourselves.

"The true possession of the earth will not be given to the violent, killers, corrupters, betrayers, and the perverse. It will belong to those who live according to my Law. You can take this earthly day away from them before sunset comes; but in the tremendous and blazing Day of my Coming they will judge you with Me, you that now regard every illicit verdict as licit.

"Woe to you, then, when behind Christ the Judge, whose immense Majesty will shake the worlds with a trembling much stronger than that which opened the tombs and split the veil of the Temple at the hour of my death, woe to you when behind Me you see all those whom you have killed and tortured and whose pains I will bear in mind in judging you for eternity.

"Cities, kingdoms, and peoples fall because of your sin. You have wanted to dominate, and with fierce absolutism. I will create solitude a round you. You will remain like the surviving column of a collapsed building. But remember that it may happen that those living amid the ruins are ruined and whoever produces ruins is certainly destined to ruin.

And you can still call yourselves happy if on falling You remember that I am the Lord of the world.

"As for you, soul of mine, do not tremble and do not grow proud. Fear and pride are equally harmful. May you be left indifferent by praise and derision. Live solely in the thought of serving the cause Of Your God. The derision endured for God's cause is already a halo.

"Praises! Oh, the praises of men! They are the vainest thing there is and that which most readily vanishes into nothing. More

than an air bubble rising from a slimy depth, gas from putrid mud, to burst forth on the surface of the waters, on which it marks a circle immediately dissolved-such is the praise of men. It always arises from a human sentiment, drags its miasmas after it, breaks the mirror of inner peace, and then nothing more remains of the latter. Blessed are those who, like water wanting to remain pure, continue to act in God and go swiftly, leaving behind even the memory of the useless praise prompted by passing into contact with humanity which is humanity alone.

"May human praises never seduce you. Always consider that they are half hypocrisy and half thoughtlessness. As they adulate you today, tomorrow they denigrate you. Consider that even the best-with that goodness which is entirely human, though-listen to you out of delight at the words, not because of the words' substance. Concepts are pleasing because they are harmonious and artistic; they do not meditate on the core which supports them: 'To them you are like a song sung by a sweet, soft voice; they listen to your words, but do not put them into practice'. 2110

"Let them act. All the worse for them. They refuse another gift of my patient Mercy and, in refusing it, heap upon themselves the coals of my Justice, for they had someone who brought them the Word anew, and they have once again disparaged it. The prophesy of Isaiah may once again be applied to this generation: 'You will hear and not understand; you will look and not see. For the heart of this people has become insensitive; they have become hard of hearing and have closed their eyes so as not to see and not hear and not understand in their hearts and not be converted and not be healed by Me'.

"Adulterous and accursed generation that so readily believe in those killing you spiritually and reject the Christ and his prophets, who want to give you Life, how often, generation of those already marked with the sign of Christ, which is a contradiction upon you, wedded to the Enemy and the flesh, how often I have sought to save you, receiving in exchange stones for my prophets and crucifixion for your Master! Foolish and betraying generation, generation of Judas that sell Me and engage in trade for an unclean appetite and deny the Light to sink into the darkness, welcome to what You

211 The writer in pencil adds a reference to "verse 32."

0 want. You shall have death, for you did not want Life, and you shall have no other signs to awaken your somnolence as a guzzler but the tremendous signs of my wrath.

"'But when what has been foretold occurs, and it is coming, then you will know that there has been a prophet in your midst, a servant, a "voice" of mine'. 2120

"Daughter, write: 'Woe to the shepherds who feed themselves'. 2130 Shepherds of souls and shepherds of men. My priests and the heads of nations.

"The tremendous responsibility of being administrators of lives and Lives cannot be fulfilled in holiness and justice unless you re main in my Holiness and my Justice. There are no others. Outside of God and his Law there is no continuous honesty in works. You can rule for some time, but you then decline and are the ruin of yourselves and others.

"You deform your mission; you feed yourselves instead of giving food. You do not exhaust yourselves in the holy and gentle task of fortifying and healing souls-you, the first shepherds, and, in the just and blessed task of protecting your subjects, you, the second shepherds. You have persecuted and neglected. You have condemned and slain. O tremendous judgment awaiting you!

"I repeat 2140 : the despair of those subject falls upon those who prompt it. Every disturbance, every curse upon those who cause it to issue forth. Every agony of souls, upon those priests who know only how to be rigorists and are without charity.

"Woe, woe, woe to you powerful ones. But woe seven times over to you priests. For, if the former lead bodies more than souls to death, you are responsible for the death of the souls, beginning with those of the powerful, whom you are unable to contain, or, at least, do not try to contain with a firm 'Non licet', but whom you leave to work their evil out of a deceitful deference which is a betrayal of Christ.

"I told you: 'The good shepherd gives his life for that of his sheep'. You pay attention to preserving your own; and the sheep, great and small, have dispersed, as the prey of the fierce, and have died from having fed on unhealthy pastures.

212 The writer adds a reference in pencil to verse 33.

213 The writer adds a reference in pencil to verse 2.

214 As in other dictations, especially in those of July 22 and August 5.

0 "One must be able to chain the feet of the big plant which does harm. And not consider the danger that it and its offshoots will turn against you with the chain and take your life, but act to protect the highest Life. You do this less and less, and ruin devastates the earth, and ruin devastates spirits.

"I now tell you: Behold, I Myself will become their Shepherd. I will come to gather my sheep together. I will gather them in my pastures outside the haze of the foolish, pernicious doctrines which produce the deadly fevers of the spirit. I will separate them;

indeed, by themselves they will separate from the kids and the rams, for they shall hear the Voice that loves them. They shall no longer hear it as they do now, through my servants, but issuing forth like a river of Life from the mouth of the Word coming back to take possession of his Kingdom.

"I will gather in my sheep with mercy, including those that your neglect has ruined. But get out, get out of my flock, wolves in sheep's clothing; get out, slothful shepherds; get out, those thirsting for wealth and pleasure. Those who follow Me must have charity towards their brothers and sisters and not grow fat while leaving to others wretched grass trampled upon and filthy, and water made cloudy by human intrigues. And this also applies to those who in the congregations of lay people are inclined only towards offices arousing vainglory. Down with pride, if you want to be my lambs, and down with hardness of heart. They are the pointed horns with which you wound and reject the meek and oppress the weak.

"When I have cleansed the flock of what is false and impure, in my period as King of Peace, I will instruct those remaining for the final instruction. They shall know Me as now only the chosen know Me. There shall be not twelve of them, but twelve thousand times twelve thousand creatures called to the knowledge of the King. Heresies and wars shall fall. Light and Peace shall be the sun of the Earth. They shall feed on the living seed of my Word and shall no longer be languishing with spiritual hunger. They shall worship Me in spirit and truth.

"When Satan's final revolt against God takes place, the final Judases will not be lacking among those called to the knowledge of the King. The gold of the Eternal City must be refined by three filters so as to become a thurible before the throne of the glorious Lamb. And this shall be the last filter. But the 'faithful' shall remain faithful;

they shall know that I am with them and that they are my eternal people.

"But from this moment on, O my beloved ones, O soul that love Me and that I love, know that, even before I come to gather togeth er my flock to take it to the eternal pastures of Heaven, you are my beloved lambs. You shall enter into my Kingdom before the others because you are my flock and I am the Lord your God, your Shepherd, who takes his delight in your midst and calls you to his dwelling to live with you in the Peace reserved for Christ's faithful."

keepns2sb240sa60lang1033bf1 October 29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"When I have Zephaniah say that I will carry off everything from the earth, I have him prophesy what will happen the day before the eve of the last time, what I later announced, concealed under the description of the ruin of the Temple and of Jerusalem, of the destruction of the world, and what the Beloved One prophesied in his Apocalypse.

"The voices succeed each other. Indeed, I can say that, as in a sacred edifice raised up to witness to the glory of the Lord, the voices rise from pinnacle to pinnacle, from prophet to prophet preceding Christ, up to the greatest peak, upon which the Word speaks during his life as a man, and then descend from pinnacle to pinnacle, over the centuries, through the mouths of the prophets following Christ.

"It is like a concert which sings the praises, dictates, and glories of the Lord, and it shall last until the moment when the angelical trumpets shall assemble the dead in graves and the dead in spirit, the living on earth and the living in Heaven, so that they will prostrate themselves before the visible glory of the Lord and hear the word of the Word of God, that Word whom numberless ones have rejected and neglected, disobeyed, mocked, and disparaged, that Word who came-Light into the world-and whom the world did not want to receive, preferring the darkness.

"I am the summit of God's edifice. There cannot be a word higher and truer than mine. But my Spirit is in the mouths of the lesser 'words', for everything which speaks of what is God's is a word inspired by God.

"Famine and the mortality of epidemics shall be one of the precursory signs of my second coming. Punishments created to punish you and call you back to God with their painful power shall effect one of the selections between the children of God and of Satan.

"Famine produced by plundering and accursed wars wanted without the justification of the independence of nations, but only out of the ferocity of power and the pride of demons in the guise of men, produced by the arresting, through God's will, of the cosmic laws, whereby the cold shall be harsh and protracted, whereby heat shall be seething and not mitigated by rains, whereby the seasons shall be reversed and you shall have drought in the rainy seasons and rains in the time of the ripening of the harvests, whereby, deceived by sudden warmth or unaccustomed freshness, plants shall bloom out of season, and, after having already generated, the trees shall be covered with new, useless flowers extenuating the plant without fruit-for all disorder is harmful and leads to death; remember this, O men-hunger shall cruelly torment this arrogant race hostile to God.

"The animals, deprived of hay and fodder, of grains and seeds, shall die of hunger and, because of man's hunger, be destroyed without giving them time to procreate. Birds of the sky and fish of the waters, herds and flocks shall be attacked on all sides to give your bellies the food which the earth shall not produce for you any longer, except meagerly.

"The forms of mortality created by wars and pestilences, by earthquakes and storms shall hurl into the next life the good and the wicked. The former, for your punishment, for, deprived of the best, you shall grow worse and worse; the latter, for their punishment, for they shall have hell as their dwelling before the anticipated hour.

"The victim prepared by the Lord to purify the altar of the earth, profaned by the sins of idolatry, lust, hatred, and pride shall be you, men, thousands and tens of thousands of whom shall perish under the sharp scythe of the divine thunderbolts. Like grass mown down in a meadow in April, you shall fall upon each other: the holy flowers mixed with

the poisonous ones; the soft steles mixed with the sharp brambles. The hands of my angels shall select and separate the blessed from the accursed, taking the former to Heaven and leaving the latter to the tridents of the demons for the pasturage of

Hell. Being kings or beggars, learned or ignorant, young or old, warriors or priests shall not constitute a difference or bulwark again-it death. There shall be punishment, and a tremendous one.

"The eye of God shall choose those destined by removing the 'lights' so that they will not have to suffer any longer from the haze created by men joined to Satan, removing the 'darkness' generating darkness because it is possessed by the father of darkness: Satan.

"The eye of God, which penetrates into palaces, churches, and consciences-and there is no barrier or hypocrisy which keeps it from seeing-shall scrutinize within the Church-the present Jerusalem-and scrutinize within souls and write the individual decree for the indolent, the indifferent, the lukewarm, the rebellious, the betrayers, the killers of the spirit, and the deicides.

"No, do not think that God will do you neither good nor harm for your works. I swear to you, I swear to Myself, I swear by my Justice, I swear with a triple oath-I will do good to you for the good you do and harm for the evil done by you.

"If the uncleanness of the flesh and of your life as beasts forms a scale over the eyes of your souls to keep them from seeing God, nothing forms a veil for God. I will make my hand weigh heavily upon those who delight in being in the slime, for they make the slime of sin into the food preferred by their impure hunger.

"The day is approaching, children who have denied the Father. The time of the Earth is at once long and brief.

"Wasn't it yesterday that you enjoyed an honest well-being provided by peace and by the pacific works producing bread and labor? Wasn't it yesterday-O you that live in this tremendous hour-that you enjoyed the bliss of the family, not dismembered and destroyed, the bliss of children around the father's dinner table, of the marriage bed-the husband alongside the wife-of the father bending over the heads of his children as a teacher and friend? And now? Where is all of this? Swift as a bird flying to distant shores, that time has passed. It was yesterday'85 Now you turn and see that a sum of days which horror multiplies with its bloody intensity separates you therefrom. You take refuge in memory, but heaps of ruins and rows of tombs destroy the sweetness of your memory with the reality of the present.

"Oh, men! Men who insult God with the voices of the mouth and heart, believing it is licit for you to do so. Hear, men, the voice of

God, agonized and agonizing, which already thunders over the world because it is of no benefit to speak to you through the mouth's of his servants and friends and which announces to you his wrath and which still calls you, for it suffers over punishing you.

"Before the blindness of your spirits is complete, come to the Doctor and the Light. Before the blood is so abundant as to become a lake of death, come to the source of Life. Gather together your wretched capacities for love and direct them towards God. Love will forgive you on account of those crumbs of love, the leftovers of the robberies of the flesh and of Satan, which you offer to Him.

"To God the first fruits and the totality of goods should be given. But, since you have been unable to do this, O sons and daughters who have cost Me my life, give to the great, merciful, and powerful Lord what still remains to you. In your spiritual poverty, not evan gelical, but human poverty, wrest the last petiole from your hearts, deny that remainder to the flesh, and give it to Me. I know that the sacrifice of life costs one of my beloved less- for love inebriates him-than the sacrifice of a kiss costs you. And for your effort, disproportionate to the offer, I will give you a reward disproportionate to the gift. I will give it to you, provided you come.

"Whoever worked well in the final hour shall be admitted into the Kingdom like the one who guided the plough until falling upon it, from dawn to the dusk arriving in haste. You shall not regret having a different dwelling in Heaven; there the baseness of human envies does not exist. But conquer this Heaven which I created for you and which I opened to you with my death on the Cross. Come to the Lord before the Lord comes upon you with his majesty as a Judge.

"In regard to you, my beloved ones, remain on the way you have chosen. Whirlwinds and storms cannot make you lose the goal which I am, with my Heart open to receive you with the most intense kiss of love. Let kingdoms and peoples fall, and what now thinks it is powerful become ash and ruin, and what now thinks it is licit to dictate decisions and doctrines become dust fractured by the Will and Law of God.

"In my brief reign over the world, it shall be I that reign, I and the remnants of my people-that is, the true faithful, those who have not denied Christ and covered the sign of Christ with the tiara of Satan. Then the deceitful deities of excessive power and the obscene doctrines denying God, the almighty Lord, shall fall.

"My Church, before the world's hour ceases, shall have her shining triumph. Nothing is different in the life of the Mystical Body from what was in the life of Christ. There shall be the hosanna on the eve of the Passion, the hosanna when the peoples, caught by the fascination of the Divinity, shall bend their knee to the Lord. Then the Passion of my militant Church shall come and, finally, the glory of the eternal Resurrection in Heaven.

"O blessedness of that day, on which the deceits, acts of revenge, and struggles of Satan and of the flesh shall be over forever! My Church shall then be made up of true Christians. Then, on the next-to-last day. A few, as at the beginning, but holy, as at the beginning. She shall end in holiness as she began in holiness. The liars, betrayers, and idolaters shall remain outside. Those who on the final day imitate Judas and sell their souls to Satan, harming the Mystical Body of Christ. In them the Beast will have his deputies for his last war.

"And woe to those in Jerusalem, in the last times, who become guilty of such a sin. Woe to those who exploit their function therein for human gain. Woe to those who let their brothers and sisters perish and neglect making the Word I have entrusted to them bread for the souls hungry for God. Woe. I will not distinguish between those openly denying God and those denying Him with their works. And in truth I tell you, with the sorrow of the supreme Founder, that in the final hour three-fourths of my Church will deny Me, and I will have to cut them away from the trunk as dead branches corrupted by an unclean fever.

"But you that remain in Me-hear Christ's promise. Wait for Me faithfully and lovingly, and I will come to you with all my gifts. With the gift of gifts-Myself. I will come to redeem and to provide care. I will come to illuminate the darkness, to overcome it and set it to flight. I will come to teach men to love and worship the Eternal God, the Most High Lord, the Holy Christ, the Father, the Son, the Holy Spirit. I will come to bring you not the peace of this world-the eternal Destroyer of Peace-but the Peace of the undying Kingdom.

"Exult, O my faithful servants. The mouth that does not lie tells You this. You will no longer have to fear any evil because I will put an end to the time of evil; I will hasten this end out of mercy on my blessed ones.

"O you, my beloved at present-exult, above all. For you the advent

of Christ and his glorious embrace will be even more solicitous. For you the gates of the City of God are already opening, and Your Savior is coming out to meet you and give you true Life.

"A little longer, and I will come for you. As with Lazarus, my friend, I will call you one by one: 'Come out!' Out of this earthly life which is a tomb for the spirit imprisoned in the flesh. Out. Into the Life and freedom of Heaven.

"Call Me with your faithful love. Let it be the blaze which melts the chains of flesh and gives the spirit the freedom to come quickly to Me. Utter the most beautiful cry written by man: 'Come, Lord Jesus."'

keepns2sb240sa60lang1033bf1 October 30

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Let us read Wisdom together. It begins with the exhortation, dictated by Me so often, to all the powerful of the earth that they be powerful more injustice than in strength.

"Strength is not an attribute of holiness. It does not place man on a superhuman level. One alone is the strength which elevates you: that of the spirit. But that is the antithesis of the strength you love and admire as if it were something great.

"You love 'violence', 'overbearance', and 'ferocity' and call this triad 'strength' and venerate it out of fear, as the beast on a chain fears the dominion of the tamer. But observe that this strength is common to the brutes. A strength solely of flesh and blood, it makes you perform actions of flesh and blood. And thus it is quite rarely justice.

"I said this, 2150 and I repeat it: 'You, the powerful, are such as long as I permit, and no longer'. What, then, is this waving the whip over those without specific authority? Strip yourself of that function, which has come to you by inheritance, if you are kings, or by fortune and cunning, if you are dignitaries, ministers, heads of a province, heads of a town, or directors of an institution, a factory, an office, or a convent-in what respect are you different from the others? In none.

215 In the dictation of October 23.

0 "Your underlings are often more deserving than you of that post. Deserving in human terms and, above all, spiritually. Always consider that even if out of fear they remain silent, you are judged by them and by God, who sees your actions better than everyone else and your being golden, crowned statues of slime, and black slime from the most corrupt pool. The deceitful and obligatory homage with which you want to be incensed produces loathing in God, who forgives those, amidst the throngs, who offer it to you because they are forced to do so and curses you and the others: idolaters of you to the point that they believe you are gods and give you that ritual of honor and respect which they do not give Me.

"One alone is God. He who made the earth over which you rule during your brief day and with your foolish or cruel pride. If you want to be truly 'great' and 'strong', draw this greatness and this strength from the Great and Powerful One-from God-by following his Word and remaining in Him as sons and daughters. You are not more than the least born of woman, compared to God, who is the Father Creator of all and who can hold upon his heart like a precious pearl the poor one whom you disparage, beloved to Him for his holiness, while He looks at you with reproach, you that challenge Him from the loftiness of your precarious seat.

"How much you that govern the Earth need light. Light comes from God. He alone is the Father and generator of Light. Remain, then, under his holy ray; follow the Light; do not repudiate it for the darkness.

"Seek the Lord as your counselor. He is not one of those foolish, lying, self-interested counselors who surround you, adulating you and exciting your worst instincts out of either a servile spirit or a self-iterested plan to draw you into error, to create your fall and take your place on the seat from which you have fallen.

"But do not think of seeking this holy and all-seeing Lord with lying intentions. Accursed are those who always name Me and my Providence along with Me to deceive the masses, pretending to be lambs when they are wolves. That great and powerful Name, which thunders and shines like a blessed sun upon the good and like a

lightningbolt upon the wicked of this earth and of Satan's dwelling, on their lips turns into a blasphemous coal descending to burn their hearts.

"I am where a son or daughter calls Me. But I do not confirm the

works of the wicked with my help. Consider, O men, that their ephemeral triumphs, which make you believe that I am with them and doubt my Justice, have not come from Me. It is their leader and father-it is Satan-that grants them these as to his devoted children and soldiers, to create in them an ever-greater torment after death.

"I am where there is one of the faithful who believes in Me. But these are not faithful. If they were, they would observe my Word and the Will of the One who sent Me. They instead trample on the former, disobey the latter, and offend the Holy Spirit by killing their spirits with hatred contrary to love, with profaning lust, and with pride corrupting souls. They are rudderless ships caught by the wind and by a wicked current. They go ever further from the goal, which is God, and eventually perish in the pit of the abyss.

"When a heart is full of fleshly thoughts or hellish thoughts, the quintessence of fleshly thoughts, how can God enter there with his lights? When a heart which was once God's separates from Him by doing evil, how can my Spirit continue to be its master?

"I am the Merciful One. I take pity and forgive. I forgive so much. I forgive what I see you do out of human weakness, not what is done out of cold human calculation. I will never be so severe a judge as with those, with their thought sold to Satan, who commit more crimes than a bandit, induce others to commit them, and, above all, commit the crime of crimes: that of leading souls to doubt God.

"Today this crime of homicide and deicide is not exclusive to a few. They kill bodies and souls and kill the idea of God in souls by making them blind as empty sockets.

"The throngs distinguish too late. But I see at the moment you think and act, and all of you, wicked in flesh and spirit, shall be judged with a most severe judgment."

keepns2sb240sa60lang1033bf1 October 31 2160f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"There are two kinds of death. I have already explained this. 2170

216 The writer in pencil adds a reference to Chapter 1, beginning at verse 12, and then to verses 2-5.

217 Especially in the dictation of August 22.

0 There is the little death, the one that takes you from the earth and frees your spirits from the flesh. And there is the great death: the one that kills what is immortal-your spirits.

You rise again from the former. You never rise from the latter. You will be separated forever from Life-that is, from God, your Life.

"More foolish than animals that, while obeying the order of instinct, are able to govern themselves in food, in mating, and in selecting a dwelling, you, with your continual acts of disobedience to the natural and supernatural order, often cause your own first and second death by yourselves. Forms of intemperance, abuses, acts of imprudence, foolish habits, pleasures, and vices kill your flesh like as many weapons brandished by you deliriously. Vices and sins, moreover, kill your souls. I thus say, 'Do not go seeking death with the errors of your lives and perdition with the works of your hands'.

"I told you 2180 : God, who created everything, did not create death. The sun, which has been shining for vast millennia, is his work; the sea, contained in its limits upon a globe whirling in space, is his work; the numberless stars, whereby the firmament is like a region over which jewels fallen out of a boundless open coffer are scattered, are his work; animals and plants are his work: from the colossal ones, like the elephant and the baobab, to the tiniest, like the tenuous down of moss and the ephemeral dipterans insect in the strawberry bed; you men-with hearts harder than jasper and tongues sharper than diamonds created and buried in the entrails of the earth by the Eternal, with thought darker than the coal created in the terrestrial strata through decomposition over millennia, and, with intelligence as powerful as an eagle in space, but with a stubborn, rebellious will like that of an ape-are his work.

"But He did not create death. It was generated by your marriage to Satan. Your father, in the order of earthly time, Adam, begot it before begetting his son. He begot it that day when, weak before the weakness of the woman, he yielded to her seduced will and sinned where no one had ever sinned; he sinned under the Serpent's hiss and the tears and blushes of the Angels. But the little death is not a great evil when the flesh alone falls with it, like a leaf that has completed its cycle. It is, rather, a good, for it leads you to where You came from and where a Father awaits you.

218 In the dictation of September 23.

0 "As He did not make the death of the flesh, God did not make the death of the spirit. He instead sent the eternal Resurrector, his Son, to give you Life when you had already died. The miracles of Lazarus, of the young man of Naim, and of the daughter of Jairus are not anything remarkable. They were among those who had fallen asleep-I awakened them. The miracle was great, on the other hand, when I turned a Magdalene, a Zacchaeus, a Disma, and a Longinus, spiritually dead, into 'those living in the Lord'.

"To be alive in the Lord! There is nothing greater in beauty, joy, duration, and splendor than this. Believe this, O sons and daughters, and seek to be 'alive'. Alive in the Triune God, alive in the Father, alive for eternity.

"You that call the earth hell-and no matter how hellish you have made it with your ferocious systems, it is a paradise compared to Satan's dwelling-do not make hell the final goal for your spirits. Make it God, who is Paradise for your spirits, and leave hell to

the nether world, to the damned, to the accursed ones who have rejected Life, repugnant food for their hearts as degraded ones, and received the death of which they were quite worthy.

"If everything ended on the earth, it would still be a small evil to appear wicked for a short time. Men would soon forget it, for memory is like a cloud of smoke that quickly vanishes. But the earth is not everything. Everything is elsewhere. And in that 'everything' you will find what you have done on earth waiting for you.

"Nothing shall be without judgment. Consider this. And do not waste the patrimony God has given you like demented people, but make it bear fruit for your immortality. Those who lived in the Lord do not die. What was pain, frustration, and trial here below shall be changed for them in the hereafter into reward, triumph, and joy.

"And do not think either that God is unjust in distributing the goods of the earth and the length of life. This is what those who are already apart from God think. Those living in the Lord turn privations, afflictions, illnesses, and early death into a joy, for in all things they see the hand of the Father who loves them and can give them only useful and good things-those things, moreover, which He gave Me, his Son.

"Already projected beyond this world, they think of and wish for the glory of God alone, and God shall clothe them in glory for eternity. The wicked shall be forgotten or remembered with horror, but

the saints, the just, the sons and daughters of God shall be rendered lasting and holy tribute, for the Lord takes care of his beloved and not only is concerned about giving them joy in Heaven-that is, Himself-but has true honor be given them by men, causing the spirit of a saint to shine like a new star before the eyes and minds of men."

keepns2sb240sa60lang1033bf1 November 1

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 The Lord Jesus says:

"It is I who have given my saints the Wisdom of which I am the absolute possessor. It is I who speak to my beloved so they will disseminate my Wisdom among men. It is I who with gratitude bless my chosen ones who have consumed themselves to be bearers of my Wisdom. It is I who reward them, for love for Wisdom is love for God, since there cannot be knowledge of Wisdom and rebellion against God. Those who love Wisdom love its source: they love God. Those who love God conquer the reward.

"You, then, that always aspire to glory, aspire to this true, eternal glory. Let earthly scepters and celebrity fall and aim at conquering the renown and the immortal crown of blessed holiness. Strive to merit Wisdom, and, beginning on earth, you shall possess all, for you shall possess God, who shall speak in you, guide you, console you, elevate you, and make you my friends and prophets of the Most High. You shall then understand, speak, and see, not with your organs and your capacities, but with the sight and mind of

Him who is in you as the Holy of Holies in his living tabernacle.

"You, O my dear brothers and sisters, shall be as was my Mother when She bore Me in her womb and I communicated to Her my movements of love. Mary, the most precious and chaste veil for the Living, Wise, and Holy One, already infused with Wisdom because of her superangelical purity, was one with Wisdom when Love made Her the Mother of incarnate Wisdom. Nor are you less when, with Me-as-Eucharist in your hearts, and with your hearts wanting to hue by God-this is the essential condition-you become one with Me and are able to remain in Me even after the Species are consumed, with your worshipping love.

"Be 'Marys' for Me. Bear the Christ within you. The world, in the

midst of so much useless science, needs to have those who communi cate true Wisdom. And those who have Me in themselves-indeed, those who annul themselves in Me-even if they do not say words, communicate Wisdom by their works, for their works witness to God.

"Furthermore, out of mercy on the blind and the deaf, the Spiritually illiterate, I provide a voice and a pen in the hands and on the lips of those I choose, so that the Spirit of God will be heard again and those led astray will be saved and those wandering will again find the right direction and the fallen will get up again and trust in the One who is named 'Mercy."'

sb360qj144720144021602880360043205040576064807200792086 40 Also on November 1, at 12:30, after an anti-profession of faith by M.C. 2190 which brings me much suffering.

sb120qj144720144021602880360043205040576064807200792086 40 Jesus says:

"What shall we compare certain poor unfortunates to? To unhappy maniacs who, when there is a bright sun outside and affections and food within their reach, refuse to go out, take nourishment, or speak and, like wild beasts, hole themselves into their den, in the dark, letting themselves die of starvation.

"They are abysses of error, horror, and sometimes hatred that should be filled with patience, mercy, love, and pain. Patience in enduring their ideas; mercy in drawing dear to them in spite of the repugnance we feel over the leprosy of their spirits; love, for love is the victor and the most powerful medicine of all; and pain, for to give Life and Light one must die, as does the lamp, which blazes on being consumed, and the grain of wheat, which provides food if it dies.

"Give these things, and that's enough. Words are useless because those souls are deafened by Satan, who keeps them from hearing. One must first defeat Satan, and he is defeated by prayer and pain, not by discussions, where he is a master at persuading people about his doctrine.

"It is only natural that you should suffer. Each of those words, before wounding my Flesh, passed through yours, for you have placed yourself between the world and the Master to defend your King. This is the function of victims. But I place a kiss upon every wound and for each one say to you, 'Thank you, Maria, for your love. May you be blessed for it."'

219 On a typewritten copy the writer specifies: "my cousin G.B." (Giuseppe Belfanti, cousin of the writer's mother).

0 It's 4 p.m., and I am enjoying a rare moment of solitude.

To the effort of enduring the voices around me-for I would like to live hearing only the "Voice" you 2200 know about, which I love with my whole self, or remembering that "Voice"-there has been joined today the double effort of hearing-the charity by which I am given such lofty instructions prohibits me from writing the term which occurs to me spontaneously-"ignorant words," shall we say. I hope the good Lord will have mercy on the ignorance. And I hope the ignorant one who so amply professed it will be forgiven precisely for his ignorance.

I have suffered so much from this that it is certainly as if I were being scourged. So evidently that he understood and tried to make amends by bringing me a sweet. How bitter that sweet was to me, impregnated with the offense to my Eucharistic God! Unable-indeed, unwilling-to speak, for I would have been too severe, I remained silent, but I think my face spoke.

Later, in the afternoon, I told Paola 2210 that I need silence, for excessive words weary my exhausted body. And she told the others. But it is not the body that is disturbed and suffers. It is the spirit that is disturbed. I would like to be able to live in isolation, at least eighteen hours a day. Or, at the very least, to remain with someone who understands me and knows and respects the terrible, holy, gentle exigency of God upon me.

My Jesus consoled me, as you see, with the words spoken at 12:30. But the bitterness of certain things heard and of certain observations made concerning the state of some souls remains.

Now the peaceful pause is ceasing, and I in turn cease to write.

It's a good thing Paola dedicated a photograph to me with these words: "I love you and want to thank you because in living at your side I feel I am closer to God." A good thing! If I won't take him where I want to, I'll take her. And since she is young and may perhaps become a mother, 2220 it is well and good that she should be infused with God.

220 Father Migliorini.

221 The daughter of Giuseppe Belfanti.

222 Paola Belfanti was married in 1945 to Giuseppe Cavagnera and had a daughter. She

is now a widow and grandmother and resides in Milan.

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keepns2sb240sa60lang1033bf1 November 2

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0 I am resuming today, November 2, since yesterday, between the people who came and-the not very pleasant English visit, 2230 I was not able to write any more.

As for the impressions endured during that painful quarter of all hour, I will tell you 2240 that they are diverse and varied.

The first is that just by praying I felt calm enough. It seemed impossible to me that as I invoked Him over myself, and over all those gathered at my bedside, and, with greater charity, over all the others fleeing along the streets or trembling in their homes, He, whose Name is powerful, would not listen to me. I got the feeling-and I noted it three or four times during prayer-that He was embracing me and making me understand that I was calm because I was protected by Him.

In my state, which is so serious, it would be a lie to say that my heart did not suffer. If a loud noise, a cry, a collision between two cars, seeing a person fall, a dispute, a piece of news, and other such things make an impression on me, what my physical heart must have suffered as a result of that devastation is readily understandable. But you have been able to observe that, with my heart aided by a forceful injection, it was not off center in terms of morale.

The second thing was that, after that anti-Catholic profession, since the morning I had been under the impression-rather, I had been convinced-that if the enemies had come that day, things would have turned ugly. And so it was'85!

Thirdly, when it was over, there came relief at the thought that the nightmare of an aerial bombardment, which had been tormenting me for twenty days, had passed. I mentioned to you that dream to which I wanted to apply the incident of the death of those five people in Mazzini Square about fifteen days ago. 2250 But I wanted to nurture the illusion that everything had occurred with that projectile which had fallen short.

Has everything now happened? May God so will, for I confess to

223 The first aerial bombing of Viareggio, which occurred on the evening of November 1, 1943

224 She is addressing Father Migliorini.

225 In the course of a military exercise taking place in the Apuane Alps, a projectile which should have fallen into the sea had instead landed in Mazzini Square, killing five people.

0 you that the idea of dying after being buried alive or in agony in a hospital doesn't appeal to me. I accept my five illnesses and agree to accept another five, another ten, with all the torments, but I ask only to be left in my house, where Jesus has done so many things for me and which is sacred to me for his sake, for it was given to me by Him and my relatives died in it.

The fourth and final impression involves gratitude towards you. I was certain you would come, but seeing you come has moved and calmed me. We are never sufficiently absolved and blessed in certain moments!

In those days when you were absent, I remained with my heart in suspense, fearing some personal misfortune of mine or some general misfortune. I well know, from experience, that it is very hard to find doctors and priests at the times when they are most needed and desired. And I was thus sorry that you were distant, for there is no, one but you that thinks of me.

keepns2sb240sa60lang1033bf1 November 3

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"I was silent yesterday to give you the chance not to rest, but to obey. Father 2260 told you to write down your impressions and the manner in which you hear Me. As your strength and your time are limited, if you do one thing, you cannot do the other. And I thus left you undisturbed to give you the chance to obey. Father did not give you a command; he just expressed a desire. But for the truly obedient even a desire becomes a command.

"Obedience is worth more than words, even if they are words written as dictated by Me. For you hear and write the word, but it is not yours; you repeat it, but it is not yours. Obedience, on the other hand, is yours. It is appropriate to say, 'Let her act, for you always have the poor and do not always have Me'. You always have the poor, to give the word to. You do not always have the chance to pour forth the Precious aroma of holy obedience, defying the comments of others.

"And know that obedience was the virtue of the Word, destined to be Man and become the Redeemer. Love, power, perfection, and wisdom

226 Father Migliorini.

0 are common to Our Three Persons. But obedience is mine, ex clusively mine. I obeyed in becoming incarnate, in becoming poor, in remaining subject to men, in carrying out my mission as an evangelizer, and in dying.

"Therefore, when you obey, both men in the corresponding forms of obedience and God in the major acts of obedience implying deeds of renunciation and bloody sacrifices and

the acceptance of death, sometimes an atrocious death, you are like Me, who was obedient unto death, who was the Obedient One par excellence, the Divine Obedient One.

"Second to Me in obedience was my sweet Mother, who always obeyed-and with her loving smile-the will of the Most High.

"Third was my chaste father on earth, who made his manly strength into embroideries of obedience-indeed, he bent his manly strength and his judgment as a just person like a silken thread to make them bow to the will of God.

"Therefore, whoever obeys obeys the three most obedient ones in the world and shall have them as friends here and hereafter, in Heaven."

sb360qj144720144021602880360043205040576064807200792086 40 And I shall now strive to describe the phases and modes whereby the word of the dear "Voice" comes to me and is written by me.

sb120qj144720144021602880360043205040576064807200792086 40 Sometimes, at night, when I am half asleep-more awake than asleep, for at the same time I hear everything happening in the room or in the street-I hear the Voice saying a phrase to me repeatedly, as if to invite me to sit and write. If I have enough physical strength, I sit, and, struggling with somnolence and pains, I set about writing. 2270 Then the sentence-or a few initial sentences-is followed by the others, and the suffering ceases which is provoked by the clash between the soul intently listening-that would like to be served by the body-and the weary body, which refuses to serve the soul by emerging from repose in order to write.

At times, however, the "Voice"-which, together with the sound, on occasion has to communicate to me a special power which lasts as long as the need for it-is so overwhelming that I must immediately sit up and write at once, or, if it is during the day, stop whatever I am doing in order to write.

227 At this point the writer inserts the date, "November 3," as if making an annotation.

0 I often sense the approach of the moment for instruction, and thus of the Master's closeness, from a kind of shock, penetration, or infusion-I don't know how to explain to be precise. In short, it is something which enters into me and gives me a luminous joy. I say "luminous" because it is just as if I were to shift from a shadowy place into the warmth and joy of the sun.

But this does not always happen. These are the highest moments, as are the ones in which mental vision of what He is describing is joined to the words (as when He showed me Mary in her glory in Paradise 2280). Generally, it is a closeness, very close. But always closeness.

The lessons, furthermore, are as follows.

Sometimes, like this morning, with the passage which I enclose on the separate sheet, nothing justifies and provokes a given instruction. For example, this morning I was a thousand miles away from that thought. I was not praying; rather, I was intent upon an entirely material occupation connected with my special needs as a patient. I say this to show you how far away I was from thinking about mystical things. The "Voice" began to speak without taking anything else into account. It then waited-after giving me the first cue, so to speak-for me to finish with that occupation. It then spurred me to write and led me to understand that I should take half a sheet, which would be enough. I had a whole sheet in my hands, but it had me set it down. As you in fact see, it was enough.

The first sentence, spoken when I could not write, was "Obedience is worth more than words. Obedience was the virtue of the Word." Afterwards, when I could at last write, Jesus dictated his words on the initial subject, just as I wrote them on the sheet.

On other occasions, He instead begins the lesson spontaneously, having me open in a haphazard fashion the book which He wants and in which He presents the sentence to me immediately; He then imparts more or less lengthy instruction on it. He sometimes makes use of any book, perhaps a newspaper, from which He draws a teaching.

There are also days when He does not speak, and I am then so unhappy that I seem to be a child who no longer has her mother at her side and seeks her everywhere and calls her. I, too, call Him

228 In the text on September 12.

0 and invite Him by opening the Bible here and there. There are days when He remains inexorably silent and others when, after makiing me stroll back and forth without lending me an ear, He surrenders, and I then feel that certain sensation mentioned at the outset, whereby I realize that grace is coming.

Observe that, whereas I was previously able to make meditations on my own-poor meditations, if compared to the ones I receive now-at present I am absolutely unable to do so by myself I concentrate perfectly on a point. I get nothing from it, and the Master, as a rule, never explains to me the point I would like to have explained at that time. He explains what He wants and in the manner most removed from, the way I would have explained it and the way it is usually explained.

In the same fashion, I am no longer able to get interested in books for reading. I, an obstinate reader, now let books stagnate without opening them. If I do open them, after a few lines I get tired and close them. And I don't get tired from reading. I get tired because they are tasteless and repugnant food for me.

And the same holds for habitual conversations. They are really tiring. I would like to remain alone and in silence, for chit-chat disturbs me greatly and seems to be more trivial than ever. I must perform prodigies of charity to put up with my fellows who endeavor to keep me company and by being there impede the Company which is dear to me, the only one I desire and my soul endures: that of Jesus or of a person who, like you, is not

unaware of my secret.

But who are these persons? You, Marta, Paola, and her father. 2290 The latter understands one per cent and does not get the other ninety-nine, and so'85 There are three left. But Marta is always on the move and is so tired at night that she falls fast asleep. So it's you and Paola. When close to the two of you, and especially you, I rest and feel joy. But the others are weariness and affliction to me.

In regard to the book by Ricciotti, from the first moment I leafed through it I did not like it. Well translated as a Canticle. But the author's reasoning-it's really the kind I can no longer assimilate. In addition, with the insistence of a refrain, the Voice whispers to me, "Don't busy yourself with that job. I don't want you to." It says nothing else. But, seeing that it insists, I resolve to tell you that I won't

229 Father Migliorini, Marta Diciotti, Paola Belfanti, and her father, Giuseppe.

0 read any further than I have, and, I confess to you, I don't feel pained about it, for, I repeat, it seems to me that I'm chewing on straw.

That's that. I have obeyed.

keepns2sb240sa60lang1033bf1 November 4

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 In regard to your desire that I tell you what I knowledge I had of Sacred Scripture, I can formally assure you that I was familiar with only the four Gospels. I have known them by memory, and for years. I also once read the Song of Songs, thirteen or more years ago, in a Protestant edition which I later left with the Pastor at St. Paolino's at that time, Monsignor Guidi, who is now dead. In a book providing general culture I read the Proverbs of Solomon. And my knowledge ends there.

To read the Bible is for me like walking in an unknown world which would remain impenetrable for me, for on my own I understand only its superficial meaning and what is commented on for me by the annotations at the foot of the page, which, I remark, are different from the ones given me by the Master.

When I was at school, they had me study Sacred History from a little textbook adapted to our young age, and you know what those texts, are like: reduced to the minimum terms. I remembered the leading points, more names than events, and confess that, except for Adam, Abraham, Esau, Moses, Lot, Ruth, Esther, and a few others, I no longer recalled anything. A real dunce, needless to say! As for the New Testament, moreover, in addition to the Gospels, I was familiar with the passages included in the Epistles, and that's all.

Even now, when I have the Bible at my disposal-since you took care of that-I have not gone, by a supernatural order, beyond Esther. And I confess to you that many, many pages of Kings and Chronicles put me to sleep, whereas I liked Tobit a lot. Afterwards, the Master took me in hand to such a point that I was unable to go forward in orderly

fashion and came to a standstill at the thirteenth chapter of Job. The rest, excluding the points which the Master explains to me from time to time, represents unknown words to me.

I repeat 2300 that on the days when Jesus is silent, and with the

230 See the text for November 3.

0 confidence of love I invite Him by opening the Book here and there, I don't stop even to read. I look at a point, and if I feel that Jesus is indicating He will speak, fine; if not, I open elsewhere until he speaks. If, after three or at most four attempts, at different points, opened in a haphazard way from among the 1838 pages of the Book, I understand that He does not want to speak, I resign myself and read on my own from the point where I stopped, which is now page 729. 2310

I could not be more detailed than this or more obedient. And I have been in the midst of many obstacles, ranging from continual interruptions to the dizzy spells caused by my condition, which the doctor found to be very serious yesterday. The state of my lungs and heart justifies all human fears. And all supernatural joys, for me.

I know that my pulse is very weak, thread-like, arrhythmic, and tending to decline. I feel it. I wasn't a nurse for nothing. I know that paralysis may hit me at any moment. I know that the dizziness and collapses are produced by cerebral anemia and atrophy of the heart. I know that I am breathing with only half of my left lung and that the right one is like a dry branch. I know everything. But these are my riches and the sources of my peace.

As for the past, I entrust myself to the Mercy of God. As for the present, I entrust myself to your help. As for the future, the prospect of soon going to the One I love smiles at me like a joyous sun. Every turn for the worse, then, does not have a funereal ring to it, but chimes like a festive bell announcing to me the approach of my entry into Life.

keepns3li142sb240sa60lang1033ulbf1 9.30 a.m. (After Having Finished Writing My Impressions)

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"You spoke correctly. 2320 It is to chew on straw, and I want you to nourish yourself on pure wheat. Straw does not nourish; it fills one without nourishing. And so it is with a great deal of science.

"What is always a danger in every form of science is even pernicious when it is science of the things of God. But it is now that way.

231 The edition used by the writer was La Sacra Bibbia, translated and commented On by Rev. Eusebio Tintori, O.F.M. (Istituto Missionario Pia Societa S. Paolo, 1942). Page 729 contains the final words of the eleventh paragraph, the twelfth paragraph, and the first

three verses of the thirteenth paragraph of the Book of Job.

232 In the text of November 3.

0 The doctors of sacred science excessively forget what they are dealing with, whose service they are in, and what powers they are speaking about. They also forget who they are speaking to and the consequences of their teachings, which, like waves, bounce back along the coast after directly hitting the first ones to read them. They could be 'lights'. They are smoke concealing the light, even where it exists.

"They love to show off human erudition. In truth, I tell you that, easier for a camel to go through the eye of a needle than for a rich man to be saved, it will be even more difficult for an ecclesiastic who is learned in human terms, or for anyone who deals with religious matters with human science, to be saved. Not only will they have to answer for having glutted, filled themselves to the point of overflowing with human erudition, denying a place for and expelling from themselves what is holy science, but they will have to answer for the incalculable harm they have done to others, beginning with their brothers in religion and on down to the simple faithful and simple men.

"In truth I tell you that the light which will halo the brow of a humble believer who only knows how to say his prayers, without the additional giddiness of culture, shall bring a blush of shame to those who, like Epulo, the rich man, wanted all foods on their tables while forgetting one alone: the food of Charity. And Charity shall be closed for them; it shall be very miserly with them. As they were closed and miserly with It.

"The Song, which conceals the loving relations between God and the Church and between God and souls, is not understood by the learned. It cannot be. Only those loving God hear the sound of the eighth chord, that sound which is produced by the touch of the finger of God moved by love. The others' ears are shut to that heavenly voice, which is the true queen among voices, which surround it like a choir and are voices for the human senses. It is not understood by the learned who build a new Babel in the place where there rises up, like the shaft of a mystical candle, the Word that does not need human erudition to be comprehended, but spiritual purity and love. And they are understood by those for whom Love becomes Bread, Voice, and Light.

"Remove your embellishments and the phylacteries in which you strut about and put on a simple tunic of pure linen fastened with a

purple sash. It was the clothing of Christ the Master-let it be yours. Purity, O bearers of religion. Let purity be your robe. Purity of the flesh, twofold purity of the heart, threefold purity of thought.

"Do not distribute thought contaminated by your thought, separated from God and filled with human erudition, to those who ask you for God's thought. Love, love, love around you and within you. Around you, so that the multitudes will see it, and within you, because it is from what is inside that fragrance radiates out. And you cannot infuse what you do not possess; you cannot speak in a Proper voice about what you do not

comprehend.

"Souls do not need science, but light. For science there are already too many volumes and too many of the learned. Give the words of Wisdom to the multitudes. And give them with words of wisdom drawn from Me.

"And now that we have spoken of this, continue to write further on Wisdom. 2330 I have introduced this gloss into the middle of the commentary because it is the proper place for it. I have granted it to you after obedience because obedience renders Me benignant and more of a Master than ever. I want to hold your hand as a good child, and the more you remain with the soul of a good child, the more I will be your Father and Master.

"'Wisdom protected the one God first made'85; it drew him out of his sin and gave him power to govern things'.

"Adam, pure and obedient in the earthly Paradise, was directly instructed by God. When Adam stained himself with sin, he forfeited God's teaching. The final act of paternal care was to give the two of them clothing and teach them how to cover what was now a stimulus for their contaminated senses. How could the first couple have oriented itself on Earth if a spiritual power had not guided it?

"God is always a father, sons and daughters who do not consider this. And even when He strikes a blow, He does not do so except out of goodness and with goodness. He does not cast you naked and forsaken upon ruinous ways, leaving you alone. It you draw punishment upon yourselves, He joins spiritual aids to it. But you, made of flesh and blood, do not appreciate these. You want only what is joy and food for your flesh and your blood.

"Adam no longer heard the voice of the Offended One. But the

233 The writer in pencil apparently adds a reference to chapter 10, verses 11-12, but may be referring to Wisdom, chapters 10, 11, and 12.

0 Offended One did not leave him without lights, for He loved him as the work of his hands. He gave him the lights of instinct and the lights of thought. The former, for his flesh; the latter, for his soul. By sincere repentance he merited salvation, and by instinct he reigned over things.

"In his children the lights, which are nothing but Wisdom, were the teachers of progress. Except in the one who, in rejecting Wisdom, gave heed to Error-that is, Satan-who armed his hand with the flint by which the Innocent One was slain.

"Wisdom instructed the honest one so that he would save the race of man and the races of the beasts in the punishment of the waters opened upon the world, which became a cesspool.

"Wisdom inflamed Abraham for the great sacrifice and led his fatherly heart to

deliverance, as it led the just and obedient one out of the fire coming down from Heaven.

"Wisdom does not abandon those who entrust themselves to Her with a pure heart and upright thought. But She flees from those who want to choose their food and their way on their own, and those who tread the pathways of error and eat the food of death.

"Like a sun rising higher and higher in the vault of the sky and increasingly flashing and inflaming, so Wisdom, ever loftier, shone on the men who were capable of loving Her. She produced spiritual progress and progress in intelligence. She blazed forth in the miracle of Sinai, where She gave the unchanging Law to men. And if only your hardness now wanted to split open before the blood that you drink-for the rivers and seas of the earth have turned into blood, and the ear of grain and cluster of grapes giving you bread and wine feed on blood-if only it now wanted to open itself to receive Wisdom again, as it opened to the Jews of Egypt.

"Even this is a punishment of Mercy, children. It is you that turn it into a punishment of Justice. Acknowledge Me as a Father and not as an implacable king. Make Me King, but a king of love, the king of your homes: a father, your father, and not a Judge.

"And aren't you all-you that live in Me and you that have separated from Me-tormented in a way? The former, by the pain produced by men; the latter, by pain not comforted by God? Aren't all of You on earth suffering? There is also hunger for the neutral; the extermination of pestilences and the dangers of new scourges fall upon all, even those far away, the most neutral of all.

"Come to Me to be saved! Weep not only with regret over the material well-being which you have lost, but out of remorse over having deserved censure from God. Weep, but weep while beating your breasts; weep over my hands, which, if they have stricken you, have done so out of love, to awaken you from the morbid sleep into which you had fallen and where you will perish if you remain therein.

"Stop worshipping those who are not God. Are you still not convinced that what you worship against the Law turns into Punishment for you? Don't say that you didn't believe, that you didn't know. For a century I have been increasing the 'voices' and apparitions, both of them miracles of Goodness, to call you back to my Way. For a century I have been increasing the weight of punishments to call you back to my Law. You don't surmise anything. And the more God draws away, the more you drift apart instead of calling Him.

"What shall I call you to give you a precise name? I shall call you 'Malice', for you have filled yourselves with malice; you have sold yourselves to Malice.

"No, you cannot accuse Me of anything. It is not I that am destroying you. It is you that have closed the doors to the Love that was watching over you like a father bending over the cradles of his children, and you have opened the doors to Satan.

"In my Justice, which cannot remain passive, I am still indulgent. In the midst of the

pelting of misfortunes, I remind you that I am God and there are no others apart from Me. I remind you that I am the Powerful and Perfect One, and you, mud, which is something as long as it remains under the action of Grace, holy dew which keeps mud from becoming dust. I remind you that whoever separates from Me falls into excesses and provokes ruin. I remind you that the word and promises of men are a passing cloud which often dissolves into thunderbolts and that one alone is the Word and Promise that saves. That of your God.

"And if to support your thesis as bedeviled people you tell Me that in punishment the just as well fall with the blameworthy , 2340 I tell you that not I, but you are their slayers, and I will have you account for that blood, O race of hyenas that live only by tearing to pieces, O race of serpents that pass by strangling or contaminate minds and hearts with your venom.

234 The writer notes at the foot of the page in pencil: "Did He wish to refer to the Just One, to his Vicar, threatened twice by enemy bombs?"

0 "No, I will not be severe with whoever did not know what God was. But with you Christians, who are Judases, I will show a merciless severity."

keepns2sb240sa60lang1033bf1 November 5

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"When a man, even when far from knowledge of the true God, knows, by the elevation of an upright soul, that there must be a God and in his heart raises an altar to the unknown God of whom Paul speaks, this man is much closer to God than those who, after having been instructed about the existence of God, have wanted to apply human theories to God's wondrous works.

"Even more idolatrous and even more accursed than those adoring a star or an animal are those who worship their thought or the thought of other shrimps like themselves. The former are savages and involutes. The latter, on the other hand, are civilized people who become savages. Similar to those who spontaneously mutilate themselves, they amputate their noblest and holiest part and throw it away as an inferior part.

"Look at the things of God with honest eyes and honest thought. You will see God shining there. Why examine the laws of lives and the secrets of the universe and not confess previously that this universe and these laws are the undeniable proof of a God?

"But is all your progress capable of increasing the meadow which gives you its greenness by a single blade of grass? But is your science able to generate a new animal by departing from those laws which God has introduced since creating them as males and females? But, in spite of your experiments, which fill you with vainglory, are you able, I won't say to create life, but to halt death?

"No. You are able to fertilize the eggs of the simplest among the millions of existing animals. You are able to make the beating of an embryonic heart continue. But you are unable to maintain the beating of a dying heart when God tells the dust to become dust again and the soul to return to Him. Without seed you are unable to make a single blade of grass sprout. With all your electricity, you are unable to give energy back to a dead body. You are able only to generate diseases and death, massacres and misfortunes.

"And as you are unable to do this, increasing only confusion on earth and in consciences, so you no longer manage to create in your interior that Faith without which error is inevitable. You go astray. You make yourselves religions. But you do not have Religion.

"You love a child, a husband, or a relative more than God. You lose love and respect for God if He takes them away from you. You love-indeed, you venerate as a god-some unfortunate man who proclaims himself to be a 'god' and is three times as much mud as you are, and before him you bend not only your backs-that would not be very bad-but your criterion, your conscience, above all. You sin to please him. If I still have mercy on those who sin out of disordered love for a relative, I do not forgive those who sell themselves and their consciences to a power opposed to God.

"It is necessary to be sons and daughters of God even against tyrants and accept everything except burning one's soul before the idols of mud. When man loses holy worship of the true God and falls into idolatry of his peers and inferiors, corrupting in himself the admirable jewel which makes him similar to God, everything in him gets corrupted. And it is not exaggerated to say that the time you are in is a sample of such corruption. It lacks no form of it.

"To my altars, O false Christians who have a Christian exterior but are not such in your interior, many come who are not as they should be. And this is bad for man, who ought to be able not to for nicate, and, if the flesh with its voice of blood spurs him, to choose a wife without waiting to become old, but while bringing an uncontaminated body to this wife. Out of justice, for he wants the same from her, and out of charity, for contaminations are not always without danger, but, rather, together with the body, which becomes degraded, and the soul, which is corrupted, there is illness, which so often makes you into lepers, and you communicate this leprosy to your companion and your innocent children.

"It is twice as bad for the woman to present herself to God, at God's altar for an oath to a man, with the ugliest stain which can stain a woman. Lying to God, to the man, her companion, and to the world, she wrings out a blessing, a protection, and a respect of which she is not worthy. But the blessing upon her turns into punishment, for God is not deceived. On the basis of these sins of hers, she shall be judged a thief and an adulteress. A thief, because she defrauds her companion of his right and steals from him a trust of

which she is not worthy, and from God a blessing of which she is even less worthy; she steals a mother and rights from those yet to be born, nor in her dead soul does a tremble

pass at the thought of those suppressed before the dawn of life or those abandoned at life's fringes like stray pups. An adulteress, because 'she who looks at a man with desire already commits adultery' and she has consummated adultery because she has been unable to master fleshly desire, but has sated herself with it in her depraved hunger.

"By living in idolatry you become prone to shed blood in individual or collective killings, as are wars, which are almost always and all of the present ones are-nothing but thefts and deceits not justified by any motive. You are thieves of the lands and rights of others, and you are the killers of others' children.

"You are liars and swindlers on a small scale and on a large scale. There is no more honesty in life. Man's word is devoid of honor and you thus calmly commit acts of dishonesty.

"You are corrupt. In thought, in tastes, in works, in the senses. Corrupt right down to the bottom. More than bodies buried for ten times four days. You are corrupt even in what I had created incorruptible in you: in the spirit, which you have slain and which is entirely a nest of vermin swarming with filthy thoughts and filthy deeds.

"Corrupt and corrupters. Of your fellows, big and small. You no longer respect even childhood, before which you indifferently fornicate in word and deed, dirtying lily buds with your depravity. They will open already sullied and will emit deathly odors, more and more, because you increasingly corrupt them. Your art, even art-the sign of your royalty over other animals, the sign of your nature as demigods who from the true God, your Creator, have received a spark of his creative Thought-even art is corrupt and corrupting and provokes repugnance in those who, rarer than a solitary mountain pine, are still able to remember Heaven and remain intent on Heaven.

"You are unfaithful. Unfaithful to God, to your country, to your family, to your wife, to your children, to your relatives, and to your friends. A Judas who sell everything for a glittering of money and the smile of a female serpent, you don't know any longer even what the faithfulness is which makes the spirit secure in honoring God above all things and at any cost, which makes the heart heroic in

defending the flag, which makes love sincere towards those who love you and friendship constant towards those entrusting themselves to you.

"You are quarrelsome. And you turn every occasion into an instrument to give your beastly instinct a chance to sink its fangs into your brothers' blood.

"You are liars, for you say you love God, country, and family, but you say it with your lips alone, as you are quick to betray everything and everyone if you hope to obtain earthly gain therefrom. And since, according to your blind souls, little can come to You directly from God, you make God a springboard to conquer men's esteem by naming God, putting hypocrisy into practice so as to seem good and attain what you long for from men deceived by your appearance as lambs, O charlatan he-goats full of sin.

"You are oppressors, for, in not following my law of Charity, it is inevitable that you should fall into the opposite law, and you think the illicit is licit for you provided it serves your purposes: you thus hate your fellows and oppress them, and since those equal to you in hardness of heart are able to make head against you, you oppress the ones who do not react because they are 'the children of God' in the true sense of the word.

"Contaminators of everything you touch. Your look, even your look, is a contamination, men full of obscene appetites. It is a word aimed at seducing, like the hiss of your real father: the infernal Serpent. It is thought which gives birth to works which are poison for minds and eyes, whereby the stimulus of your venom descends to disturb sentiments and rouse the senses.

"You are inverted in the senses. Never as now, this characteristic, the result of centuries of vice, which makes you inferior to the beasts, is widespread. Nor do you combat it, but, rather, since you are depraved, you take pleasure in it and exploit it for your purses. You cause the demons disgust. And I won't say anything more out of respect for my spokesman.

"This produces in you the idolatry of the senses and power which you now practice with such obstinacy. And you abandon yourselves to it without considering that for this and its fruits you will be punished by the One who sees.

"I am not a god of flesh or clay who is not always present or who lacks eyes to see. I am He who is, and who is everywhere, and from

the height of my throne I observe and note the works of men. I am He who has spoken to give you the way to guide yourselves. I have said what I have said, and over the course of millennia it does not change. I am the Eternal, the Only God. I am the Lord, your God, of whom there is no copy. I am One in my Most Holy Trinity.

"Accursed are those who are not concerned about Me and repudiate Me to follow the Beast."

keepns2sb240sa60lang1033bf1 November 6 2350f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"I know that you are surrounded by snares and weak. I know and take this into account when judging you. I would no longer be just if I did not take into account your weakness and the works of the evil One.

"What makes Me become severe is that you often do not fall out of weakness or a demoniacal snare. You fall knowingly. You deliberately throw yourselves into the abyss, saying, And what do I care about God?' It is then that I call you 'Judas'. You sell Me with my precious Blood. You hand Me over to Satan by giving him your souls, which are mine, for I bought them back by my death. You betray Me by calling yourselves

Christians while performing works as anti-Christians.

"Judas also consumed the Eucharist and with Me in his breast went to take the money of barter and with his hands contaminated by that money he embraced Me to point Me out to the enemy. Judas causes you disgust. But in what way do you act differently, you that seek to exploit your position as Christians for your own purposes and do not serve the interests of Christ? You serve them so little that you leave Him to chase after the Seducer.

"How much mercy I will have for those who fall with a will opposed to falling and who repent of their fall! One, two, ten, or a hundred nonmalicious falls do not mortally wound Love. They are mutual scratches which your tears heal and my love restores to health. You say to Me, 'Mercy, Lord', and I say to you, 'Come, poor child, to the Father'.

235 In pencil the writer adds a reference to chapter 15, still alluding to the Book of Wisdom

0 "You are always mine until love is dead in you. And it is for the wounded children that I gave my Blood. Be just, then, and merciful to yourselves, as I am. Strive to know Me and love Me so as not to deprive your souls of their right to eternal joy.

"Get back onto the way of Life. My commandments are that way. Seek to bear them in mind during your day. For if weakness then drags you into slight errors, I assure you that you should not be demoralized over it. Tomorrow you will do better than today, and the day after tomorrow, better than tomorrow. A plant grows slowly. Every day a new little root, every day a new leaf. But how beautiful it is when it has grown! Perfection is like this, children. It is conquered by degrees.

"But what do you think-that I will give a lesser reward to those who did not reach the maximum immediately? No, on the contrary. Between those who were holy by my grace and those who wanted to be holy against their nature, I will gaze with eyes twice as loving at this hero of love. The reward in eternity is one alone: the vision of God. But the initial embrace of union between the combatants who are victorious over the flesh, the world, and the devil-in whom throughout life the latter have agitated their serpentine essence, cut off a thousand times and rising again a thousand times-shall be powerful, with a special ecstasy.

"I tell you so. Believe Me, the Truth. How urgent is the need for that memory in you now! You die from not remembering to be Christians. Turn to the Christ. Wisdom says, And those who turned to that sign were not healed by what they saw, but by You, the Savior of all'.

"That's it, O children. You are not healed of your individual and public infirmities because you are unable to see Me. Practices do not count; reprisals create vaster evil; acts of vengeance kill those committing them before those enduring them 2360 ; the shelters fall without sheltering you. But if you came to Me, you would be saved. In regard to the life of this earth and that of the hereafter.

"I repeat 2370 my wish. Let many acts of adoration be offered to the Cross, which is the throne of power of Jesus, your Savior. As the serpent raised up on the cross had the power to heal the Jews, so I, the

236 At the foot of the page the writer adds, "Is this also referring to the bombing of the Vatican tonight?"

237 Mentioned in the text of October 23.

0 One who is immortal, raised up on the Cross, will have the power to set to flight what frightens and torments you, for I am the Lord of life and death and can place life where death is already imminent and overcome death by calling back to life.

"No one, except Me, can do this. Satan can give you all powers, but not that of calling back vital movement. On the contrary, he teaches you to shatter lives with hatred for the Giver of life, who, to nourish you not only for bodily life, for which He has grain germinate and form ears, but for spiritual life, gives you the Bread which the angels adore because it is the Flesh of the Son of God. He gives it to you, not asking for anything in exchange except love and faith, and, indeed, like a holy Beggar asks you to receive Him into yourselves, for He makes being with you his joy.

"In you that Bread is transformed into Life and Grace; it is transformed into Salvation, Light, Joy, and Wisdom. You become all when you are an all with the Son of God. The Word of the Father speaks softly when He remains like a heart in your breast. And it is my Word that conserves for Eternal Life those who do not forswear their supernatural filiation.

"Blessed are those who not only love You-O Thought of the Father whom Love makes the Word-in the hours of joy, but who, even before there is joy, even under hurricane clouds, bless You, Light that experience no pause in shining. Blessed are those who are able to praise you with tears in their eyes and trust in their hearts and are certain of your mercy. In truth I tell you that whoever is able to hope in God with the most beautiful act of faith while the darkness is hanging overhead, bringing despair, shall know the Eternal Sun.

"There are few of these true believers, too few. In this night of impotence which has come out of hell, the infirm spirits fall like leaves disintegrated by water and torn away by the wind. Their weight drags them along, and, as an increase of the flesh, they have Satan, who keeps them blinded and tightly grasped to prevent them from making an effort at elevation which would suffice to save them. Fear and discouragement dull them, vice paralyzes them, and despair burns them. They are ruins trembling over vain shadows and do not know that they ought to tremble over themselves as slayers of their immortality.

"The churches are emptied; the altars lack worshippers; the

mystical Bread is not sought after; the three virtues are languishing or dead, and the cardinal virtues as well.

"There is rage and a chaotic effort to seek salvation and disdain and derision for the children of the Light-more than disdain, a desire to oppress them to put out that Light, which is hateful to them. But the more they deride and crush you-O dear children who are my light brought to men-the more this poor world will plunge into darkness. The Crime 2380 and the crimes shall form a wall and barrier for the Light. And under that onerous shelter humanity shall perish in a desperate jail.

"Go ahead and reject the signs I send you from Heaven and laugh at the celestial warnings. Go ahead and believe everything is licit for you. When you least expect, I will have you experience a sign before which you shall plummet in terror, and the wrath you now unleash against the defenseless 2390 will be flung back upon you.

"I am that sign. At my appearance, not on earth-the time has not yet come-but spiritually, to the children of wrath and to the father of extermination, your arms and his shall fall like dust when the wind dies down. And if prayers had risen from the earth, instead of curses, that appearance of mine would already have occurred, and you would now be liberated from your terrors, unfortunates who tremble and are unable to come to the one who loves you.

"It is I who overcome. It is I who know. And it is a great affliction for Me to see you running here and there like frightened sheep, following the most foolish advice, obeying those who are wicked, in addition to being foolish. I would like to die a second time just to open the eyes of your souls and make you that holy, great, and glorious people that God had proposed to make when He created the first Parent. I would like to create you a second time just to be able not to see you so far removed from my Thought. But what is is.

"I am speaking to all. I will be heard by few. Comprehended by fewer still. Wisdom is no longer loved and is no longer comprehended. But to his faithful ones Wisdom shall always give strength and light on earth, salvation and joy beyond the earth. He shall give Himself, and the man who, has served Him and merited shall be among the one hundred and forty-four thousand about whom John

238 At the foot of the page the writer poses a question: "Perhaps another allusion to the bombing of the city of the 'son of the Light'?"

239 At the foot of the page the writer adds, "And here?"

0 speaks, and the holy Jerusalem shall be his, in which there is the throne of the Wisdom who immolated Himself to bring Himself to men of good will."

keepns2sb240sa60lang1033bf1 November 8

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0

Jesus says:

"'Now and at the hour of death'. It is the invocation comparable to 'Deliver us from evil'. You do not reflect, but it is so. I have given you a Mother in addition to a Father, and, if you ask the Father to be delivered from Evil, won't you ask the Mother to keep the death which is an evil far removed from you?

"But consider with a mind elevated in God and ask with the intelligence of the children of God. You should not be so concerned about evil and death in the human sense of the words, but about Evil and Death in the supernatural sense, the truest one, for your current clothing is one which is laid down, your current dwelling is one which is abandoned, but beyond this day there awaits you a future in which you shall become possessors of what is your true portion.

"And woe to you if by your perverse will you choose the accursed portion for yourselves. The death of the spirit does not come into the presence of your soul just once. It roams around you throughout your earthly day, for the giver of Death does not stop laying snares for his prey for an instant. There is not always that vigilance and fortitude in you which make the Enemy's craftiness useless. Your weakness leads you towards sluggishness, your carnal appetites lead to desires for food wherein you encounter death.

"But you have a Mother in heaven, a Mother who sees the Blood of her Son upon you and who for the sake of that Blood loves you as her own children. A Mother who is powerful before God because of her threefold condition as Daughter, Spouse, and Mother of God.

"'Now ': may Mary pray for your present as men, for which so many dangers lie in wait. 'And in the hour of death': may She pray for you in the decisive instant of life. 'And in the hour of Death' that is, when your spirits, stricken by Evil, may perish.

"Mary is the Victor over Satan. True Death, that of the spirit, will not come into those who are able to pray to the Mother for the

hour of life, for the earthly hour, for the hour of temptation, and for the hour of Death.

"Like children under their mother's veil, Mary's prayer forms a shield for you against the blazing heat of the senses and the devil; it makes you grow in Christ and enter into his Kingdom. And if Christ can make the dead rise again to Grace, Mary, when really loved, keeps Death from separating you from her Son."

keepns2sb240sa60lang1033bf1 November 9

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"'What peace? The acts of fornication by Jezabel and her numerous poisons still exist'.
2400

"I said that to obtain true peace, and not a pause in the war, it was necessary to remove from your midst what was fornication with Satan. I have said so through the mouths of my saints, and I have had my Mother say so. For decades I have been repeating this, and for decades you have been insisting on that. I have told you so with urgent words in these recent times. But you have not changed. Rather, you have increasingly made fornication with Satan your way of life.

"You have preferred everything else to God. And this God whom you invoke in the hour of fear is such a distant, unknown Being for you that if you were consistent, you should not even invoke or blaspheme any longer, for you have drifted so far away from Him. Indeed, even your invocations are blasphemy, for you call Him with lips sullied with filth, for you invoke Him while you are still one with Satan, for you dare to mix his Holy Name with your plans for crime.

"Peace has been promised to men of good will. Christ came to bring Peace. But if you send Christ away and your will is not good, how can you have peace? You have pauses. But they are nothing but intervals between one slaughter and another, to give time for your spirits, sold to Satan, to learn new doctrines of death from him and new instruments of destruction.

"Death to souls and death to the flesh. Destruction of spirits and

240 The writer adds a reference to 1 Kings, Book IV, 9:22. Cf. August 15.

0 destruction of things. Your growth in Satan is impressive. In a short while you will have reached the mature age in which he will no longer have anything to teach you, and then Hell will be able to give birth to its son-the Antichrist-for the times will be ripe and men will have deserved to know the horror preceding the end."

keepns2sb240sa60lang1033bf1 November 10

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0
Jesus says:

"Even if the observation is made that I repeat Myself, I won't change my mind. Men's sins are also repeated, in spite of all the warnings, with discouraging monotony. I set my Voice of justice over against their voices of sin so that it will not be said that I have not spoken and I will not be accused of having left them in error.

"My Voice has been saying the same things for twenty centuries, and such an accusation should not arise. But man, who finds it convenient to forget what is condemnation of his misdeeds, always says that he did not know this or that. It is an excuse which dishonors and debases him, for it is deceitful and, in being dishonest, it amounts to accusing his intelligence of being imperfect and his memory of being damaged.

"How can the teachings repeated over and over not be remembered? You place

yourselves beneath the beasts that learn what man teaches them. Do you, that are so proud, not reflect that this is a great disgrace for your pride?

"Maria, write the explanation of the parable of the sower once again. 2410 I will dictate it to you for a special group of persons whose error saddens Me. An error of imprudence in some; an error of pride in others; an error of rebelliousness in still others; and of scandal in the other group.

"The parable states that one part of the seed fell along the way and was eaten by birds. The second part fell upon stone and sank in roots, but it at once dried up because of a lack of moisture. The third part fell among brambles and died of suffocation. The fourth part, having fallen on good soil, brought forth fruit in different measures.

241 Echoes of the parable may be found in the dictations of July 5 and July 24, for example.

0 "The Word of God is the seed of eternal life. But the Word is beset by many dangers. I will leave aside these many dangers and speak of one thing alone, which I would say is as deadly-perhaps more so-as sin itself And let no faint-hearted spirit get scandalized if I say that it is perhaps more deadly than sin. It's the truth.

"The sinner whose mind is not corroded by the acid of rationalism has a ninety percent chance of being able to receive the Word and find Life. The rationalist has only a ten percent chance, and even less, of keeping himself capable of salvation through the Word.

"Rationalism is worse than couchgrass. When its action is seen, at the moment when everything concerning the earth and men is made known, this heresy will be seen to have been the most pernicious one because it is the most subtle and Penetrating of all. It is like a gas. You absorb it, and it kills you, but you don't see it; you sometimes don't even smell it, or, since this smell is pleasant, it is breathed in by you with pleasure. Rationalism is just like that.

"The major heresies have contained two good things: first of all, they were originated by a faith. As erroneous as it may seem to you, as worthy of condemnation as you may think. But still a faith. They have thus had their martyrs, their tears, and their struggles to assert themselves, and upright souls have over the centuries embellished them with lights of holiness whose only disadvantage is to have blossomed on a wicked tree not grafted onto Christ. The second good thing about heresies is the loud noise produced by them, whereby whoever did not want to belong to them knew how to act so as not to belong to them. The struggles with the Church and with States were an indication to Catholics; they constituted a boundary beyond which one went only knowingly.

"In rationalism this is lacking, and it penetrates unnoticed even where it is thought that it cannot enter. It enters through a thousand foramens, like a snake. It dresses in licit-indeed, admirable-clothing and acts underneath it, but against it. It is a virus. When one notices it, it has already spread through one's blood, and it is hard to get free of it.

"The reaction of sin is violent under the ray of my Mercy. But that of rationalism is nil. Like a burning glass, it makes the way to grace impassable and rejects it. Indeed, it turns it into a harmful burning to finish giving itself its own condemnation.

"The rationalist makes the things of God serve his purpose. He

does make himself serve God's purpose. He bends, explains, and uses the Word in the light-poor light-of his disturbed mind and, like a madman who no longer knows the value of things and words, he gives them the sort of meanings which can emerge only from one whom the extremely crafty action of Satan has sterilized.

"There are rationalists and rationalists.

"I will begin with the greatest. The 'supermen'. The deniers of God. They want to explain creation, miracles, and the divinity according to their concepts filled with human pride.

"Where there is pride, God is not present. Be sure of this. Where there is pride, Faith is not present. Satan is there, and Satan is the most skilled juggler in seducing man and making the leaf of tinfoil picked up in the mud appear to him to be pure gold.

"These deniers of God, who think they degrade themselves by humbly accepting what they are unable to explain through their mental capacity alone and have slain the capacity to love in them selves, are the giants of rationalism.

"I am not giving a speech to men and thus do not cite names. You can include the names on your own. For Me they are dead stars which have plunged into the mud in bits and pieces. They no longer have a name or have one alone which shall be engraved in fire upon their arrogant brows and their hearts more arid than flint on the Day of Justice. They spend their lives devastating. They are worse than an avalanche or a hurricane, worse than dementia, worse than a fever. They kill wherever they arrive.

"The Word does not descend at all into these. Too many things re main upon them to act as an obstacle to the Word. They belong to the category of the 'spiritually Dead'. Rebellious and scandalous.

"The second category are the humanly learned. These do not deny God. But over divine simplicity-which has become such so that even the humblest can grasp it in the light of love-they set a whole thicket of human erudition. They dress themselves in it like peacocks proud their tails with a hundred eyes, and, like peacocks, they are beautiful only in appearance: they are unable to walk; they are unable to sing on the way and in the praises of the Lord.

"They lack the love which is a sinew for the wing to fly towards God and a string for the lyre to bless God. The Word descends upon them and sinks in roots. But it later dies because they oppose and choke it under the useles's leaves of their human knowledge.

"Do you know how they hear the Word? Like one hearing someone else speak in another language unknown to him. He hears the voice and sees the movement of the lips, but understands nothing. They also resemble one who, hard of hearing, howls while another speaks softly. In the end the roar of his words covers over the other's voice. They create Babel in themselves because of too many words. Because of too much knowledge they do not accept the lights, so simple and pure, which God has established so that man will see the way leading to the Father And they create Babel and darkness for others, too.

"The third category involves those who have paved their hearts with the stones of the rationalism of others to make them less ignorant. They are the worshippers of human idols. They are unable to worship God with their whole self, but are able to remain ecstatic before a poor man who poses as a superman. They close the door to the Divine Word with distrust, but accept the explanations of one of their fellow men who is famous for being learned.

"It would be enough for them humbly to ask Grace to illuminate and instruct them on the value of those notes, and Grace would make them see how those explanations and those doctrines rest upon props whose base is corroded by woodworms and mold and how those voices are jarring and in disagreement with those of God.

"They want to be cultured and supermen and take the first food they see. And the idols have pompous clothing and promise deity to all. It is the voice of the Serpent: 'Eat this fruit, and you will be like God'. And in their ignorance they eat.

"There is one fruit that makes you gods, O men. The one hanging from my Cross.

"There is one who says to your minds, 'Epheta'. The Christ.

"There is one who fecundates the mystical soil of your hearts so that the seed will rise there. My Blood.

"There is one sun that warms the ear of grain of eternal life in you and makes it grow. Love.

"There is one science that, like a ploughshare, opens and tills your glebe and makes it fit to receive the seed. My Science.

"There is one Master. I, the Christ. Come to Me if you want to be instructed in Truth.

"The fourth category is that of the imprudent. They are open ways over which everything passes. They do not surround themselves

with a holy defense of faith and fidelity to their God. They receive the Word with great joy and open themselves to receive it, but they also open themselves to receive any doctrine under the specious pretext that one must be condescending.

"Yes. So condescending with one's brothers and sisters. Not to disdain anyone. But

severe with the things of God. To pray for one's brothers and sisters, instruct them, forgive them, and defend them against themselves with a true supernatural love. But not to become accomplices of their errors. To remain as granite over against the crumbling of human doctrines. Nothing passes without leaving a trace. And it is great imprudence to place a sharp point against the heart. It might take your lives or ingrain wounds that heal with difficulty and always leave a scar.

"Blessed are those who are only God's terrain and remain such by assiduous vigilance. Blessed are those who, as soft as sod which has just been dug up, do not have stones for their brothers and sisters or rocks for the Word.

"Love makes them souls worshipping the Word and souls merciful towards those straying far from the Word. But love is their most beautiful defense, and no work of evil can harm their spirit, in which the Word of Life grows like a copious ear of grain. The vaster love is in them, the more He grows there, yielding fruit-sometimes thirty, sometimes fifty, and sometimes one hundred.

"For those who possess Him absolutely, the Word becomes their own word, for they are no more, but are one with God, their love."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "Little Christ that have fallen under the cross, get up again and take the cross and walk, shedding tears and shedding blood.

"One does not always fall because of sin. The victims fall from the pain of the sins of others and from knowledge of the fruit of that pain. And they are the holiest falls, the falls similar to mine, for they are falls of charity.

"Maria, the victims bear up two crosses on their fragile backs. That of their Jesus, which they want to carry, and that which would be for the punishment of their brothers and sisters. To the victims, to whom the future is unveiled, the ocean of pain caused by men's sins appears as a sea, and in spite of the veil of tears, all the future weeping is revealed to them.

"It is of no benefit to close one's eyes, Maria. It is the mind which sees, for, when joined to mine, it possesses the extraordinary perceptions of mine. It is a gift. But it is like the gift which Pilate's soldiers made Me to crown Me as king: it is a gift which wounds. There are thorns. There are thorns here. But be faithful to them. Hereafter they shall be roses.

"See beyond the weeping, beyond the darkness, beyond the ocean of human sorrow, whose wave covers and permeates you-for the place of the victim is like the wavebreaker of a port and he receives upon himself the fury of the storms along the coast and splits them by letting himself be split-see, beyond the horror which the world creates for itself, the land of peace, the love of joy, the life of ecstasy which awaits you.

"Beyond this torment is your Jesus, who awaits you. Beyond these flames is the freshness of the eternal gardens. There you shall no longer undergo thirst, hunger, weariness, and pain. I will be a fountain and food for you; I will be rest and joy for you. You shall rest upon Me, hearing yourself be told that I love you and being able to tell Me that you love Me. Beyond this poor life is true love. For the time being there is the cross. A little longer, and I will come. Now write for the spiritually deaf.

"Isaiah says, 'Where must I still strike you if you add on other acts of overbearance?' And he adds the description of a body in agony which they have applied to Me in the hour of the Passion.

"But it is not I-you are the ones who are reduced in this way by your sinning. And if I was entirely wounds and bruises, I was such only because at that moment I was as you are now, having reached mastery in sinning.

"The works of your minds (the head) are sick works. It is very hard for your thought to be upright. Corrupted and eaten by the threefold concupiscence, you can generate only sick thoughts. Your actions and your works bear the sign of your spiritual mental infirmities. Your sentiments flowing forth from a heart as sick as your mind are even more burned by lust and pride. To call them sentiments is improper: they are even less than senses; believe this, O men hungry for sensualism and egoism. Your motor is no longer love. It is self-interest, satisfaction, pride. Profaners of yourselves, you enslave your members and your organs to your sick desires.

"Where is your spirit? In the flesh heap where dying things rot.

How much room for your spirits I have given you! And you corrupt your spirits into wanting prison and pervert them towards the actions of prison, and, along with it, your whole selves. You ruin one another, and there is no balm for your wounds, for the ones who would give you that balm are crushed and slain.

"You still come to Me sometimes. And why do you come? To make Me an accomplice of your murderous actions? God does not lend Himself to killing. Do you come out of fear of being killed? Then why do You kill? It is of no benefit to present offerings to Me when beyond the clean table I see blood dripping from your hands, rottenness from your hearts, and, above the deceitful babbling of your prayers, I hear the wicked thoughts teaming in your minds hissing.

"False Christians, you cause Me disgust. You seem to Me to be Judases close to my altar It is not by selling their brothers and sisters, robbing, killing, lying, fornicating, and corrupting that people can say they are my faithful ones. I told you with my final words as the Master-and even among you, when one is in agony, he never lies-what people must do to be my friends and have my Father and yours at their side. I told you to be pure, good, charitable, and obedient; I told you to believe in my Word and follow my teachings; I told you to remain united to Me so as not to die.

"Have you done this? No. And you are dying as a result. I turn my gaze away from you because for Me you are as many other traitorous disciples. And if it is true that I-would have liked to redeem even the Iscariot, for I am the Entirely Loving One, it is no less true that when I saw him close to Me at the Table and close to Me in the Garden after having already concluded the vile barter, everything in Me rose up in disgust.

"I do not close the gates to Life and Peace to you. But in the king dom of Life and Peace impure beings must not circulate. Dive into the blessed pools where the purple of my Blood makes your stained stoles snow-white. Dive into the flames of Love by sacrificing your shameful loves to a love which makes you worthy of your origin and your goal. I destroyed Myself to make Myself a fire of purification for the sins of men.

"Want not to sin. Just want not to. I, who love you divinely, will do the rest. Say it: 'We do not want to sin'. And try not to do so. Like those who were ill with a tremendous disease which has now been overcome, you shall see the fever of evil fall day by day and

the strength of health increase. The taste for what is good and useful shall return to you. Serenity, which you now seek in vain by way of your obscene diversions and merciless occupations of egoism, shall flow back into you through justice and compassion, practiced by you again. Being good, O children, makes the soul like that of a child again: trusting, cheerful, light, in peace.

"The kingdom of Heaven, I said, belongs to those who become like children. But you shall have a foretaste of that blessed kingdom even on earth if you come to the Father with souls which have again become innocent, for God loves children, and before a soul that is able to become a child out of love for Him and again becomes pure, honest, loving, and faithful, He opens the dikes of Mercy, causing torrents of graces to flow out from them.

"The dying world needs this lavacre of Mercy to wash away its filthiness and all the blood and cover itself again with goods for the needs of men.

"It is not ferocity which gives bread and wealth. Believe this. Ferocity lacks the divine blessing, and where it is lacking, even if you sow wheat, hemlock will arise, and if you raise lambs, they will turn into hyenas for you.

"No, children. Come back to the Lord, and God shall repeat for you, having returned to the dwelling, the miracle of the manna of old. Nothing is impossible for God, and nothing is impossible for the man who lives in God."

keepns2sb240sa60lang1033bf1 November 11 2420f0

sb120qj144720144021602880360043205040576064807200792086401ang3081b0 Jesus says:

"Let us together propel our gaze into the times which, like a placid dawn following a stormy night, will precede the Day of the Lord. You will no longer be present. But from

the place of your rest you will exult over it, for you will see man's combat nearing its end and sorrow fading to give the living time to fortify themselves for the last brief convulsion of the Earth, before hearing the command assembling it in all the living, past and present, from the time of Adam onwards.

242 In pencil the writer adds a reference to Isaiah 2:2-4.

0 "I have already told you. 2430 My Church shall have her day of hosanna before the final passion. Then the eternal triumph shall come.

"The Catholics-and the whole world will then know the Roman Church, for the Gospel will resound from the poles to the equator, and from one side of the world to the other, like a band of love, the Word will go-the Catholics, having emerged from a very fierce struggle, to which this one is only the prelude, sick of killing each other and of following brutal masters, will turn from the insatiable thirst for killing and insuperable violence towards the triumphant Cross, rediscovered after their long blindness. Above the great din of massacres and abundant blood they will hear the loving and forgiving Voice and see the Light, whiter than a lily, descending from the Heavens to instruct them for the Heavens.

"Like a march of millions and millions of tribes, men will go with their spirits towards Christ and place their trust in the only entity on Earth in which there is no thirst for overbearance or desire for revenge.

"It will be Rome that speaks. But not the more or less great, and enduringly great, Rome which they may obtain from the leaders of peoples. It will be the Rome of Christ. The one that overcame the Caesars; it overcame them without weapons or struggles, with a single force: love; with a single weapon: the Cross; with a single oratory prayer. It will be the Rome of the great Pontiffs which, in a world darkened by barbarian invasions and dazed by acts of destruction, was able to preserve civilization and expand it among the uncivilized. It will be the Rome that stood up to the arrogant and through the mouths of her holy Elders was able to side with the weak and set the sting of spiritual punishment even in those who were apparently refractory to all remorse.

"O different peoples, you cannot arrive at lasting agreement among yourselves. You all have the same aspirations and the same needs, and, as with scales, the weight of the good part of one is detrimental to another. You live so as always to get the better part, and you kill each other for this reason. It is a seesaw affair which gets worse and worse.

"Listen to the voice of the one who is not thirsty for domination

243 In the dictation of October 29.

0 and, in the name of his Most Holy King, wants to reign only over spirits. There will come the day when, disillusioned with men, you will turn to Him who is already more spirit than man and conserves only that minimum of humanity needed to make you convinced of his presence. There will come from his mouth, which I inspire, the words

similar to the ones I would say to you-I, the Prince of Peace. He will teach you the most precious pearl of mutual forgiveness and convince you that there is no weapon more beautiful than the ploughshare and the scythe which wounds the glebes to make them fertile and cuts the grass the make them more lovely. He will teach you that the holiest labor is that which is performed to obtain bread, clothing, and a house for one's brothers and sisters and that only by loving one another as brothers and sisters is there no longer knowledge of the poison of hatred and of the tortures of wars.

"Children, begin the march towards the Light of the Lord. Do not go further, groping in the blind darkness. My beloved ones at the head, overcoming every human fear, for I am with you, O those dearest to my Heart, the others drawn along by the example of my saints-begin this new Exodus towards the new Earth, which I promise you and which will be your very same Earth, but changed by Christian love.

"Separate yourselves from those who are idolaters of Satan, the world, and the flesh. Without disdain, separate yourselves from them. Disdain is of no benefit. It ruins without benefiting. But separate yourselves from them so as not to be infected by them. Love them with the love of redeemers, placing your faith in Christ as a bastion between them and yourselves. You are not strong enough to be able to live in their midst without danger. Too many centuries of increasingly marked spiritual decay have weakened you. Imitate the early Christians. Be able to live in the world, but isolated from the world by virtue of your love for God.

"And never submit to regarding as a superman the wretched man who does not differ from the beasts because his best part-the only thing that does not make him worse than a beast-is entirely in instinct. The Prophet says, 'Leave aside, then, the man whose spirit is in his nostrils'. 2440 I want you to interpret the sentence in this sense. The animal deprived of breath is nothing but unclean remains.

244 In pencil the writer adds a reference to chapter 2, verse 22.

0 Once its nostrils are closed to this breath, it ceases to exist and becomes a carcass.

"There are many men who are not superior to it, having no other life except the animal life which lasts as long as breath lasts in them. The spirit is dead, the spirit made for the Heavens. It is thus right to say that there are men whose spirit is the breath of their nostrils and from whom it is best to remain at a distance spiritually so that the breath of Satan and of the bestiality emerging from them will not eat into your humanity and make it like theirs.

"Pray for them, O you blessed ones. That is charity. And that's enough. Words do not enter into those closed to the Word. And do not think that the one fuming and breathing out his overbearance and his pride from his nostrils like a raging beast is sublime. Only those whose spirits are alive and are thus children of God are sublime. The others are poor things whose fictitious elevation is destined for a great collapse and whose memory does not survive except as the memory of scandal and horror."

keepns2sb240sa60lang1033bf1 November 12

keepns3li142sb240sa60ul Isaiah 4:2-6

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"When the time of my peaceful Kingdom comes-and it shall come, for I have promised, and I do not fail to keep my promises-the good on earth will all come to Me. It will be the period about which I have spoken to you, 2450 the period when the spirit will have reached that evolution whereby you will spontaneously separate into two parts. Those living outside the spirit will lie in their darkness, waiting to be the militia for the Prince of Evil. Those living in the spirit will come into the retinue of the Holy Son of God, of the Seed of the Lord, loved and blessed by men in grace, who will then comprehend what is now comprehended by a few chosen ones and will know what my glory is like and what theirs is as children of God.

"I will assemble my saints, for whoever loves Me and follows in obedience and fidelity is a saint. I will assemble them from the four corners of the Earth. And because of their love I will forgive the iniquity

245 In many dictations there are such references. There is mention of this "spontaneous separation," for instance, on August 21, August 22, and October 28.

0 of men. The goodness of the saints will extinguish the sternness of Justice, and my love and that of the saints will cleanse the Earth with its fire. The Earth reconciled with itself and with God will be like a great altar, and on this altar the Master will instruct men in the exact knowledge of Truth, so that the good will not waver when Satan, furious at seeing Christ adored by mankind, unbridles himself for the final battle.

"A struggle of spirit against spirit. Over against my spiritual Kingdom and my instruction, Satan will set his Satanic war on spirits to corrupt as many of them as he can, the weakest ones, and from his reserves, from his fortresses, where there are to be found those who have remained faithful to the Beast even after the defeat of the Beast and his minister, he will draw the agents of seduction to ruin God's work for the last time, the ruin of which began at the foot of the tree of Good and Evil.

"The Satanic epoch will be three times fiercer than the anti-Christian epoch. But it will be brief because for those living in that hour the whole triumphant Church amidst the lights of Heaven will pray, the Church in Purgatory amidst the purgative flames of love will pray, and the militant Church with the blood of the last martyrs will pray.

"Those will be saved who, while Satan's darkness, heat, storms, and lightning bolts upset the world, are able to remain under the shelter of the tabernacle from which every strength issues forth, for I am the Strength of the living and whoever feeds on Me with faith and love becomes one with my Strength. And there will be few of these saved ones, for after centuries and centuries of my love for man, man has not learned to love.

"But no one can accuse Me if he or she is lost. 2460 And what more could I do for you, O children of God who have preferred to go wandering off far from the Father's house and sometimes sell your divine primogeniture to the Enemy of God? Do not say that I, in my power, could keep Evil from laying snares for you and could make you good by my authority. You would then have been less meritorious than the blade of grass which the foot tramples on without feeling it, for the grass arises from the seed, obeying God's decree. It arises and grows by itself. And it lacks even the slightest portion of

246 On this line the writer in pencil adds a reference to Isaiah 5:1-29.

0 the care by the Most High which you receive. The blade gets sun and dew from God and a lump of earth. You have the intellect to guide you, Grace to illuminate you, the Law to govern you, Me as your Master, and my Blood for salvation.

"I have given you everything, and you have given Me so little, less and less! With the patience of God I have taken care of you, and you have always rebelled against Me. The least blameworthy were always the indolent. You have always been afraid to do too much for your God, who has done everything for you.

"This is why punishments come to you. They are a further call of love to convince you that a God exists and that the other gods that you serve with the faithfulness which you deny Me cannot give you anything but deceitful promises and certain evil. From punishment to punishment-increased in the measure in which you increase idolatry and fornication-I arrive at the great punishments, and this is one of them, whereby no longer a row of my vineyard, but the whole vineyard is opened and invaded, devastated and over-turned by the one whom you serve and whom I allow to convince you of his deathly gifts.

"For this reason I say to you, 'Come to God. Call God with truth in your thought and heart, and God will appear on the bloodstained horizon, and Satan the torturer will flee, leaving you free'.

"But you do not call God. It is enough for you to think about making the common evil an individual good: to increase your wealth, appropriate higher and higher powers, enjoy and enjoy. You do not care about those suffering-the best ones. Even less about God. Indeed, you rise up to challenge, daring to call Him, O blasphemers, to ratify your Satanic thoughts and acts. You challenge Him to show Himself, for you tell yourselves, 'God does not exist. We are God'. Satan is already heaping up infernal coals upon your accursed tongues and your souls that have been sold, and I set them afire with my fury.

"I curse you from this very moment, serpents in the guise of man, and if you hold the excommunications of my saints and the execrations of my good ones as a sparrow's feather that does no harm if it falls upon someone-for you possess a heart of granite-my curse will penetrate to bring you torment because I am the one who open valleys, split mountains, separate seas, and shake the earth with the will of my thought, and I can penetrate into the flint of your heart

and make it crumble as if it were a fragile bubble of blown glass.

"Profaners, liars, wicked ones-be accursed for all the evil you do, for all the souls that you cast into despair over God's goodness, that you corrupt by your example, and that you steal from Me by ruining them in every way. But do not fear. As I will be just and merciful to the weak whom you have bent to evil with your strength, I will be equally just and inexorable with you. Beginning on this earth. Your power, your stolen riches, distilled from the pain of thousands of men, will vanish from your hands like the smoke of straw which is burnt because it is too dirty to be kept. Nor will there be any effective defense for you that have overstepped all limits.

"Let whoever has ears for understanding understand. The hand stained with blood is not to be extended against the whiteness of the Holy One who speaks in the name of the Holy of Holies or against the Sanctuary which is more elect than the temple of Jerusalem, for its foundations were baptized, even before they were begun, by the blood of my heroes, and its stones have received as dew the purple lavacres of countless martyrs. In it 2470 is the bed where the flesh of my chosen Stone rests, waiting to rise again alongside his Master. And I swear to you that this place is much holier than the Temple of Solomon was, and what happened to all those who challenged the glory of the Lord shall happen to the profaners of this place, which is already Paradise-understand the reason why."

keepns2sb240sa60lang1033bf1 November 13

keepns3li142sb240sa60ul Isaiah 6.6

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"To deserve to transmit the Word of God one must have clean lips and a clean heart. A clean heart, for it is from that heart that the motions of thought and the flesh emerge.

"Woe to those who do not keep themselves pure and dare to speak in my Name with a sinful soul. These are not my disciples and my apostles. They are plunderers of Me. For they rob souls from Me to give them to Satan.

247 At the foot of the page on a typewritten copy the writer adds: "Rome. For all of Rome is a sanctuary because it has been impregnated with the blood and the virtues of the first Christians."

0 "Souls-both those who follow the priest with respect and faith and those who observe him with distrust-are prone to reflect on the priest's conduct, for they are endowed with reason. And if they see that the one saying, 'Be patient, be honest, be chaste, be good, be charitable, be forbearing, forgive, help' is, on the contrary, dominated by wrath, harshness, the senses, resentment, and selfishness, they get scandalized and, even if they do not separate from the church, always feel a conflict in themselves. These are like the blows of a battering ram which you-priests who are not the victims of your sublime

ministry, which makes you the continuators of the Twelve among the throngs that, at a distance of twenty centuries, always have to be evangelized, for Satan continually destroys the work of Christ, and it is up to you to mend the ravages of Satan-direct against the edifice of Faith in hearts. Even if they do not collapse, they are injured, and then a shove by Satan is enough to make them fall.

"There are too many among you who imitate the twelfth apostle and for the sake of base human interests sell my portions-souls, whom you bathe in my Blood, which I have entrusted to you-to the Enemy of God and of man. The current situation, at least fifty per cent of it-and I am very indulgent-is due to you, salt that has become tasteless, fire that no longer gives warmth, light that smokes and does not shine, bread that has turned bitter, and comfort that has become torment, for you present a whole mass of thorns to the souls that, already wounded, come to you for support-you give harshness, uncharitableness, indifference, and rigorism to the souls coming to you to hear a fatherly word in which there will be an echo of my sweetness, forgiveness, and mercy.

"Poor souls! You thunder against them. And why don't you thunder against yourselves? Are you tempted to appear as the emulators of the ancient members of the synedrium? But that time has passed. I set a tombstone over it because it deserved to be buried so that it would no longer cause harm, and thereupon I have set up my throne of Mercy and Love, provided by a Table and a Cross where a God becomes bread and a God becomes a host for the redemption of all.

"Learn how to be priests from Me, the Eternal Priest. To be priests means to be angelic; it means to be holy. The throngs ought to see Christ as utterly evident in you. Ah! You often show them an appearance

more like Lucifer's.

"How many, many souls I will ask my priests to account for. I repeat to you what Paul said. And believe that it would be better for you to confess openly that you can no longer remain in that way rather than live as you do. You alone would deny Me. By remaining you cut so many souls away from Me. Once and for all, leave aside so many embellishments and concerns.

"For cultivation, go back to the Texts and ask God to purify Your minds and hearts with the fire of continence and of love so as to be able to understand them as they should be understood. For-know this-you have turned the burning gems of my Gospel into opaque little stones filthy with slime-that is, if you haven't even turned them into large stones of anathema for lapidating poor souls by giving the words of love a sternness which chills and leads to desperation.

"It is you that deserve those stones, for if a flock is torn apart by wolves or plunges into a ravine or grazes on poisonous grass, who is to blame ninety percent of the time? The indolent or guzzling shepherd who, while the sheep are in danger, goes on a spree or sleeps or busies himself with markets and banks.

"Ask God-by way of a penitential life which will cleanse you of so much humanity-to have a seraph purify you continually with the flaming coal taken from the altar of the Lamb-I might say, 'from the Heart of the Lamb'-which burns from eternity out of zeal for God and for souls.

"Penance kills nothing but what should be killed. Do not fear for your flesh, which you ought to love for what it deserves-very littleand which you love as something precious. My penitents do not die of this. They die because of the Charity which burns them. It is Charity which consumes them, not the hair shirts and scourges. And the proof is that they sometimes arrive at advanced ages and with a physical integrity which the solicitous protectors of the flesh do not reach. My saints who die at a young age are the ones burned on the pyre of Love, not those destroyed by austerities.

"Penance provides light and spiritual agility because it tames the octopus of humanity, which keeps you nailed to the bottom. Penance uproots you from what is lowly and launches you on high, towards Love.

"Simplicity, charity, chastity, humility, and love of pain are the

five greatest gems of the priestly crown. Detachment from cares, forbearance, constancy, and patience are the other minor gems. They form a crown of pointed gems which clasp the heart in a circle. But it is precisely from being clasped in this way, remaining wounded by it, that this heart increases its splendor and becomes a living ruby in a wreath of diamonds.

"I don't even say to you, 'Have the heart of my Peter'; I say, 'Have the heart of my John'. I want that heart in you because it was the perfect apostolic heart from the dawn of his priesthood until its dusk.

"I infuse the mind of Peter into my Vicars, but you must make the heart on your own. And that heart is indispensable in whoever is my priest: from my most lofty Holy One, who is white in soul and in thought, as in clothing, and who is the greatest Host in this bloody harvest which the Earth is celebrating, to the least of my ministers, who breaks the Bread and the Word in a secluded village: a sprinkling of houses which the world does not know it bears on its surface, but which the Eucharist and the Cross render as august as a royal palace-more than a palace, they make it similar to the maximum Temple of Christendom-for in a ciborium of gold studded with pearls or in the poorest ciborium is the same Christ, the Son of God, and the souls that prostrate themselves before Him-dressed in the purple of Cardinals and a regal mantle or covered with a humble cowl and poor clothes-are equal for Me. I look at the spirit, children. And I bless where there is merit. I don't let Myself be seduced by what is the world, as you often do.

"Change your hearts, priests. The salvation of this humanity is to a great extent in your hands. Don't force Me on the Great Day to have to strike down vast multitudes of the consecrated responsible for immense ruins which have spread over the world from hearts."

keepns2sb240sa60lang1033bf1 November 14

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Isaiah 8.5

Jesus says:

"When you have done your duty-I continue to speak to you priests-I authorize you to say what I taught my apostles to say when sent on their mission through Palestine. Remember, however,

not to grow weary too quickly. I repeated my doctrine for three years. I was God. After three years, one out of twelve among those who had been filled with Me betrayed Me. Countless others abandoned Me in the hour of the trial. Do you claim to be more solicitous than I was? More powerful? Obeyed more?

"Remember that if brothers and sisters are to be forgiven seventy times seven, spiritual children-and all Catholics are children for you, all of them without exception-are to be forgiven seventy times seventy times.

"Remember that for you human differentiations concerning souls do not exist. Indeed, there is a reversal of values. Man admires and reveres the honest, the good, and the pure. You must, not admire, but love those who are spiritually unfortunate. The filthier they are, the farther they are from Me, the more you must be a father and a light for them. No repugnance, no weariness, no abandonment, and no fear is granted to you. You must stoop over all forms of wretchedness. You must seek them to look after them. You must love them to bring them to Love. When rejected, attack again; when derided, increase your charity. Make use of human things to lead souls to supernatural things.

"And must I teach you the sweet stratagems of love? Haven't you ever had a father, a mother, and brothers and sisters with whom you have used them to win a bigger and bigger love for yourselves? Your faithful are children for you. Oh, how many things a father studies to make himself be loved by his child! The child is still an infant and the father, weary from his work, still bends over the crib and repeats the sweet words so as to hear them spoken afterwards by the innocent little mouth. He is a child, and the father bends to teach the baby to take his first steps, shows him the flowers and the stars, and educates his mind in the first sensations, the first thoughts. Even if he is slow-witted, simple-minded, the father strives to open his child's mind. Even if he is uncontrollably naughty, with a thousand stratagems he seeks to change the child's heart.

"And you? Why don't you have a father's feelings for your spiritual children? Are they atheists? It doesn't matter. Are they lustful? It doesn't matter. Are they dens of vice? It doesn't matter. Pray and dare. Today, tomorrow, and even the day after tomorrow, and always, always, without tiring.

"It is often enough to be able to look at a soul with a gaze of true love to conquer it. Souls are not often wicked, as you think. They are disgusted, sick, ashamed. Disgusted

with what the world-and the clergy therein-have given them. Ashamed of being sick. They wish to be cured, but they are ashamed to confess their illnesses.

"Give them what they have not had: holy love. Go out to meet them. Persuade them to open themselves without shame. They are reluctant flowers. But if love warms them, they open.

"Oh, holy dews and blessed rays that you priests by your sacrifice draw down upon souls! Acts of repentance and redemption which make them children of God. Sacraments and grace which you infuse and which make you and them holy. Be blessed for this work, O faithful servants who look after my harvest and my vineyard. And blessed even if you bend over wild grass arising outside my vineyard.

"It is not necessary to leave one's country to be missionaries, O children. Europe, the world, is entirely a missionary land, for man has again become idolatrous and heretical. In truth I tell you that it would be necessary to till one's native land, out of love for one's country, before others, for it is from a Christian country that the country's well-being comes, and where are the Christian nations today?

"Look around you. What do you see? Heaps of ruins and heaps of victims. Who has produced them? One? Two? Four individuals? No. They are the agents, the ministers of Evil, who uses them as would a despotic king. But they are what they are because the populations over which they rule have let them be such, finding in them the maximum representatives of their own sentiments. From a people devoid of God-and the peoples are now devoid of God because they have torn Him out of their souls, putting the flesh, money, and power in his place-there arise the cobras that kill by their threefold hunger, which Satan incites.

"It is useless to say, 'They were the cause of the present evil'. Say, all of you-I say all-including you priests, 'We were', and you will be sincere.

"Work in the uncultivated field is now harder. But act. Become like my first apostles again. Become heroes of the priesthood again, which is the only holy militia. Do your duty, all of you, to the point of immolation. For if the throngs are then obstinate in being lost, I

will provide for them. You will receive a reward all the same, even if you come to Me with your arms, broken in the wearisome labor, laden with very few ears of grain.

"But, I beg you-and I am God-do not be to blame for a lack of love. I do not forgive a lack of charity. It is a denial of God."

keepns2sb240sa60lang1033bf1 November 15

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The Father is looking at you. As a little bird remains warm and safe under the watchful care of its parents, so remain under the eye of God, who looks at you with love.

"The Eternal God, our Father, remains upon you. See and feel this power spreading over you from the summit of the heavens, this laughter filling you with supernatural joy, this light warming you and leading you. You need to see it with the mind's eye so as to be able to make it your bread today.

"Other food will be given to you. And quite bitter. But this will so nourish your spirit as to make that bitterness unable to kill."

sb360qj144720144021602880360043205040576064807200792086 40 While I was correcting the typewritten sheets, I suddenly received this communication. I got it in the moments when I was reading pages which were anything but joyful or personal. They were dictations of general and tremendous severity. And at the same time I received the intellectual vision of the "love of the Father."

sb120qj144720144021602880360043205040576064807200792086 40 I say "love of the Father" because I could not say I have seen the Eternal Father just as I see the Son: humanly. But I really did see Him. And if, when speaking at a certain point of Mary Most Holy, 2480 I said I saw the spiritualized body of Mary as an emanation of light in the light, yet still in the form of a body, I could now say I have seen an immense Light, of incomparable joy, from which there shone forth an idea of a face. I say "idea" because it was as if the immense light were concealing it with layers and layers of splendor so as to make me able to see it with my poor human eye.

A face leaning over me and two arms extended as if to protect

248 In the text of September 12.

0 me and embrace me. Nothing else. What I-glimpsed was of incomparable beauty. The living gaze of a perennial youthfulness, also infused with the dignity of mature age and the goodness of the look of an old man. The visage was equally majestic, but without signs of old age or excessive youth. A face perfect in age and form.

Poor words of mine, how much pity you arouse in me over your insufficiency in describing!

Moreover, what is absolutely indescribable is what my Jesus calls "the laughter" of the Father. It is an act without a voice, but possessing in itself all the most comforting words. And I, just like a little bird until that moment trembling with loneliness and fear, with cold and faintness, feel myself being penetrated, warmed, and made safe by it.

Blessed be the Most High, who allows me to comprehend his most holy paternity towards a poor creature like me.

keepns2sb240sa60lang1033bf1 November 16 2490f0

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0 Jesus says:

"Let everything fall away and retain only God, Light, Grace, God's Love. Let nothing that is earthly disturb you. You are a daughter of God. I have granted to you the sight of this sublime condition to robe you in strength and serenity. The care of the Most High, like two loving arms, is leaning over you. The time will come when they join together to carry you beyond these horrible earthly things, to carry you into the Light now looking at you with love.

"Always think, 'Over me there is the Father of Jesus, who is also my Father. The Love that has joined the Father to the Son joins me to the Father, and it is the love of the Son that has given me the love of the Father. In me, then, I have the Triune God, for I have their love'. You will feel yourself being lifted up by this thought, as by an eagle in flight, and you will penetrate into the Fire that wants to set you entirely aflame to make you worthy of It.

"And now, go forward, my little voice. The time is short, and the Word is abundant. And even greater is ignorance of the Word. Let us give these unfortunates as much as we can, so that they will not

249 In pencil the writer adds a reference to Isaiah 8:17-22; 9:1-7.

0 accuse us of their ruin. The world will perish just the same because it wants to perish. But Justice and the just ones of the Lord will be able to say, 'Everything has been given to you to save You, even more than duty requires, for love is a spendthrift who never has enough of giving'.

"Don't get demoralized by the conviction that the labor you perform is useless because the holy words fall upon immovable souls, closed like steel coffers. For the sake of that thrice-holy Face which Goodness has shown you 2500 and which for you is loving laughter, for the sake of that Face which men have forced to withdraw under the rise of an avalanche of crimes which, after having devastated the Earth, hurl themselves against the Heavens, continue to be a hand which serves the Word.

"They have hidden the Face of God. They deny Him. They do not believe in Him. They have set what is their ruin in his place. They are at the mercy of the occult forces rebelling against God's sign and serve them, believe them, and obey them. Many voices emerge from deceitful founts, and there is not one which states the truth or a reflection of truth. The ones they listen to are the laughter of demons who mock man and turn into lying words to lead him farther and farther away.

"They want to know the future to guide themselves. The future is here: in my Word. To avoid this present, which is worse than a night mare and a condemnation, they would have had to study this Word, be able to read it, and guide themselves by its moral, historical, and supernatural teachings. To make the future less atrocious, it would still be

necessary to study this Word, which teaches Good and Truth.

"I repeat 2510 : leave the dead where they are. If they are blessed, they can tell you only what the Word is already telling you, for the Lord's saints speak the same language as the Lord. If they are damned, they can tell you only the words of their father, the master and king of falsehood. And can you believe that the Liar will have an ounce of mercy and grant you a light which may be the light of salvation? Why, of course not-rather, pursuing his goal, he creates mirages for you within which there lies the precipice of the abyss.

"And you are plunging into the abyss, as you no longer have the morning light-God, your holy Father-as your guide. As orbs guided

250 In the text of November 15.

251 As in the dictation of September 11.

0 by blind men, your spirits, led astray, roam from error to error, from ruin to ruin. You strike one another and cause each other one pain after pain and provoke new wounds and new calamities; you hate each other for the evil you do to one another, and you fill your hands with this hatred, which ferments in your hearts, and hurl it against God, holding Him responsible for your misfortune. And hatred, unable to reach Heaven, falls back upon you in fire and flames, famine, deaths, moments of desolation, and darkness. Nor will there be respite until you grasp, at your own expense, that violence is of no use, that blood hinders and does not nourish, and that hatred does not create, but destroys. Nor will there be respite until your hearts turn to God.

"I am the One who can give you peace, and not by the use of your homicidal weapons, but with my holy weapon: the Cross-but by breaking your murderous weapons with my love.

"Do not instigate God's judgment by overstepping all bounds in sin. Do not make the pause between the time of the Antichrist and the time of Christ too brief, for, if it is true that the last days will be shortened out of love for the chosen, it is also true that it is necessary for you to have a pause of peace to fortify yourselves for the final Sa tanic combat.

"I will turn over the stone above Lucifer's cavern after the defeat of the Beast and his servants; but do not give the Demon power to throw off that lock by your acclaiming Evil. Do not make your spirits, devoted to the flesh and Satan, levers to open the infernal prison and bring out the Accursed One for his final booty before the hearts of men are rebaptized in the Word of the Lord."

keepns2sb240sa60lang1033bf1 November 17

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Isaiah 10

Jesus says:

"You make yourselves instruments of Satan by performing works of iniquity.

"Great or humble, you are no different in acting. You are overbearing and thieving. The great, with great overbearance and thievery. The small, with overbearance and thievery which are always greater than their condition would lead one to believe could be possible,

and they are still not content and long to be something more to oppress and rob more.

"There is no social group immune from sin. And those among you who are honest because of the moral law or holy out of love for God are your greatest victims, for overthrowers as you are of the Law of love, you repay with hatred whoever gives you love and goodness; you are wicked to the good and torturers of those who, in the name of their God, do not pay you back evil for evil.

"But even if it doesn't seem so to you, don't think you will remain unpunished. The throngs see the punishment of the great and that of the small escapes them, for the great who fall make a loud noise, and the small, on the other hand, go unobserved among the many cases in the world. But, beginning in this life, you do not remain unpunished. The rest will come later in the other life, where, for the hard-hearted there will be no mercy.

"But you, you that are now great-what will you do when, in proportion to your wrongdoing, the wrath of God and of the oppressed rises up against you? Don't you feel it hanging over you already and building up like a cloud laden with thunderbolts and a flood overflowing the dikes? And when the cloud opens and the wave overflows, where will you go-you that have spread hatred, pain, and injustice along your path, mad and demoniacal sowers, usurpers of the bread of others and destroyers of the good of others?

"You didn't think, did you, while you had time at your service, of making unjust wealth a refuge for yourselves before the hearts of men and of God? How much good you could have done, being able to live blessedly and pass blessedly into the Life of true glory! And how will you, without faith and love, be able to live when you are brought low as you have brought others low?

"You make yourselves the instruments of Satan. But I, more powerful than Satan, when I judge it to be the time for a new flood, take you and use you against each other: nations against nations, and, on a small scale, relatives or friends against relatives or friends, to make man the punishment of man, punishing man's sins by way of man, his fellow. Do you oppress? And I allow others to oppress you. Do you rob a country? And I permit others to rob your country. Isaiah rightly says, 'The stick and rod of the wrath of God'. This is what you are with each other when you overstep the bounds.

"It would thus be good for those for whom struggle is propitious

and victory a friend not to regard themselves as eternally favored by God and much less to consider themselves so perfect as to deserve all human success from God.

"No. If those who triumph use their triumph badly, I will strike them and cast them down into the dust. I am the King and the Lord, and no one is greater than I. I am the Just One, and show no partiality. My gaze sees all in the same light. The stock from which you come is the same, as are your obligations towards God, your Creator, and his thought is the same regarding all of you. The most civilized among you are for Me like the least civilized, like the savages ignorant of everything but their virgin forest. The examiner as I am of the truth of your thoughts and the innocence of your feelings, I so often look with love at the savages prostrating themselves in adoration of the form which for them is god, and for the sake of that form they become good, and I turn my gaze with disdain from the civilized who deny God, known to them, with blasphemous words, negating thought, and accursed works.

"When the hour of punishment is over, I say my 'Enough' and gather together the multitudes stricken and dispersed and give them peace and bread, for I am a Father-do not forget this-and if you weren't drunk with blood or intoxicated with the desire to drink it, I would always give you peace and bread. The more numerous the just of God are-overwhelmed in the common punishment not for their punishment, but for your redemption-amidst the crowds of madmen, the more quickly and abundantly and securely I give bread and peace. For Good, in order to flourish, always needs the tears of saints and the holocausts of redeemers.

"Oh, blessed are these christs whom you do not know, but whom my Heart gathers like gems into a coffer! Oh, blessed are these angels who, in the midst of the chorus of curses and obscenities in which you perish, are able to sing the Gloria and the Sanctus to their God! Purifying this earth of the miasmas which your sins create, they live burning like thuribles and offer God the most sacred fire: that of love. For their sake I will again work the miracle of forgiveness, the miracle of gathering together the remnants of my people and making them understand that only in God is there salvation. The others, those who do not want to be my people-and remember that I do not measure with your measure-will continue to follow the banner of their king.

"The world is not to die without Christ's army being gathered together under his command. Dispersed, stricken, knocked down, and rendered like sand which the wind scatters over the shores of the sea, you will hear the command and come to Me, for a time will come when I will be the King of these poor kingdoms without a crown and of these subjects without a king. I already see the spirits of that time turning to the call and coming to fight against all the obstacles sown by centuries of error, coming towards the Light and towards the Truth. I say 'spirits' because only the spiritually alive will be able to know the Voice which calls them.

"O you that are already spiritually alive, precursors of the Christ in his second coming, antithesis of the precursors of the Antichrist, who in his name carry out the work preparatory to desolation, prepare the ways for Me by your holocaust. The precursors of the son of Satan are robed in human dignity; the precursors of the Son of God have the

same crown as their King, and their throne and teaching chair are the cross and pain.

"But, as always, and especially in the hour in which Pain had to overcome Sin, it is always pain that saves; it is always sacrifice that redeems. And now the world, to be redeemed, needs not so much to be covered with ears of grain as with heroic souls, victims of charity."

keepns2sb240sa60lang1033bf1 November 18

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Isaiah 11

Jesus says:

"I continue to speak to my forerunners, to those who by their holocaust prepare the ways of the Lord and evangelize in no other form but that of their holy lives.

"Exult, O my faithful servants who are not content with saving your souls, but offer yourselves so that the Light will win out over the Darkness and salvation will be given to many who are not now desirous of it. When my hour comes, I will not be alone in reigning. You shall be with Me. Beginning on this earth you shall be with Me during my Reign of love and peace. Haven't I promised you that you will be where I am and that you will have a place in my Kingdom? Like the dignitaries in a royal palace, your spirits shall be a crown

for Me on earth, serving Me as luminous ministers, and they shall inherit that possession of the Earth which I have promised to the meek and which shall become possession of the Heavens when the Earth is no more.

"Long before that hour, you, O just ones, shall possess Heaven. It already stands open to receive you in the hour of your passing out of your current jail. But it shall then be radiant, complete possession, known to all creatures, assumption into glory even of the flesh with which you have conquered Heaven by making it the main in strument of sacrifice out of faithfulness to your God.

"Victors over Satan, who has corrupted the flesh, victors over the senses, which stir in you because of the inheritance of sin and through the instigation of Satan, you shall possess the Universe to geth er with your God and shall be mirrors of God, who shall appear in your glorified flesh in all his splendor. You shall be similar to the Father, O holy children. Similar to Jesus, my Most Holy Son. 2520 Similar to Mary, our Queen.

"You have the intellectual likeness of the Father 2530 and the human like ness of the two most glorious Living Ones in Heaven, and, since to have the Intellect is like having the Word and the Love, and where One is, the other Two in the perfect Triad are, you, in having the likeness of the Father, will be the possessors of that Perfection which made man like Him and made Him choose man as his son.

"Before that hour you shall be the dignitaries of my Son; you shall see the miracle of love of an Earth immersed in peace and directed towards hearing God; you shall know what man's life would have been like if he had not degraded himself by alliance with Satan.

"You shall not be defrauded by this hour, O loving followers of Love made flesh. What you now hear sounding in yourselves, the word of my Son for his most beloved ones, shall be heard by you sounding in the four corners of the globe, and you shall see men

252 On a typewritten copy the writer notes, 'Here God the Father begins to speak, instead of the Son."

253 The writer, marking this text specifically, added the following note on half a sheet of paper, which she later appended to the notebook page: 'Nothing more is needed, He is saying, than a human likeness, for through resemblance to God the Father, the likeness to the Son as God will also be had. Therefore, whoever is in the likeness of God, the Creator Spirit, has only to take on the physical likeness of the Incarnate God and of his Mother, who was the one created in the perfect image and likeness of God (explanation given by Our Lord for the dictation of November 18)."

0 rushing out of thirst for true Knowledge. Men-not brutes in the guise of man, not demons with a human face, not the perpetual Judases who sell my Son and wound the threefold Love which is inseparably One by their commerce.

"If now is the time when hosts of angels at God's command fight against hosts of demons who want to subject the Earth, it will then be the time when hosts of the just will plow the Earth to prepare it for the Word, reigning just once on Earth before the disappearance of the world.

"Where the Master is, the disciples are, and you shall be there, for you have loved the Master more than yourselves; you shall be there, where He will impart his final lesson.

"And then, with Him, as an array of light going back up to the Heavens, you shall return to the dwelling to pray for those living in the final hour and await the Hour of Judgment, when you shall still be alongside my Son, no longer the Savior, but the Judge of the world, for the time of salvation will be over, and the number of the chosen, fulfilled.

"That hour shall be a triumph in your triumph, children. And since I love you, I tell you that you must be without measure in the active will to conquer sanctity, for that hour shall be such for you that a thousand lives immolated for the sake of it and the treasures of the earth abandoned for that treasure would not be sufficient to equal the glory of that hour and the blessedness of the eternal possession of God."

keepns2sb240sa60lang1033bf1 November 19

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The believer identifies with his god, and the child, with his par ent. It is not mistaken, then, to say regarding the forerunners of Satan what Isaiah says in the fourteenth chapter, verses twelve to fifteen.

"Haven't those whom I call the forerunners of the Evil One wanted to emulate their master and father in the attempt at proclaiming themselves to be gods and in oppressing the throngs? Haven't they spoken of God with a shameful condescension, almost as if the supergods were them? Haven't they arrogated to themselves

the right to dominate what is most sacred, what even God respects in man? Not only have they taken the liberty of granting or withdrawing permission to live, but even permission to think.

"The thought which I have given to man and which is free-for everything God has given you is free from any impositions whatsoever and would have been freer, since not even the flesh would have placed obstacles for that freedom, if the flesh had first remained free from the slavery of sin-thought is oppressed by this supergod of slime and horror. They do not demand obedience to holy laws of love as I lovingly command you without forcing you to follow that command. They impose cruel obligations which enslave you worse than oxen with their necks oppressed by the yoke and with their noses offended by the constricting ring. They impose them on your whole being, and not one of your three forms-physical, moral, and spiritual-are exempt from this slavery.

"Yes, even the spiritual one. The octopuses of the Evil One holding sway penetrate and extend even towards your spirits and, as they please, will or do not will that the spirit should turn to God or his Law. Their acrimony as children of Satan explodes in fierce persecutions. But even when, casting aside the human mask concealing their heads as infernal snakes, they do not arrive at the major persecutions, it is the subtle forms of craftiness, the crumbling of the edifice of Faith, and the ways of life aimed at substituting paganism for religion that envelope your spirits to strangle them.

"And you do not always have the strength to remain faithful, for your spirits are not nourished with love and the Gospel. You bend before forms of human slavery-you that deem it unworthy of man to obey the commandments of God. And, because of a man or several men, you lose the most beautiful gift of God: 'free will'. You are marionettes moved by one or more men. In this life and beyond, you could have been free men in the kingdom of God, your Father.

"Draw away, separate yourselves from the laws of the Beast, and dissociate yourselves from him while you can. His destiny is already marked out. When God's scythe cuts away the parts of the Beast which are torturing the Earth and which constitute the precursors of the Unity of Evil which will rock the Earth, act so as to be very far from the ones plunging into the oven of the abyss as putrid members of this horrible manifestation.

"Babylon, which is now rising and will have its apogee in ruling,

will be succeeded one day by a holy Jerusalem. Act so that on that day and on the unending Day the mark of the powerful in Babylon, of the lesser Lucifers, and of the forms of filiation and excrescence of Satan will not be upon you, but the holy, unmistakable, glorious sign of the Son of God."

keepns2sb240sa60lang1033bf1 November 20

keepns3li142sb240sa60ul Isaiah 22:11, 14, 18

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"Too often you do not 'turn your gaze' to Him who is your Providence. You put frills-often useless-on something and then say, 'We made this thing'.

"No. You are not the authors of it; rather, you are often its destroyers, for you neutralize the fruits coming from a work, when you do not destroy the work itself with your hands and your destructive minds.

"God gives you so much; He gives you everything which is useful and necessary for your flesh and blood, and for your minds and spirits. For all of this, especially for what is aimed at the mind and the spirit, you dig a 'lake'. Oh, yes! A lake. But it is a lake where the clear waters of God stagnate and become corrupted because they are placed in contact with so many other things and exposed to all invasions.

"You have thus made knowledge-measurelessly multiplied, but not elevated towards God-into a danger for yourselves, and also religion, which you have wanted to dress up in the frills of so many useless things, analyze with a human lens, and degrade by making it a formula and not a way of life.

"It is always the same reproach which I must apply to you. You have believed yourselves to be equal or even superior to God. And you have fallen into works not of the children of God, but only of reasonable animals-the super-reasonable ones of the earth, but hu manly reasonable. And it is already a great deal when you are reasonable and respect yourselves to the point of saying, 'Let's see about acting with a view towards tomorrow'. Most of the time you think only of today and of making today a carousal for your flesh, loved exceedingly by you.

"Not even when you are in the midst of the torments of a punishment do you emerge from this unhealthy euphoria of yours. But, rather, all the more you wish for enjoyment and the life of brutes intent only on sating hunger and the senses. And between one form of enjoyment and another you deride God, in whom you no longer believe, except to curse Him afterwards or entreat Him when you suffer. And why? What do you expect? That is not the way help is obtained from God. I am for those who are honest and faithful. Even if they are weak, I forgive and assist them. I am not for the mockers and deniers who know how to take their share and give my children only pain and torment.

"And you, the first among my children , 2540 fortify your heart by holding your mouth to the mystical fount of my torn breast. As you are my herald-and, more than a herald, my Vicar on earth, he who represents the Lamb and has the Lamb's heart and word-so you shall be a new Christ in pain and in destiny.

"How much pain is already in the chalice which is approaching! And it is of no use to you to have already drunk so much from it and to have lived as a just man! It is of no use to you because the more you drink from it, the more pain fills it; because that pain is distilled and squeezed out by the Force hostile to you, which, unable to bite Christ, bites the flesh of his creatures. And what creature is more of a creature of mine than you, who are meek and just, who are evangelical, like my John?

"Like the Beloved One, establish yourself in Heaven, to the point of becoming enraptured by the ardor of contemplation, for the hour of pain is closer and closer and you need to be filled with contemplation to be able to undergo the passion without yielding.

"Remain 'the Light of the world' in my place, even if the darkness builds up upon you to crush you. Even when falling, hold up my Cross, which is Light. Even when dying, make the Voice be heard which speaks from Heaven by way of you, my exemplary Servant.

"You have wept and it has not helped for you to know the secret of Fatima. Your care for the world has turned against you, like the care used with someone obsessed. But it doesn't matter. My Mother is with you, and I am with Her.

"We are close to the great 'voices' and the little 'voices' that speak

254 This refers to the Pope, as is clear from the words which follow.

0 in my name and consume themselves so that the Voice of Christ will still sound on this earth swarming with demons. Be blessed, great and small bearers of the Word. We will win out against Satan. I am telling you so. And in the hour of victory my Light itself shall be your light, which shall make you shine like new suns."

sb360qj144720144021602880360043205040576064807200792086 40 Oh, Father. 2550 What sweet sensations yesterday and today.

sb120qj144720144021602880360043205040576064807200792086 40 Yesterday morning I received the caresses of Mary Most Holy. Caresses, really-not just a manner of speaking. I was working and thinking. Of Heaven, of course. I was telling myself that the day will be wonderful when I am up above, no longer an orphan, alone, and loved more or less, as I am now. I received Our Lady's caresses on my head and cheeks. My tears were falling on the work I was doing as I thought of the condition I am in now without relatives, and I was asking for comfort, and comfort came in the form of caresses. It is not the strong, large hand of Jesus and his attracting me as a friend, not to mention as a lover. It was a soft, light, maternal caress of a small, slight hand. On my head and cheeks. An

unmistakable touch, and the memory of it is my delight.

Later, this morning, towards dawn, while I was half asleep and was praying-I was saying the rosary-I exclaimed, "Oh, Mother of Jesus, what can I do for you?" And She replied, "Love me." That's all. She said nothing else to me. But the way She said it! It's the first time I have heard the words of Our Blessed Lady. And all day I have been thinking of that "Love me," spoken so sweetly, as if by a mother bending over her daughter's crib and whispering in her hair, between one kiss and another, her dearest wish as a mother.

Our Lady was needed to make me savor this, which I never had in my life as a daughter'85! What I experience cannot be described except by one word: "Ecstasy"!

keepns2sb240sa60lang1033bf1 November 21

keepns3li142sb240sa60ul Isaiah 38:5, 7, 15, 16, 17, 18, 19

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"You men, when you recover health after a life-threatening illness,

255 Father Migliorini.

0 think only-when you think of it at all-of thanking Me for the recovery of your physical health. You never reflect that I have given you that trial to make you reflect that an end awaits you beyond which there is a beginning, just as the sun, when setting in the evening, at its low point signals that the cycle is beginning whereby a new dawn will come. But your dawn in the hereafter is not the beginning of a day lasting a few hours. It is the beginning of an eternal day.

"Illness seeks to make you reflect on this, and you should direct your recovered health towards this end. To make provision forgiving what does not die a day of peace.

"If you were able to reflect on this, how many quarries hell would lose! But you usually make poor use of the health I grant you and the years I add to your existence for this purpose. In illness you become impatient, get discouraged, and often cease to pray, saying, 'it is useless for me to do so. It was God who sent it to me, anyway, and what's the use of asking Him to take it away from me? '0 Once healed, you haven't a thought for Him who has restored you to health. By your inconsistency and disrespectful ingratitude you blame God for sending you illnesses, but you do not give Him credit for removing them.

"If you think He dispenses evil, why don't you think He ought to dispense good? It is, rather, the opposite, children. Ninety-nine percent of evil, of whatever kind, originates in yourselves, and good has a single source: God. God, who inspires and illuminates those who look after you; God, who lengthens your days to give time for medicines to act and increases resistance to give the body the chance to react; God, who by an instant will can

make you rise up, healed, surpassing all hope and aside from all other assistance, for the sake of an inscrutable motive of his.

"But before being elated at the joy of being healed, you ought to rejoice over the chance God gives you to make amends for the errors preceding the illness and work to deserve the life which does not die.

"I work to free your souls from perdition and with my love cancel out your sins, ever hoping in you. And you-what do you do? Return love for the love you receive and become 'alive'.

"To be 'alive' does not mean to belong to this world: it means to be in the Lord. It means to possess Grace and to have a right to Heaven. Those who breathe, eat, and sleep with their souls dead are not

alive: they are sloughs already putrefying, close to falling, like a rotten fig on the branch, into the pit whose bottom is hell. Those who, even if agonizing in the flesh, possess 'Life' are alive, and, indeed, in the measure in which earthly vitality ceases, 'true Life' approaches and grows in them. Those who, as they expire, already arpeggio the praises which they will eternally sing to the Lord and, as the dark ness descends on their pupils see the face of the Father ever more clearly with the eyes of their spirits are alive.

"Those who, when healed of a human illness, feel rescued by their Lord and dedicate every movement of theirs to Him are alive.

"Those who know the Truth and above all human joys and human wealth want this Joy and this Wealth-the Truth-are alive. And throughout their days they devote themselves to possessing it, for the knowledge of it has placed in them the holy thirst for conquering it."

keepns3li142sb240sa60lang1033ulbf1 The Same Day, November 21 (Later On)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"This, Maria, is for you. And for the souls in love, as you are.

"Luke, when narrating the banquet in the house of Simon, tells of what the redeemed woman in love used to show Me her love. Tears, hair, perfume.

"Simon was scandalized because she was touching Me. But one who was a scandal and spattered his murky interior over everything he saw could be scandalized. A pure one saw nothing capable of scandalizing.

"Not the water, but the tears, drops of the heart, a humor not polluted by impure germs, but filtered by love and repentance, made worthy of God and judged to be precious by God because they were the sign of a spirit that had understood the Truth. Not the linen,

but the hair, living silk, which woman turns into seduction and a cult for herself and which the one regenerated by Grace humbled to become a towel for the soles of her Savior's feet. The perfume: one of the instruments taught by Satan to woman, which the woman who had returned to God destroyed to make it a balm for her Lord.

"I saw and remained silent, and not one of those warm, contrite tears, not one of those caresses by locks-which did not put the already impure flesh into contact with the Flesh which had known no stain, but placed a veil between the former and the latter which

could not be disdained by God-and not one of those drops of lavender-less, much less scented than the love of the one sprinkling them-passed uncounted. And each one-for each was a profession of love and a confession of error-received forgiveness and blessing.

"And while the disdainful wonder of the Pharisee-who I would have had a great deal to reproach for-mortified the repentant woman with the words of a scandalized and insincere reflection for this voluntary, courageous, and humble profession by her of repentance and love, I was giving her complete absolution of the entire past.

"I was washed by her weeping. Her darkness was overcome by the Light of love, and her coldness was overcome. Mary was the beloved one because of her generosity and trust. Her heart had been for her an instrument for evil, but in her heart itself she had found the way of Goodness. And the heart had been her teacher to conquer a place in Life and in the Master's Heart.

"I loved her greatly because she loved greatly; she loved Me greatly because I forgave her for everything. Everything, Maria. I forgive those who love Me with their whole self for everything."

keepns2sb240sa60lang1033bf1 November 22

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Let us love one another, O beloved, and speak of love, for nothing is sweeter than this for whoever loves.

"The woman redeemed in the Gospel, like the three Magi who worshipped my incarnate Divinity, humbled three gifts at my feet: her heart, by way of weeping; her flesh, by way of her hair; her mind, by way of the perfume. You must likewise give all without keeping anything for yourself, not even the breath of life.

"'Mighty waters do not avail to extinguish love-and swelling rivers do not overwhelm it. If someone were to give all he possessed in exchange for love, he would fall into great ridicule!

"The waters which aim to extinguish love are furnished by everything in life, cares as

well as needs. The swelling rivers, by the will of others, which seeks to prevent the spirit from giving itself entirely to its God.

"But true lovers do not take the former into account and are not

frightened by the latter Above everything which constitutes life con cerns for others they set what is their vital nee& to love their God. Spirits absorbed-and I might say 'risen'-in God, they live already projected beyond what represents so-called 'life' for others. Holy overturners of human values, they see only one goal to be reached: not their own interest, but God's, they are concerned about only one thing: to conquer Life without taking into account the poor earthly life, which is a flower not lasting very long on the stem. Gentle, for they are already one with their God, they become lions when they have to defend that treasure of theirs, and family and social persecutions cannot upset these deified spirits, but, rather, like the surge of an angry sea, they transport them swiftly towards the shore, on God's heart.

"Oh, most blessed torments of my lovers, of these knowers and tasters of Truth, who, like the author of the Song, say-and not with vain words, but with the true words of a whole life led and consumed for this purpose-that even if one were to give all his possessions to conquer Love, he would still give little, for even the gift of the earthly day is trifling currency when compared to the possession of the Love that is infinite.

"Give me all of yourself, then, without reserve. The iron which is melted in the crucible emerges from it more beautiful. The soul which love melts and consumes is reborn as a flower of eternity in the heavenly flower beds.

"It is there that I want you to be. But first you must still undergo the labor of our two loves: yours as a creature for Me, mine as God for you. These two forms of violence will have plundered you of your whole 'self'; I will then come to lead you into Peace."

keepns2sb240sa60lang1033bf1 November 23

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"I always give twofold, threefold, a hundredfold, an unlimited amount as compensation for what you do not give. For I love you, children, and I judge you with a sternness which love tempers. I thus do not pay you as your iniquities demand, but feel the need to help you more strongly than the need for punishment, for I see you are unfortunate and suffer from seeing you as such.

"Probe into my punishments since man has existed. You will see that I have always sought to save whoever had barely a bit of goodness within. Those saved in the scourges with which I punished men who had become embezzlers, sacrilegious, thieves, and assassins were not perfectly just. But I saw in them the effort to be just, and that little bit, though minimal, of justice, which represented their whole capacity to be such, was enough for Me.

"And can a father who has a feeble, but willing son mock him because he is not a hardy worker, a tireless walker, a strong one not wearied by anything? No, but, rather, he strives to make up for the son's insufficiencies and does so with anxious care so that the son will not realize and be humiliated by it. And can your Father in heaven, the holy Father, act differently?

"I precede you; I place aids in your hands and do this so carefully that you don't realize and think you are capable of so much. No, children. It is I that do three-fourths of the work in you; you do the rest with your will.

"Maria, do you think that you would have been able to do what you can by yourself? Oh, poor daughter! You would still be a beginner in love and taking your first steps on the way of perfection. But I have taken you, instructed you, carried you. Like a wind snatching away a flower alongside a road, I have uplifted you over the dust and mire and carried you into the Light. I will bear you increasingly into It if you second Me with your will.

"But how many possess an upright will? Few, too few. Therefore, in spite of all my care, you do not progress.

"Twenty centuries have passed since a 'Voice' said what Isaiah had already said: 'Prepare the ways of the Lord'. But the ways are rendered increasingly obstructed by your evil will enslaved to the Beast, who has you pile up mountains of pride, create fissures of sin, crooked ways of deceit, and valleys of sloth.

"How can the holy Shepherd gather together his dispersed flock if the sheep are not first assembled around the rod of his Word? Here I am. I am coming to feed my lambs once more and to sustain the sheep that suckle-that is, the ministers of Christ who give you the milk of his Word.

"Leave aside what is not my pasture land. Gather around the Cross. It is the banner of victory over all man's enemies. All the enemies. The external ones constituted by wars, pestilences, and famine.

The internal ones, which are doubly, incalculably destructive, constituted by a worldly spirit, rationalism, the threefold idolatry, the in trigues of Satan.

"Open your eyes, O men. Remove from them the scale which has piled up so much error for you and see Me. Me as I am, in all my power as the Triune God, your Creator, Redeemer, and Enlivener.

"Humble your proud clay, which is not capable of anything eternal, and recognize this nothingness of yours, which is great only if God breathes into it by being in your spirits. Humble your intelligence, which is mine because I have infused it into you, and always think of what I am and what you are.

"There is no need for ponderous works of science to come to believe. The most beautiful book is the universe, which I have created from nothing and without man's help. Be able to read the name of God therein, and by looking at the immensity of the firmament, begin to grasp my immensity; by looking at the movement of the stars, begin to grasp my power.

"Atoms of dust on the little speck rotating in space which you call Earth-a mote carried along by God's breath and passing swiftly alongside other motes like itself-don't you feel your pride breaking to pieces if you contemplate the firmament beyond which I am? Fleeting beings lasting just an instant of eternity, don't you begin to comprehend my Eternity, whose duration is a bottomless abyss into which the millennia, pulsations of my energy, sink?

"Come back to the Lord, whom you have left. He, in his threefold quality, will once again be the Creator of the Good which you have destroyed, Savior of the Good which has remained for you, Enlivener for the Good which you are no longer able to serve now.

"Come. I will take you if you give Me yourselves."

keepns2sb240sa60lang1033bf1 November 24

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says 2560 :

"In the face of a God who incarnates part of Himself 2570 to make 256 But on a typewritten copy the writer notes, 'The Most Holy Father is speaking. The whole dictation is given by God the Father."

257 The indivisible Trinity of God is reaffirmed below, as in the examples cited in note 187.

0 that part salvation for his blameworthy creatures, the Universe is overcome with amazement and prostrates itself in adoring silence before exploding into the canticle of the spheres and worlds, rejoicing over the Perfection that descends to bring Love to the planet covered with sin.

"The Victor, my holy Son, came to hound the forces of Evil, put them to flight, and bring the pact of the alliance and peace between God and man.

"He still passes among you and leaves no other footprint but that of his love, a footprint that only the pure and honest in heart recognize and follow, for Peace attracts the peaceful, Mercy the good, Justice the just, and Purity the pure. He still comes and takes you by the hand and says to you, 'Do not fear because I have come to help you'.

"In all your needs, in all your afflictions, in all your misfortunes, why are you mistrustful? You have in your midst the One before whose wish the Father is unable to refuse, for my Son has surpassed all my wishes and I owe Him a just recompense.

"If you reflected, O Christians, children of my Son, who has begotten you to Grace by his sacrifice as Man and as God, if you refected about the fate He has pulled you out of, I don't say you ought to worship and love Me throughout your lives, but love Me and worship Me for a hundred and even more lives, if it were granted to you to lead more lives again. Love Me, then, with a superlove and love my Word just as much, who came to give you Life.

"Even if you should be dead, you will live again if you believe in Him; even if you should be arid lands without vegetation, you will be covered with verdure and fresh waters, for wherever my holy Son passes and remains, there flow forth rivers of the Lord's grace and the lily and the rose bloom, palm and olive trees grow, as do virtues in man's heart, higher than the cedar.

"When you seehighlight1 a saint arise from the corrupt earth like a flower from a heap of putrid straw, when you see an athlete of Christ arise from a man who is nothing and a light shine where there was darkness, and a voice sound where before there was silence, and enlighten and instruct in the name of God, lift up your gaze and your soul to seek the power creating the prodigy:highlight0 mine, which, as it drew man out of the slime, so from man can draw the saint, the bearer of God, the tabernacle of God, the holy ark on whom my Glory rests and

from whom my Wisdom speaks to spirits.

"Do not be afraid to approach Us, who love you. Do not divide our Unity by loving One and not the Others. We love one another and are united by love. Do the same.

"The Son must not make you neglect the Father. He does not do so. He teaches you to love Me, and from his holy lips he had the perfect prayer to the Father in Heaven burst forth. The Son must not make you neglect the Holy Spirit. He does not do so. As on the threshold of his preaching He taught-you to pray to Me, the Holy Father, so on the threshold of the Passion He taught you to love the Paraclete who would be the Illuminator of the Truth taught.

"Without the Father you would not have had the Son, and without the Son you could not have had the Spirit. Without the Spirit you could not comprehend the Word, and without comprehending the Word follow his precepts as just people and conquer the possession of the Father.

"Like ellipses of light, the causes and effects go from God-the superior pole-to you-the inferior pole-and from you go back up to God. You cannot put a fracture in the mystical parabola. The Unity is not to be broken. If it should be broken, with a deformed love, you can no longer rise back up to Perfection without danger, for by your disorder you disturb the trail of Charity which like a divine net draws along with it the spirits of those who have understood what God is and love God, the perfect Spirit, only with a love from which humanity is excluded.

"Do not listen to false voices telling you a doctrine different from the one my Son has brought. And how can these criers of 'new words' speak words of Life if Life is not in them, if they are falser than the images of the deceitful gods? Don't make them into gods: it is, an abomination to make oneself be believed to be such, and it is an abomination to believe it. One alone is God: He and the One I have sent, who became incarnate out of Love. The others are wicked ones sold to Satan and sell you to the accursed Serpent.

"Look at my holy Son, at my Christ obedient as a servant-He, my Eternal Equal-out of love for the Father. He is the One who removed the bitterness from my breast and reunited to Me the children who had separated from Me. My spirit is in Him, for I am one with Him, who becomes the minister of the Father's Thought. Compare Him to your deceitful 'messiahs' and see how gentle and perfect

my Son is, the One Awaited by the peoples, the Savior of the world.

"In Him, filled with every virtue brought to perfection, Justice and Mercy reside, but since He is meek and holy, He does not impose, cry out, threaten, and oppress. The Firstborn of all of you, the One Consecrated to the Lord from all eternity, speaks with the voice of his love, teaches by example, and redeems by his sacrifice. He is like tepid water descending from the skies in April to cleanse and refresh flowers and sod and bring life to the places where storms have uprooted fronds. He is like light which descends to show the way and is so serene that you do not notice it except when you have lost it. He is like a voice calling to lead to Truth, and there is no harsh word on his lips for the wretchedness of man.

"He left the Father's embrace to become an ambassador to you of my Law and immolated Himself to an obscure life and a tragic death so that a seal would be placed upon the pact of alliance between mankind and God which no force removes: his Blood, which remains as a splendid signature at the foot of the treaty of forgiveness.

"He used his indestructible power as God, not annulled in his new role as a man, not to reign, but to make you reign: over evil, over illnesses, and over death. He used his Wisdom not to crush you, but to elevate you. He made Himself ransom money, a road, and a bridge to have you overcome the obstacles which barred Heaven from you and acquire Heaven for you.

"And I had to make my hand weigh heavy upon Him, the Innocent One, because your past, present, and future sins were boundless, and the sacrifice offered to annul them had to be boundless. Can you measure this volume of sacrifice? No, you cannot. Only I, who am God, can know it. I alone know the sufferings of my Divine Son.

"Do not look at the material torture which lasted a few hours. Not only in that hour did the Word suffer. For ages and ages the indescribable river of anguish of his pain has been mingled with his beatitude as God. Pain over the offenses against his most beloved Father, pain over the contempt for the lights of the Paraclete, pain over the offenses against the Word futilely borne to the multitudes, pain over the future sins which would

place their filthy feet upon the holiness of his most holy Self, pain over the uselessness of his sacrifice for a great part of those living.

"Do not look at the scourges, the thorns, and the nails with which the Flesh was tormented by the blind at that time. Look at the spiritual torments you inflict upon my Holy One by your resistance to his entreaties.

"And who is deafer and blinder than you? Your eardrums and pupils are not broken, but your spirits are, and the sublime Law which my Son came to bring you, and still brings you, thus does not penetrate into you, or if it penetrates you, it at once departs, as if from a sieve with large holes in the bottom.

"Consequently, as a result of this spiritual deformity of yours, which you have created voluntarily, you have the atrocious wars in which you increasingly lose love and thus increasingly lose God, in addition to lives and possessions.

"But you are not all lepers and possessed by Satan. Among you, as rare as pearls inside oysters, are those faithful to my Son and to Me. To them I say, 'Remain faithful to Us, and I swear to you that I will be with you. Be the heralds of my Word and the witnesses to our Justice, Mercy, and Holiness. In this life you shall have Us close to you, and in the other you shall be close to Us and shall see highlight1 the works of the Divinityhighlight0 . When the One to whom I have submitted all judgment comes to divide the harvest from the darnel and to bless the lambs while cursing the asps and the rams, you shall be around Him, wheels of joyful light around the tremendous and royal Light of the incarnate Divinity. You shall be the new people of God, the eternal people over whom my blessed and most holy Son shall reign, and you shall announce his praises to the stars and the planets, for all that has been made was made to constitute a throne for the Victim, the Hero, and the Holy One upon whom there is no stain and upon whom the Father's good pleasure rests, and stars and planets, in the hour of his triumph must serve as a carpet of gems for the King of the world passing by, followed by his entourage of saints to enter into the eter nal Jerusalem, when this event of the creation has come to an end with the destruction of the Earth and the Judgment of the Peoples."

sb360qj144720144021602880360043205040576064807200792086 40 At the beginning of this dictation I wrote, 'Jesus says." But, as you 2580 see, it is the Most Holy Father who is speaking here, celebrating the Son.

sb120qj144720144021602880360043205040576064807200792086 40 258 Father Migliorini.

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keepns2sb240sa60lang1033bf1 November 25

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Jesus says:

"All souls are created by the thought of the Father, who sends these daughters of his to animate the bodies begotten upon the Earth. But the soul of the Most Pure Woman did not issue forth exclusively from the Thought of the Father.

"From the vortex of fervor which is our Holy Trinity the three loves start which converge in the center, in the place where our Divinity is unified and shines forth. There lies the summit of Love made up of the three loves joined together, and, to make a human comparison, I might say that there lies the heart of our Holy Trinity.

"From that heart the soul of Mary came. Like a spark flung forth by the Will of our love, She was begotten by our three loves and by our three desires to possess Her as a daughter, as a mother, and as a spouse, and we have introduced every perfection of ours to create Her, for She was destined to be the stone of the edifice of the true Temple, the ark of the new covenant, the beginning of the redemption, which, like all the things of God, bears the symbolic sign of three of the Triune God.

"The first period of redemption was the creation-a work more specifically of the Father-of the unblemished soul destined to descend to inhabit a flesh which would be the tabernacle for God, and the love of the Son and the Holy Spirit blessedly watched over her formation. The second time was when, by the work of the Spirit, the Sinless One, entirely beautiful and pure, fused her flame as a virgin in love with God to the flame of the Love of God and by the work of the Spirit conceived Christ for the peoples. The third time was when Christ fulfilled his mission as Redeemer by dying on the Cross.

"Then, too, Mary was united to God's work, and by the work of the Son became the Co-Redeemer and Victim with Him. Indissolubly linked to God and to God's will, She was present in every time of the stages of the way of Redemption, and without Mary you would not have had the Redeemer.

"The Mother is the completely opened flower in all the purple of her royal robe. But the Mother, in order to be such, had to begin not only in the inviolate bud of the most white Virgin, but rather in the

as yet unborn seed from which the stem, the bud, and the flower then arose.

"On celebrating the date of the Immaculate Conception of Mary, the sweet fruit of our love and bearer of the Fruit of infinite love consecrated for your salvation which I am, bear in mind not only Mary when just conceived, but her origin-thrice holy because our three loves converged to create Her-and her special dignity as the initiator of the Eternal's forgiveness for man.

"The serene dawn of the day of Redemption, She comes to you in her chaste splendor as the Morning Star and aurora of paradise. The cradle preparing to receive Her shortly precedes my own, and her smile teaches you the Gloria to be sung to the Eternal, who in his most perfect Charity has worked the two loving miracles for you of the Immaculate Conception of Mary and my Incarnation."

keepns2sb240sa60lang1033bf1 November 26

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Let us introduce a pause into the commentary on Isaiah. You are so tired, my friend, and suffering so much that you need comfort and not an extra burden. My words, moreover, are not in disharmony with the subject we are dealing with. But, rather, they are like a 'solo' in the prophetic epic announcing my coming, my mission, and my glory.

"We shall thus make a gift to Father, 2590 who is guiding you and is desirous of hearing about Mary, like a child whose mother is far away and who wants to receive news about her so as to know and love her more and more. And in truth I tell you that Father Romualdo is really a 'son' for my Mother, and my Mother is really a 'mom' for him.

"Not all his companions are like him under the clothing which makes them equal. It is the heart that is different. And it is the heart that is everything. In his there is no malice; there is no pride; there is no hardness; there is no humanity involving the senses and the mind. As he laid aside the ordinary clothing of men to take on sacred garb, so he has stripped himself of humanity to become exclusively

259 Father Romualdo M. Migliorini.

0 the servant of his Lord, the bearer of Christ, light and voice of God and of my Mother and his.

"His is a child's heart governing an adult mind. And if to be loved by Me and to conquer Heaven it is necessary to become like children, the same applies in order to be loved by my Mother, who, when She sees a heart mirroring Her in purity, humility, simplicity, faith, and charity, with the same facility a child has, takes that heart and clasps it to the Heart on which I slept.

"There isn't a month throughout the year which does not bear a feast of Mary like a gem in the setting of its days. But December is the Marian month par excellence because it contemplates the two loftiest glories of Mary: the Immaculate Conception and the Divine and Virginal Maternity. I want to open up some sequences of reflection for you on this maternity.

"Nothing prevented God from having his Son be born in the city of Jerusalem. The capital of Palestine, a center of faith and power, to a human mind it might seem to have been the most suitable city for the birth of the King of the Jews. But the views of God differ from those of men.

"Jerusalem was no longer holy. It bore that name, but there was corruption at all levels: from the Temple to the official Palace, from the militias to the citizens. Jerusalem already had everything it had wanted, and, as with the wealthy Epulo, it is appropriate to respond to it as did Abraham: 'Remember that you had all goods. 'All except the only one

necessary, for it had been rejected by it; 'the good of the possession of God'.

"Pride, arrogance, greed, hardness, human science, wealth, luxury, and lust. There was everything in it. And its belly glutted itself with these human foods, letting the poor Lazarus of its spirit die of hunger-Lazarus, who, covered with wounds, longed to satisfy his hunger with God's food, but found only the heavy stones of the pharisaic practices instead of God's honey.

"God withdraws from the place where there is everything that is not Him and where no one tries to introduce Him into that 'everything', to make everything a foundation for the throne of the Lord, to whom everything on Earth should be subjected.

"You, on the other hand, make the things of the Earth the culmination of your thought, setting them above God. Be careful that what happened to Jerusalem does not happen to you. It is already

happening to you since God, no longer sought by you, is withdrawing, leaving you in your fleeting, wicked 'everything', leaving you to count your accursed, false, demoniacal riches. There is one coin alone that has value in a treasure. And you do not possess it.

"The gift which would have made Jerusalem great eternally was thus taken from it. Its walls would not encircle either the birth or the death of Christ, but only the crime of the condemnation of Christ, against which even the stones rebelled, splitting at my death and collapsing, obedient to God's will, when Jerusalem was razed by those to whose power, futilely honored to excess, they had given Jesus of Nazareth, like a lamb whose throat was to be cut.

"This happens, children, when the limits are overstepped. The crime arises, along with the resulting ruin. The error which denies God by putting the gods of human passions in his place makes God abandon you and take away from you the blessing of remaining among you. Idolatry towards men makes the idolized turn into executioners of punishment, to the point of becoming their assassins, for over servants, over slaves, it is licit to brandish the whip and apply the lash. It is licit wherever the Law of Christ is not alive. Both idolaters and idolized have denied that Law. They thus give the enslaved the bread of their imprisonment: destruction and chains.

"When, like ripe fruit about to fall from the branch, the Son of Man was on the verge of coming into the world as Light, the Will of the One compared to whom the most powerful emperors are like straw on a main road predisposed Caesar for the promulgation of the Edict.

"Not the City holy in name, but which had fallen away from its holiness because of its wicked will, but the city of origin, in which the faith of David, my servant, still stirred, was the one which was to receive the miracle of love in its periphery.

"In Nazareth, the place scorned by the Jews, the Blessed Woman became pregnant with Me. In Bethlehem, which had fallen into decline, according to the proud supposition of

the Jews, Mary was to place her kiss as a Virgin on God's Son and hers, who had appeared with the splendor of a star in the grotto which for centuries had been ordained to receive Him.

"It is to the humble that God goes. Let this explain to you why those chosen to be the announcers of a grace, the witnesses of an apparition, the bearers of a divine will, or the disseminators of the

Word are generally poor people, in the eyes of the world, upon whom God rests with his Spirit to open their eyes and ears to supersense, which sees beyond the confines of the human into the regions of God.

"I can do when I will and as much as I will. I can floor a giant of atheism or rationalism with a single touch of my will, for I am of the lineage of David, who knocked down Goliath, and I am, above all, Power, Strength, perfect Will. With a caress resting upon those who hold their spirits out to Me lovingly, just by grazing them with my thumb, I can open their spiritual senses to the sight and hearing of supernatural things and make them able to 'know God' exactly as a wife knows her husband.

"Good-bye till tomorrow, daughter. I shall come to take you behind Mary, who is leaving the house in Nazareth to go to Bethlehem. Rest in peace."

keepns2sb240sa60lang1033bf1 November 27

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"If all women who are not depraved experience the ecstasy of female bliss when thinking of the joy of approaching motherhood, what ecstasy must my holy Mother have reached when She was now close to her sublime motherhood?

"Motherhood, when rightly understood, is a peak of love. Warmer than the love uniting the children of a single cradle, chaster than the love joining the flesh of two, maternal love, when just, is the complete, perfect, and highest love among the loves of the Earth.

"But Mary was not just the creature loving the child being formed in her, who is the fruit of the twofold love of creatures. Mary in her child loved God, who had come to Her with his Will, with his Love, and with his Obedience, to become flesh of her flesh.

"She gazed at her inviolate womb and saw it as the ciborium of the living God. She felt another heart beating and knew it was the Heart of a God made flesh. By desire She anticipated the moment She would make her arms my altar for the first offering of the Host of forgiveness. And She swore to Herself that She would love Me as only She, without the weight of sin, could love Me to make amends in advance for what already brought tears to her eyes and made her heart bleed: the tortures of my mission as Redeemer.

"If it is the custom of the devout to make a spiritual retreat on the eve of an event which is important to them, so as to know the Lord's Will and be worthy of his blessing upon the work which is about to be begun, you can well understand how this Creature, already perfect in prayer, enclosed Herself in mystical veils to isolate Herself in a spiritual retreat which, the closer the event came to taking place, grew more and more.

"The journey from Nazareth to Bethlehem was made by Mary as if She were surrounded by a mystical enclosure open only towards Heaven, which came closer and closer to Her so as to be over Her with all its splendors, its angelic processions, its celestial harmonies, like the veil of a royal canopy embroidered with jewels.

"She was already in ecstasy. And the crowd that saw a silent man passing, leading by the bridle a donkey that a woman hardly more than a girl, totally absorbed in her inner thought, was mounted upon, stood aside, for it seemed that a light was emanating from that group and a heavenly perfume remained in its wake. And the crowd was unable to explain why the poorest in its midst looked like kings, before whom the throngs divided with great respect, like waves of the sea furrowed by a majestic ship.

"It was the Star of the Sea that was passing; it was the ship bearing the Peace passing in the midst of the war of the world; it was the Victorious Woman passing where Satan had crawled, to cleanse the way for the Word, who was coming to reunite Heaven and Earth.

"Pale and meek, She was going to meet Love, no longer only an embrace of spiritual fire, but the warmth of real flesh that was a woman's, but that was God, and when Joseph would interrupt that ecstasy, respectfully penetrating it as if stepping across God's threshold, to give his Wife the comfort of food and rest, they were not drawn-out words, but just a single gaze, one word-'Joseph!'-a handclasp, and the wave of ecstasy poured into Joseph as if from a cup filled to the brim.

"Words disturb the atmosphere where God lives. Nor, for the just, are words needed for them to be convinced of the presence of God and of the wonderful effects of that presence in a heart.

" Either one believes, or one does not. If you have God in you, you believe, for you feel God, beyond the veils of the flesh, living in a creature. If you do not have God, no word can make you convinced of

the fusion of God with a human heart. It is faith that gives the capacity to believe, and it is the possession of God that gives the possibility of seeing God living in one of your fellows. God's mystery, God's reasons cannot be explained with a human method. Only by living humbly in the supernatural can you see-through the fissure opened by Goodness, for you-the spiritual relations and the enrapturing contacts between a soul and God.

"Like sparks dancing in a fire, the creatures chosen by God for ecstasy live in a feast of splendors, in a roar of divine flames, of a fusing of the spark with the flame to live, be inflamed, and inflame more and more. Nourishment which is nourished at the Center of

Love, they bear their love to Love and increase its glory, and from that Love they draw their own life and glory.

"Mary had the most holy Fire in Herself and was fire. And the laws of life were almost annulled by this living with burning passion. And the more the fire approached to turn into the newborn Flesh, the more they were annulled, so that in the blessed moment of my appearing in the world She sank into ecstasy, into the splendor of the Center of Fire, from which She emerged bearing in her arms the Flower of Love, passing from the voices of the divine Flame to the angelic melodies, from the blazing of the Trinity, contemplated to the point of fusion, to the vision of the angelic choirs descending to make the announcement to the Earth and the promise of Peace and to form a ring around the Queen Mother, the Mother of the King of kings, and after having embraced God with her enraptured spirit, She embraced the Son of God, her Son, with her arms, which did not know the embrace of man."

keepns2sb240sa60lang1033bf1 November 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"The characteristic sign of my birth in the world was the light.

"Events are often characterized by phenomena which you call and explain as fortuitous coincidences, and they are instead the presages, the calls of God to attract your attention, diverted towards a thousand more or less necessary things, to an event which will mark a period in the world's history or in an individual's life.

"I was the 'Light', and the light preceded Me, surrounded Me,

announced Me, and led Me, and led the pure in heart to Me.

"I told you 2600 that it seemed that a light was emanating from Mary as She passed, on the poor means of transportation of the poor, in recollection along the roads of Palestine. I told you on other occasions 2610 that those who have God in themselves emit-not just spiritually-vibrations of light and perfume, for the inner Treasure spreads out from the living reliquary bearing it and is perceptible to other beings. You then say, 'This person has something special within. What a face! What a manner! That of a saint'.

"Mary was the All-Holy Woman and bore the Holy of Holies. She thus possessed the perfection of human holiness, already so deified as to be almost equal to that of her God. She possessed the Divine Perfection, which had robed itself in flesh, asking Her to nourish it with her virgin blood, to form it, to be its refuge for the nine months of its formation as man.

"God took nourishment from Mary. The God-Man is made of Mary, and I took from my most lovable Mother the physical and moral characteristics of sweetness, gentleness, and patience. The Father left Me Perfection, but I wanted to take on the physical robe and the

most precious moral robe of character of the Blessed One who was my chaste nest.

"Since Mary is the holiest of all the creatures there have been on Earth, She emitted holiness, no longer as a closed vase from which molecules of perfume filter out, but as a flaming star releasing ethers and rays of supernatural power.

"If the Baptist jolted in his mother's womb on receiving the wave of Grace emanating from Mary and was left sanctified by it-the emanation had been so powerful as to pass through the barriers of the flesh beyond which the fruit of Zechariah and Elizabeth was being formed to become my evangelizer (Gospel means 'good news', and John gave men the 'good news' of my being among men; I thus do not err in calling him my evangelizer. This is for the quibblers about the word)-those who approached Mary directly could not be left without repercussions.

"She left behind Herself a wake of active holiness, and provided hearts did not reject Grace, those approached became the ones predestined to sanctity. When everything concerning man is made

260 In the dictation of November 27.

261 For example, in the dictations of June 10 and September 30.

0 known, you will see that among the first followers of the Son of Mary there are many who had even a casual relationship with Her and remained washed and penetrated by the Grace which spread out from Her. You will then know many miracles worked by this Woman of mine who was All-Beautiful and All-Grace.

"Mary now converts the hardest hearts and saves the most obstinate sinners, but the cycle of her power, in compensation for all I hav e received from Her, did not begin on the day when-as a Star going back up to Heaven-She rose to rest again on my Heart and make Paradise more beautiful for me, make it more complete, for now She was there, the Mother whom I have infinitely loved and to whom I owe everything, as a man. The sanctification of the peoples through Mary begin at the moment when the Spirit made Her the Mother and the Son of God took on flesh in her most blessed womb.

"Joseph was filled with this emanation to the point of being made thereby almost like the Woman Full of Grace. Blessed tears fell from the Just One over the joy flooding him, the mystical joy of the contemplator bending over a miracle of divine manifestation. Adoration and silence were the characteristics of Holy Joseph. Venerating respect for the Blessed One whose natural protector he was. And love.

"The first chaste love of a spouse, love as that of men ought to have been, according to the Creator's thought: love without the sting of sense and the mire of malice. A love at once natural and angelic, for in the souls of Adam and his children, according to the thought creating them, there was to be the angelic purity of the spirit min gled with human tenderness, and like a flower opening sinlessly from the stem bearing it, so, without the worm of lust, love was to arise in spouses and give children to chaste

marriage beds.

"To be chaste does not mean to prohibit union. It means to fulfill it while thinking of God, who makes two reasoning animals into two lesser creators, and as God created the male and the female without introducing malicious thought into them and did not place in their pupils a fleshly light to reveal the flesh to the innocent, so spouses ought to make marriage a holy creation gladdened by cradles, but not sullied by lust.

"The spouse who is honest and loving in a holy way seeks to be come like the other spouse, for those who love tend to take on the likeness of the beloved creature, so that marriage, when well understood,

is a mutual elevation, for there is no one who is completely wicked, and it is enough for each to improve one point by taking as an example the other's good side in order to climb up the stairway of sanctity, competing with one another Like a plant putting forth a branch higher than the preceding one and rising and rising towards the sky, such is conjugal and individual holiness. Today it's one virtue. Tomorrow from this virtue another, higher one sprouts forth, and from the human virtues of mutual forbearance one rises to the peaks of supernatural heroism.

"Joseph, the holy and chaste spouse of the Holy and Chaste Woman, like a child alongside his teacher, learned day by day the science of being like God, and since in his heart as a just man nothing was an obstacle to Grace, day by day he took on the likeness of his beloved Teacher, thus resembling God, whose most perfect copy Mary was.

"In the holy night, what roused Joseph, praying so forcefully that he reached the point of being surrounded by a mystical barrier isolating his soul from the exterior, was the light.

"In the grotto, first barely illuminated by a little fire of dry twigs which was already fading out from a lack of fuel, there had spread a peaceful light which was gradually increasing like the radiance of the moon, which, first covered by veils of clouds, then gets free of them and descends clearly to make the Earth silver.

"In the luminosity was Mary, still kneeling-for I was born while She was praying-but lowered back on her heels. It was Mary that, with tears and smiles, kissed my Flesh as an infant.

"Not many words then, either-the usual Joseph!'-and the presentation to him of the Fruit of her holy womb.

"The Family was the first reality redeemed by God. Reconstructed as the Eternal had conceived it. Two who love one another in a holy way and in a holy way join to bend over a newborn babe, and in the kiss they exchange over that cradle there is no savor of lust, but mutual gratitude and the mutual promise to love one another with reciprocal love which aids and comforts.

"When the first shepherds came in, they found the two Holy Ones still united that way by

love and adoration, and that tenderness devoid of carnality which, unfortunately, is not seen except in the eyes of a father was so visible on Joseph's face that he, a ma ture man, seemed to be the father of the Virgin and of the Child.

"The Light was now on the Earth, and from the open Heavens the light descended in waves of angels nullifying the luminosity of the stars on that serene night with their paradisiacal splendor. It was not perceived by the learned, the rich, and those sated with pleasures, but it was plain to the humble workers who were doing their duty.

"Duty, whatever it may be, is always sacred. The duty of the king who signs decrees is not higher than that of the farmer who tills the earth or of the herdsman who watches over his flock. It is Duty. It is the Will of God. It is thus always noble. It thus obtains the same reward and the same supernatural punishment. And it will not be wearing a crown or holding a withe that will save you from punishment or deny you reward. God manifests Himself to those who do their duty, thus doing the Most Holy Will, and takes them as witnesses to his wonders.

"And God was manifested to the shepherds, and the shepherds were called to be witnesses to God's wonder. In the light, which had now become brilliant, for-all of Heaven was over and in the grotto, Emmanuel was visible to the second ones to be redeemed: the workers. For God came to sanctify work after the Family. Work, given as a curse to man after Adam's sin, was becoming a blessing since the Son of God wanted to become a worker among men.

"The Light had come into the world. And the lowly grotto and the limited countryside of Bethlehem were not enough to contain it. The Light spread out to the east and the west, to the north and the south. Not to the guzzlers and gluttons did it speak by its appearance; it did not speak words to the revelers with its vibration. It spoke to those who, pure in heart and longing for Truth, humbled their highly cultured minds at the feet of God and felt themselves to be atoms before his Holiness.

"To the powerful who made their power an instrument for spiritual conquests the Light showed itself and called them to adore it with a sparkling that filled the four corners of the firmament. The powerful, for God came to sanctify the Powerful after the Workers and the Family, and, with the powerful, Science. But God does not manifest Himself to the powerful who are wicked or to the scientists who are atheists and cover them with blessings, but to those who make their gift of power and science a means for spiritual elevation, not for abuse or negation.

"God is the King of kings, too, and God is the Teacher of teachers, too. The Light found many teachers on Earth, but only to the teachers desirous of God did the Light become a call. It is always that way. Grace works wherever there is a desire to possess it, and the more intense the desire for possession and to be possessed is, the more it works, to the point of becoming Word and Presence.

"Before the King of kings, guided by the only thing which is worthy to be a trace of God-the light-the powerful came from remote lands, the first group of the numberless ones

who over the centuries would undertake the mystical march to go towards God. Not the powerful of Palestine, not those who believed they were repositories of God's secrets and decrees-and those decrees and secrets were rendered incomprehensible for them because there was no holiness in them, and the signs of Heaven and the words of the Book were mere meteors and mere words without any more supernatural meaning-but those distant.

"I had come as Light into the world. Light for the world. Light in the world. I was calling the world to the Light. The whole world.

"And I call it. I have been calling it incessantly for twenty centuries. I do not cease to make my Light shine over your darkness. If you were able to raise yourselves over the barrier of haze you have spread over the world, you would see the Divine Sun, always glowing and benignant over men, over all men.

"Nor is it any wonder if those who are farthest from Catholic Rome now precede you. Gaspar, Melchor, and Baldazar from three points of the earth came on the patient backs of camels to the Light of the world, not seen by the compatriots of the Son of Mary. Africans, Asians, and Southerners are coming to the Cross which you have rejected. And they will surpass you. On the last day, when time and men are illuminated at every point and side, the unpleasant gap left by you, Catholics for centuries, will be seen, while the others-idolaters and heretics, fascinated by the Christ, the Holy Lord-will have poured in, with their souls rendered virginal by Grace.

"How many dark movements in the civilized world! It is your shame and your punishment. You never should have permitted-and never should permit-the Light given to you first of all to be rejected and denied by you. The darkness is killing you, and you do not want to abandon it. From it there come-like hateful animals of the

n ight-all the evils tormenting you and feeding on your blood and your agony.

"You no longer want Me. You no longer understand Me. You no longer know Me. Not even those of 'my house' know Me any longer And the many diseases of the flesh and the mind have made them so ugly that I find it hard to know them.

"But, on this first Sunday of Advent, which announces the coming of the Light into the world, I entreat you, O children, if you no longer dare to look at Me as Redeemer and Judge because Pain brings fear and Justice brings terror to your degraded souls, look at Me as a little infant on Mary's lap. A baby cannot have anything but caresses and smiles. And I have these for you.

"Have mercy on my nakedness and my poverty. Not involving clothing and money, but love. Your love. I do not want gold or in cense. I want only your love. I want it because to love Me and to know Me is Life and Truth. As Mary conceived Me by the work of Love, so I want to conceive you by means of love. Mine is living and active, but yours, too, is needed.

"Come to Me and receive Me into yourselves. I will open torrents of Light and Grace in

you and make you become children of God, as I am. Blessed are those who receive my Light. I will be in them. I will dwell in them, in their spirits. For the Word does not need clay dwellings, but living dwellings: He wants the spirits of men as his dwelling.

"The glory of God is revealed to those who receive Me, for where I am, the Father and the Spirit are with Me, and the glory of the Lord is fully and joyfully displayed to them, and Grace is their life, and, like the sun from the height of heaven, Divine Fatherhood, Brotherhood, and Charity are upon them and provide foretastes of blessedness.

"Mary, in her ecstatic luminosity, offers Me to your love. Bend your brows to Love made flesh. He left the Heavens to take you to the Heavens. He came into war to bring you Peace."

sb360qj144720144021602880360043205040576064807200792086 40 For three days the rivers of ecstasy have been opened for my soul, and I rejoice at the vision, in addition to the words. My soul has become whiteness and light, for the whiteness of the Virgin Mother and the Light are in me.

sb120qj144720144021602880360043205040576064807200792086 40 Glory be to God for his goodness, which grants that his servant

may see what the angels saw and floods my soul with his Peace.

The radio at this moment is broadcasting the Agnus Dei from Sunday Mass. But I have seen the newborn Lamb sleeping on the lap of Whiteness-and He is lovelier than the loveliest music'85

keepns2sb240sa60lang1033bf1 November 29

keepns3li142sb240sa60ul Daniel 9:20-27

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f 0 Jesus says:

"From the beginning of prayer the Lord's grace always descends upon you. I am speaking of holy prayer, not of the foolish request for useless things disapproved of by either God or upright morality. The Eternal, who watches over you from the Heavens, does not have a heart of bronze like the one you-that are harsh to your brothers and sisters and ungrateful towards God-have. He at once bends over you when, with a humble, loving, and trusting heart, and with sacrifice and constancy, you ask God for mercy.

"God gives you bread and comfort, knowledge and guidance when you turn to Him. And if you are not always satisfied, do not think you will be left with no answer to your prayer. In exchange for something denied by an Intelligence which knows all, you receive other gifts which you do not always appreciate at once and for which you are not immediately grateful. But sooner or later you must recognize this intelligent Goodness, which looks after you. And if you do not know Him here, it will certainly be after earthly

life that you recognize how great and good the Lord was to you.

"To Daniel, who was still praying-and you could say his prayer now as well-my angel spoke.

"The Consoler, who is also the Announcer, is never separated from what concerns Me. The messenger of God, an obedient, loving spirit, he always made it his joy to bear God's wishes to men and console those suffering. He did not swiftly leave Heaven only for the blessed announcement, to console Joseph, and to comfort my tremendous agony. He had already gone to the prophets to take the word and reveal the future regarding Me as the Messiah. A spirit inflamed with love, he soars close to those desirous of God and bears off the sighs of those loving God and God's lights to those who love Him.

"One alone could remove dishonesty, sin, and injustice from the Earth, which was deserving of a new flood and which was submerged and cleansed only by divine, innocent Blood-it was I, God made flesh for your sake. Corruption, sin, injustice, and war between man and God would come to an end when the Holy of Holies, the Innocent One slain out of love for men, was anointed, not with a royal anointing, but with a funeral anointing.

"Longed for by the Patriarchs and the whole people of God, the Messiah had to arise to create the new, eternally undying Jerusalem. The Church, that lives and shall live until the end of the ages and that shall continue to live in her saints beyond the day of this Earth. And it was granted to Daniel to know the number of the days which separated the living from the time of the Lord and the consequences of the iniquity of a people responding to God's miracle with a condemnation.

"The condemnation of Christ marks the condemnation of the people.

"A crime always draws down a punishment. And since no crime is greater than to be pitiless towards the innocent and calumniate the blameless, what punishment could be reserved for those who had killed the Innocent One except the complete destruction of the place where the abomination had been established?

"Sacrifices are now useless when the bounds have been overstepped. God is forbearing, but He is not unjust. And to forgive obstinacy in sinning after having provided all the means to know error and emerge from it and go back to God would be injustice on God's part towards the just and those whom the wicked have tortured.

"The seventy-two weeks could now be centuries, O daughter, and at the end of them desolation could come upon the Earth and the abomination, in the place where everything should be holy. You are already headed towards it.

"Too much moldering of human science like a dental cavity gnaws at the hearts of my ministers who are unable to belong to God, but belong to the world and who absorb the spirit of the world and give the world their breath, which is no longer heavenly. It is the great pain of Christ. Too many regions without churches. Too many churches without

priests. Too many of the faithful without guidance. Too many hearts without love.

"If Gabriel were to return, he would not find, except with great difficulty, hearts which would be capable of praying like Daniel and which would receive his word without examining it minutely to the point of killing it to study it and come to deny it. And isn't this indeed an abomination in the house of God, in the place where at least its ministers, at least these, ought to be light for the throngs?

"You are killing Christ a second time. You kill Him in your spirits. And before long you will no longer be his people, but a tribe of idolaters. Do not complain, then, if Heaven is closed over your fermenting of abomination.

"In truth I tell you that if you do not convert to the Lord, your God, the desolation shall last until the end."

keepns2sb240sa60lang1033bf1 November 30

keepns3li142sb240sa60ul Micah 5:1-5

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus 2620 says:

"You were told 2630 the reason why Bethlehem was predestined among all the cities of Judah to be the one which would receive the Savior. Great not so much because of the death of Rachel and the scepter which had come to it with the lineage of Judah, 2640 but because of having received the true King, at whom all peoples, until the end of time, with either limitless love or equally boundless hatred will look.

"The One Awaited by the peoples-whose scepter is a cross, whose law is love and forgiveness, and whose work is redemption, in the place where Rachel had died giving birth to the son of her pain and giving Jacob the son as dear as a right hand to a manwas to be born of the Woman much greater than Rachel in merits and in pain, not by the work of flesh was made a mother, but by the work of the Holy Spirit, and the will of the Eternal gave birth to her Only-Begotten Son, going against her human thought.

"To the Virgin who thought She would never know motherhood the Son was given. The bread of obedience was broken by Mary before

262 But, as the writer notes at the end of the dictation, they are words of the Eternal Father.

263 In the dictation of November 26.

264 Judah" is barely legible, superimposed on another word, which seems to be 'David."

0 it was broken by Christ, who, like the Father, does not force those who are his to obey Him, but asks them for loving adherence in order to give Himself to them. Mary, then,

gave birth to the Messiah, the Master of the world, who was to remain in his land (Palestine) until the sinful earth flung Him from its breast, producing dye for his clothes, not with the blood of the grape, but with his Divine Blood.

"The Son of Man would then go back up to Heaven, emerging from the tomb like a stone slung by a bow. But woe to that place which has rejected Him, and woe to those homicidal hearts! For all the desolations inflicted upon the Holy One they shall be desolated and with the name of deicides shall pass into history over the centuries.

"Begotten as the Son of God from the days of eternity, begotten as the son of man from the time marked by God, He shall dominate, not with a robe and crown of human domination. But if in the land of Judah He did not reign, and if the land of Judah treated Him as an evildoer, his kingdom, I swear to you, shall come upon that land as well.

"In his right hand I will gather together all the lineages, for my Son has redeemed all, choosing from among them those who have a thirst for Truth within them. A King whose kingdom will have no end, He shall reign in eternity and over all that is-which I have set as a stool for his pierced feet-with his power of love.

"And blessed are those who convert to his love or remain faithful to Him until the end. They shall inherit the Earth with Him, and the Peace He is the Creator of shall be their heritage forever and ever."

sb360qj144720144021602880360043205040576064807200792086 40 Here, too, I realize, on reading what has been written, that Our Father is speaking.

sb120qj144720144021602880360043205040576064807200792086 40 It is 9 a.m. I wrote down the other passage, the one on the 29th, in the evening, amid atrocious sufferings which had been torturing me throughout the day to the point of culminating in an asphytic crisis at 6 p.m.

Since the early hours of the night Jesus had been holding me in his power-since He had said to me, "Look up the point about the seventy weeks." And I assure you 2650 that I had suffered for this reason, too, during the day. I was as if lost in reverie. The others also realized this. And I could not wait for night to come, for I felt Jesus

265 She is addressing Father Migliorini.

0 was awaiting that hour to speak. But I was so tired that I avow to you, as if I were in Confession, that I wrote only through the strength Jesus gave me word by word. I was sleeping on my feet; my eyes were closing. As soon as I finished, I closed the notebook without any other concern, and only this morning did I grasp the meaning of what I had written in machine-like fashion.

Good Jesus! What a dazed secretary I must have been! But if He is content'85

But I ask you, too, to note that there are no erasures or omitted words, except for one on

the second page, one on the third page, and one on the fourth. A sign that, if I was thoroughly exhausted, even in spirit, to the point of not enjoying Jesus' words, his strength guided my hand.

keepns2sb240sa60lang1033bf1 December 1

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Mary says:

"Since I bore the Son in myself, I have seen everything with different eyes. In the air surrounding me, in the sun warming me, in the moonbeam descending into my little room to keep me company in my nocturnal meditations, in the shining of the stars, in the flowers of the little garden or of the fields in Nazareth, in the water singing in the fountain built by Joseph to spare me the physical and moral fatigue of emerging from my almost habitual solitude, and in the little lambs with the voice of a child, I saw my Lord, the Father of my Son, and the Spouse of my virginal spirit; above all, I saw my Child, through whom all things have been made. His eyes were open in me, and I saw with the eyes of my God, who was my Child.

"The virtues increased in power within me like the flow of a rising tide, and the more my Child grew, the more his infinite Perfection pervaded his Mother, as if from his holy flesh the power which was to spread out in the three years of his ministry were flowing in rays of spiritual ether to renew me entirely.

"Oh, daughter! God, in his goodness, had me greeted as 'Full of grace'. But the fullness was in me when I was one with my Son. It was then my soul, one with God, that received his abundance of the virtues.

"Charity was the pre-eminent one at that time. If I loved before,

afterwards I surpassed creaturely love, for I loved with the heart of Mother of God. I burned. Fire is a veil of frost on a winter field copared to the ardor which was in me. I no longer saw creatures with a woman's thought, but with the mind of the highlight1 Bride of the Most High and the Mother of the Redeemer highlight0 Those creatures were mine.

"My spiritual motherhood then began, for there was no need, no, for Simeon to speak in order to know my destiny. I knew because I possessed Wisdom within me. He became flesh in me, and his words ran like blood through my being and flowed into my heart, where I kept them. The future life of my Son held no secrets for his Mother, who was bearing Him. And if this was torture, for I was the Woman, it was also blessedness equal to that of my Child, for to do the Will of God and redeem to reunite to God those separated and obtain the annulment of sin and an increase in the Father's glory is what produces the happiness of the true children of God. And my sweet Jesus and I, through the goodness of God, his Mother, are the founders of the family.

"When one really loves, one lives not for oneself, but for others. When one possesses God, one loves perfectly, and every other perfection comes in the wake of Charity. Even

the human senses are perfected, so that all that is around us takes on a different light, voice, and color and, above all, bears a sign which only those possessing God see: his own, holy and ineffable, and there is no need to say words to pray, for it is enough for our eyes to rest upon created things in order for our hearts to rise in the highest prayer, which is fusion with the Creator.

"Let us, then, sing the Magnificat for all the things which the Lord has done for us, Maria, for when we gave ourselves to God, God made us queens and set aside a part of his possessions for us, so that even the humblest woman can say, 'My soul glorifies its Lord, who has looked at his handmaid, for whom He has done great things, and from now on I shall be called "blessed"!"'

keepns2sb240sa60lang1033bf1 December 2

keepns3li142sb240sa60ul Haggai, Chapters 1 and 2

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"When man has separated himself from God and from the super -

natural to focus on himself and on natural things, he has always diminished for himself the happiness of possessing even what is natural.

"The first thing to die is supernatural joy, that security and peace which make people strong in the vicissitudes of life, for man does not feel alone, even if he is in a desert, even if he survives in a country destroyed, since he feels the love of a Father over him and around him and the presence of immaterial forces which are, however, perceptible to his spiritual senses. Blessed are those who are in this joy! They possess eternal wealth.

"The second thing to perish is natural well-being. Do not look with an envious eye at those who, though living in disgrace before God, seem to you to have their plates full. You do not know what and how many other things are lacking in their house or how long those plates will remain full.

"In any event, know that the more current well-being increases for those rebellious towards God, the more their hereafter increases in severity. The rich Epulones will not be in the bosom of Abraham, but, rather, the Lazaruses with hearts rich in holy works and obedience to the holy Will.

"The rebellious and also those unmindful of God live endeavoring to increase their purses and granaries, houses and farms, positions and honors. O unfortunate dupes, who, the more they labor to be sated, are gnawed at all the more by the source of sin, as a rodent does in a sack of wheat which always diminishes, even if it is filled, for God's punishment is upon their work!

"What do you have, you that have made the present, which dies, the aim of your lives and

no longer have spiritual eyes to see God or spiritual heartbeats to think of God? Are your enterprises successful? Has your wealth increased? Has your happiness grown? No. Like the blaze of a barn, they went through a swift conflagration which seduced the (not spiritually) simple, but which lasted as long as the burning of straw and perished, leaving a little ash which the wind dispersed and rendered bitter to the palate and inimical to the eye. Your apparent triumph turned into defeat and pain and overwhelmed you and those seduced by you.

"Come back to God. I say so once again. Above individual and even national interests, there is a higher interest-that of God. And it is that which should always take precedence. If that were so, you

would not fall into the errors and crimes, whether individual or national, into which you fall, for God's interest is not made of wicked, but holy things. And where there is holiness, there is no error or crime.

"In acting as you do, not only do you spur God to punish you in your fields and in your herds by giving you famine and drought, but you forestall the showering down from the Heavens of a dew which is much more life-giving than the dew of the night which covers the stems of the meadows with pearls and makes harvests and hay grow. It is the dew of grace in hearts which you keep from being given to you. It is Christ who cannot act in you.

"It is useless to say, 'May the heavens rain the Just One down upon the earth:' He came down once, but you have remained-and have increasingly become-sterile lands and arid flint. You are enclosed in your spirits, wrapped in flesh and blood, killed by flesh and blood, and the Savior cannot enter to save you.

"And yet I will come. I will come tirelessly and to each individual to try the doors to hearts, and wherever I find someone to open to Me, I will go in to make you a dwelling of peace. I will come, for I am still the One Desired by the just of the Earth and by the saints for the Earth; I will come to take up my Kingdom for my second coming and for my final triumph.

"I will attract the world of the spiritually alive to Myself, and races and nations shall converge upon Me to see my glory, which is crowned with a cross. Peace shall flow, for I am the Lord of peace. It shall flow like a river of milk over the world to make it virginal with whiteness after so much blood, which cries out its pain to God on all continents at having been drawn from its veins by the hand of brothers.

"With my blood I washed away from this Earth the blood from Abel to the day of my death. But, afterwards, the crime of human hatred, which is the fruit of Satan, has again rendered the earth unclean, and there is no sod on your planet which has not known the taste of blood. From these pieces of turf soaked with human blood there rises a stench which makes you increasingly wild. There is nothing but my power that can purify what surrounds you and what is within you. And when the times comes, I will come to cleanse you and the Earth of human hatred so that it will be presentable to God, with those living

on it.

"The final battle will involve exclusively Satanic hatred, and

Satan and his children will then be the only ones who hate. You all hate now. Even the saints among you more or less hate their enemies and their neighbors. And that facilitates the works of Satan and obstructs the works of God in individuals and nations.

"Have no impulse of animosity or contempt-you that are dearest to Me, at least you. I died for everyone-remember this. Italians, French, English, Spanish, Germans, or Romanians-they are all equally tinged with my Blood. I have bonded all of you to the base of the Divine Vine with my Blood. Why hate each other, then? Nei ther racial divisions nor divisions in worship justify your animosity.

"I alone am the judge. Those who rage against their fellows in the name of Faith or Country are contrary to Charity and thus to God. I will not curse those sent to fight because I have taught obedience to authority. But my anathema has already been pronounced, and shall fill the firmament with thunder on the day of Judgment, regarding those who, under a deceitful cloak of patriotism and defense of the Faith, arrogate to themselves the right to despoil and kill in order to serve themselves.

"Do not wave a banner in which you do not believe. Do not pronounce a defense of what you scorn in your hearts. Do not say, 'I am the defender of God and Country, of the cause of God and Country' You are lying. It is you that are the first to make an attempt on the Former and the latter and that harm, not God, who is above your attempts, but your Country. Begin to defend God in yourselves and Country in yourselves, and do not exchange Faith and Country for a plate of lentils or thirty accursed coins.

"Destroyers and liars. Adulterers of Faith and Country. Deriders of your doctrine and your minds, for you say one thing and do another, for you know that what you do is evil and do it all the same, for you espouse an idea or Faith and then betray it for a base love, for you lie to yourselves and others, for you destroy what others have cultivated to give to you as a heritage.

"O cruel ones, who destroy even God's work and slay the temple of your bodies, in which there is a dead soul, and the temple of God, for in the churches there are no longer, except too rarely, faithful and ministers who are 'alive'!

"Of what use are your rites performed with a dead soul? Don't you remember that living, perfect, and prime hosts should be offered to God? And do you offer the leftovers, the crippled, and the

dead? Dead, for you kill what you touch with a dead soul; crippled, for you render deformed what you give God with a sick soul; leftovers, for you reserve for Him what remains after you have fattened yourselves for your own pleasure.

"Come back to God. Come back to Christ. Priests, come back so as to become 'priests'.

You need his consecration, this oil dripping from the Eternal Priest. Too many of you are reduced to being lamps without oil, and the faithful are lost because they have no light in the darkness. Take the Light to them. I am the Light of the world. But you cannot take Me if you don't have Me in yourselves.

"And do not be insolent to my spokeswoman if she tells you this. Bless her, instead, for she brings you to know the truth and gives you the chance to examine yourselves amidst the wounds of the soul and to remove so much dust which is sullying your soul. If the truth is bitter and displeases you, consider that it is your fault if it is spoken to you. This truth should not have been deserved. It would have been better that way. But since you have deserved it, don't seethe against my spokeswoman, who is telling it to you with tears. For if I chose her to do this, it is because I love her and see in her spirit a dwelling place where I am always received with the respect of a subject towards a King and with the simplicity of a child towards a father.

"I said this: 'Whoever loves Me does the same works I do'. For I live in those who love Me, victims who annul themselves in love to the point of dying from it, and I work the wonders of my power in them."

sb360qj144720144021602880360043205040576064807200792086 40 Immediately afterwards to me.

sb120qj144720144021602880360043205040576064807200792086 40 Jesus says:

"I have taken you like a little child and placed you in their midst, for it is to children that God prefers to speak. Children in years or children in spirit, for there are simplicity and purity in them to receive the revelations of God.

"But if one day you wished to become 'great' and equal to them, I would cease to hold your hand and instruct you. Adults have no need to be led, unless they are blind, or instructed, for they 'know' and take pride in this.

"What do they know? The Beloved One, whom I love and who loves you as you, his little sister, love him, says that if all the wonders worked by Christ were to be written, the earth would not suffice

to contain the volumes. If the hyperbole is marked, it is no less true that if the wonders I have been performing since I came into the world until now and shall perform from now until the end of the world were to be written, the volumes would be as numerous as the stars in the sky, and it is also true that what those who think they know everything know is a handful of sand, compared to all the sand on the shore.

"The lights of God are inexhausted and inexhaustible, and not one is useless or imprecise. Those who 'know' are thus semi-illiterate, for whom I cannot be the Teacher, for in their foolish pride they think they don't need a teacher and take the liberty of criticizing the work of God, who takes a child to instruct the learned.

"If they bother you with their pharisaic criticisms and reproaches, answer with my reply: 'Don't you know that I must take care of my Father's business?' And don't be discouraged.

"You were in my arms before. Now the Father and the Mother are also holding you. You are safer than a child on his mother's lap and a little bird under his mother's wing. But remain 'little'. You shall always have our milk for nourishment.

"And the blind who are of good will, by placing their hand in your little hand, which does not humiliate, for the help of a child never debases, can receive guidance on the way of Life.

"Go in peace. Rest. I bless you."

sb360qj144720144021602880360043205040576064807200792086 40 I wrote this first passage between 1 and 2 a.m. I then lay down flat to rest. But after a few minutes Jesus resumed speaking. I confess to you 2660 that I hesitated to come out from under the blankets now that I was starting to get warm. But the insistence was such that I decided to and, getting chilled again, wrote down the second dictation, entirely for me.

sb120qj144720144021602880360043205040576064807200792086 40 It is now 10 a.m., and, on opening the newspaper, I see the decree on the Jews. Don't you think it's related to the sixth and seventh pages of the dictation on the 2nd? (I marked the passage which strikes me as a divine response to this human decree with a red sign.) 2670

You must have observed that I was happy yesterday. Mary's

266 She is addressing Father Migliorini.

267 In the handwritten notebook we have found no "red sign," which the writer may thus have introduced into one of the typewritten copies. The "sixth and seventh pages," on the other hand, directly correspond to the handwritten pages 1098 and 1099.

0 voice was singing in my heart and filling me with blessedness. I would have liked to mention this joy of mine to you at once. But I could not. I think, though, that on looking at me you must have grasped that I was immersed in a new rejoicing.

The Lord is really too good to me!

sb360qj144720144021602880360043205040576064807200792086 40 Mary says:

sb120qj144720144021602880360043205040576064807200792086 40 "You must not get too demoralized on thinking about the time you had little love for me. You are not the only one. But I am the Mother, and I understand and forgive. They are the gaps in those who are still imperfect. I do not love less because I am loved little. It is enough for me that you should at least love my Son, and you loved Him very much when you still loved me only a little.

"I will have you observe an event in my life as the Mother of God which escapes many and is a certain indication of the future relations between those redeemed by my Jesus and myself.

"When the shepherds came to the grotto, they had looks and expressions of love only for my Child. Joseph and I were secondary Figures for them. At the foot of the poor litter where He would sleep, when He wasn't sleeping on my lap, they laid their gifts and acts of tenderness. Nor was I pained at not being praised as, so to speak, the plant that had given the world the Flower of Heaven. It was enough for me that they should love my Child and love Him very much. There would be so many who would hate Him later!

"Among those present at the always newrite of a presentation at the Temple, no one had a thought for me. They looked at my Treasure and praised Him for his superhuman beauty. But they did not praise his Mother, except in human terms. Only the saints knew me for what I was, and Elizabeth, Simeon, and Anna saw in me the Mother of the Savior, giving me the most sublime praise with their recognition. The former were 'good' the latter three, 'saints'.

"The Holy Spirit acts in the hearts of the saints and gives them lights of supernatural knowledge. The Holy Spirit illuminates the hearts of the saints to make them see me. To see me in the light of God means to love me in truth. My Most Holy Son works on his own to attract you to his love. I love you and wait, praying for you.

"I am the Virgin who waits. From my tenderest years I waited for the One Awaited by the peoples. I am the Co-Redeemer awaiting the time to die at the foot of the Cross to give you Life. I am the

Mother awaiting your true love, not the superficial worship limiting itself to many words. To pray does not mean to say many prayers. It means to love. It means to make one's heart speak.

"I am the Silent One. The new Eve, I teach you silence. From speech Seduction entered Eve. From my silence Redemption entered the world. Learn the virtue of silence from me, for in external silence the heart speaks to God and God to the heart. My silence was not the inert silence of a dead soul. It was, rather, a most active spiritual working.

"When my Child was in my arms, for Him, who was unable to speak because He was nothing more than a baby able only to whimper-my Divine Son, the Voice of the Father, the Word of the Father, who had effaced Himself to the point of becoming a wailing infant with the voice of a little lamb-for Him I spoke the offering to the Father. I said the first 'Our Father' in the cold grotto of Bethlehem, holding up in my arms my Lamb, who had come into the world to be slain and to give life to those slain in their souls. I was the first to say Fiat voluntas tua, while weeping. And do you know what it means for the Mother to say those words to the Eternal?

"Now, when I see that out of love for my Son a creature carries out the Divine Will, which is, above all, a loving will, I cancel his debt to me and increase my love for him.

Jesus then brings that person to me. I leave it to Jesus to take care of having me be loved. Where He is, the Spirit of God is also present. And where the Spirit is, there is Knowledge and Light. It is thus inevitable that you should become instructed in love for me as well.

"When, afterwards, you arrive at loving me, then, in truth, I come. And my coming is always joy and salvation."

keepns2sb240sa60lang1033bf1 December 3

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Zechariah 3

Jesus says:

"I am the One who has overcome Satan.

"He brought Me limitless trouble from the time I came into the world, unleashing against Me the hatred of the blind, avid power always imagining that others will take away its goods, obtained by usury, inciting against Me the undeserving ruling class, which felt

reproached by my merits. My word, too, was a reproach. But when I was not yet speaking, I was already wounding, for holiness is a rebuke for the unworthy. He brought forth against Me enemies and betrayers and spurred my disciples and friends towards doubt. He lay snares for Me in the desert and oppressed Me with his terrors in Gethsemane. And, not content, he still robs Me continually by seducing men's hearts.

"The battle between Me and him will not end except when Man is judged in all his instances. And the final victory shall be mine and eternal. Now the hellish Beast, always defeated and ever more ferocious at being defeated, hates Me with boundless hatred and upsets the Earth to wound my Heart. But I am the Victor over Satan. Wherever he contaminates, I pass by with the fire of love to cleanse. And if I had not continued my work as Teacher and Redeemer with inexhaustible patience, you would all be demons by now.

"To cleanse you of the greatest sin I obeyed the Father's wish. The greatest sin was disobeying God's command. Thirst for power, pride, and concupiscence came from it. The three Furies which always hold you in their power when you are unable to annihilate them with a life led in God. I made amends for the initial disobedience with my obedience.

"To cleanse you of other sins I took upon Myself the wretched robes of iniquity which were your robes, and to remove the iniquity of the whole lineage of man from them, I soaked them in my Blood and washed them in it.

"Afterwards there came glory. But first there was pain. Afterwards there came the right to judge. But first there was the duty to expiate. Afterwards I was made the founder of the

new Temple in which the most holy fount of the septiform Spirit is. But first I had to be the Victim immolated to purify the House of God.

"And what do you think, O priests, on whom the light yoke of the observance of your duty weighs? That it was easy for Me to be the Priest? And who among you, no matter how oppressed by cares, is oppressed by torments equal to mine? But these souls that I entrust to you-do you know that they are the portion I have acquired for Myself by my death? Do not let them be lost. Snatch them from Satan at the cost of your lives, as I snatched them at the price of mine.

"To learn you have only to study Me. It is not necessary to be learned. Just be seekers of God, and God-I-will illuminate you."

keepns3li142sb240sa60lang1033ulbf1 The Same Day, 8 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"My Mother spoke to you 2680 about the shadow enveloping Her as the Mother of God. This is not opposed to my words a few days ago. 2690

"If everyone noticed something special in that couple passing by in poverty over the crowded streets, like a light and a perfume, that did not illuminate their blindness and did not speak to their spiritual deafness. It was a perception like that of someone feeling, more than seeing, the shining of the sun upon his bandaged head through opaque strips and hearing a distant noise barely reaching his eardrum like a sigh of air broken by a sound which is so slight as to be a word no longer.

"My Mother called Herself the 'Silent One'. Many attributes should be added to her litanies, and you would have a great deal to meditate on regarding these attributes. She was and is the Silent Virgin, the Luminous Virgin, and the Mother of Light.

"With extreme reluctance She lifted some veils for my evangelists, but only those veils which She, in her supernatural knowledge, deemed useful in my interest. As for what concerns Her, absolute silence. She kept everything in her heart, as stated by Luke, and from her heart She draws memories for her most beloved ones like pearls from a coffer.

"It should, then, come as no surprise that the crowds were unable to comprehend, though remaining sanctified by the passing of my Mother. As She said, they were not saints. As they were more or less good, God was far from their hearts, and where God is not present, there is no light.

"Nor is it surprising that God should have protected the Blessed Woman under the veil of an apparently common life. God does not love what humans love: human celebrations, and, even less, self-celebrations. He covers himself with reserve and wraps his defects therein. The world is a profaner, and the more Satan is defeated,

268 In the dictation of December 2.

269 November 27 and 28.

0 the more cunning he is. God protects his beloved ones, and Himself in them, from slavering forms of curiosity and poisonous traps, for lie takes great care of his instruments because He wants them to fulfill their mission. He makes the hidden truth known to the 'Saints' alone.

"Nor should it cause surprise that after my birth Mary appeared even more to be a common woman-a young mother, and nothing more. Like a monstrance from which the Most Holy Host had departed, She was now the All-Holy One in Herself, but She no longer bore the Holy of Holies. And if we consider that the Holy of Holies, precisely in the hour when He rescued the Earth, with its inhabitants, both the dead and those to come, with eternal sovereignty, appeared to the eyes of the world as an evildoer tortured for his misdeeds, it is also reasonable that the Mother, since She became the Co-Redeemer and thus rescuer of the Earth, should have appeared as a poor, simple woman.

"The luminous time of my being formed within Her had passed, and the shining of joy which in the night had filled Mary's heart, the grotto, and the Heavens ebbed at the dawning when the sun of redemption began to rise. The dawn found Mary already immersed in the thought of the future torment. The offering had already been made in my name, and the two most Christian sentences on Earth had been joined together, forming a chain to choke Evil: 'I am the handmaiden of the Lord-Lord, thy will be done'.

"Holy, blessed lips of my Mother, who lent the virginal sound of perfect words to my nothingness as an infant! Over her heroic 'yes', repeated when motherhood made Her doubly heroic, Heaven bent down, venerating the Martyr Redemptress in Her. Like a necklace to which a pearl is added day by day, Mary's days of sorrow began. At the end was Golgotha.

"It is because of this long sorrow of hers that I say to you, 'Love Her'. I bless you when you love Me. But in exchange for the love you give my Mother, I prepare for you a more gleaming dwelling in Heaven."

keepns2sb240sa60lang1033bf1 December 4

keepns3li142sb240sa60ul Zechariah 6:12-15 (Just After Drowsiness, 11 p.m. and 6 a.m.)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"When the sun rises in the morning in the peaceful sky, it ascends from the eastern side. It is from the east that the light comes to you and advances more and more and grows until filling the sky with rays and the earth with warmth and happiness.

"What is more beautiful or greater than the rising of the sun with each new morning? It speaks to you of the Supreme Organizer of all things, whose infinite power regulates the course of the stars, as He thinks lovingly of you, his children, He whom the stars, these immense giants of the Universe, obey, whereas you, imperceptible dust sprinkled upon a planet, not one of the largest, turning along boundless paths of the firmament, do not judge it to be right and proper to obey out of love and gratitude towards the one who loves you and is a God.

"A page that you can reread every morning, if only you wish to, with the eyes of the soul, the returning light would suffice to make you meditate throughout the hours of the new day on the Presence, the Power, and the Goodness of God, and recall Me to your minds: the Light of the world, the Eternal Sun, the Holy Orient.

"The title of 'Orient' given Me by the ancient people of Israel is not mistaken. As beautiful as the appearance of the morning star is my appearance in the world, and for that world, like a Sun, I have brought the Light by beginning God's day, obscured in its formation by the first sin, a day which shall have its shining sunset at the final moment to rise again afterwards eternally with all his chosen ones in the Kingdom of God.

"I am the Orient of God, the one announcing Him to the peoples: begotten by Him, I come under Him, nor, like the sun, do I experience a dusk. I remain fixed, eternal in my Divinity, around which the peoples revolve like stars drawing life and light from Me, and not I, but you experience the obscurity of the darkness, for in you, not in Me, the light fades, for you drift away from the Light by placing between It and yourselves the barriers and distances of a will not in keeping with God or of sins committed against God's law.

"Having come to announce the Father, the Eternal Lord, and to bear witness to his Most Holy Existence, I have built the new temple

for the Lord.

"But not the material temple of stones and mortar which the centuries and men can ruin in their assaults of time or wars. But, rather, the Temple whose Stone I am: my Church, which shall not die even at the death of the Earth and, like a cloud of incense and the fragrance of a flower, shall rise into the place of God, now free, like a woman liberated from all forms of servitude to join her Founder in an eternal marriage whose witnesses shall be her saints. Not the collective, but, rather, the individual temple-and in being individual it is no less holy and eternal than the Temple of my Church-of your spirit, which I rebuilt after Satan had undermined it with sin, regenerating you to Grace, flooding you with my Blood, and instructing you with my Word.

"This is my glory. To have restored to God the living temples of your reconsecrated souls, and the Holy Father robes Me in this glory, giving Me power as Judge over all the creatures whom, at the price of measureless sacrifice, I have made my own.

"I am your second Creator, for I have recovered those created by the Father, rendered corpses by sin, and infused life into them, not by a puff of God's breath, as in Adam-modeled clay which only the breath infused by God made into flesh and soul-but by my dying. I stripped Myself of life to give you Life. I stripped Myself of God's clothing to put on man's clothing, and I lost even this for your sakes after having known all the horror of life: pains, hunger, betrayals, tortures, fatigue, agonies, and death.

"O redemption of man, reparation and homage rendered to my Most Holy Father, how much you cost Me!

"The consecrator, constructor, and victim, I have the right to be the Supreme Priest. Nor does the Father deny Me this right, but, rather, proclaims it for the sake of his Justice and Charity, for I am in the agreement of infinite peace with my Father, because He is my Father and I am his Son and because I am his Obedient and Loving One whom Love transports to obey to give joy and glory to the Holy Father.

"From the time I came-as the world's 'Orient'-to bring Light into the Darkness, I have called you with the power of Charity and the Word. And from the most distant countries you have come to Me, for I am not a false, cruel god, but the true, merciful God who works miracles of love to lead the sheep gone astray outside his

sheepfold under his sign.

"And because I love you with a love so perfect that it is incomprehensible for you, not only do I save you, introducing you into my ranks, but I make you my collaborators in building the Temple which shall not undergo destruction and in which the Triune Glory shall rest, and all of you shall know it as It is, when you are raised up to perfect Life and made capable of knowing God.

"I, the Truth of the Father, swear this to you. For those who listen to Me-the Voice of the Lord-there shall be reserved the destiny of infinite joy of knowing God."

keepns2sb240sa60lang1033bf1 December 5

keepns3li142sb240sa60ul Zechariah 7:4-14 (at 2 a.m.)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"I did not come to deny the Law and the Prophets, but to confirm it and perfect it by modifying those inexact points and superstructures which man had introduced into it, partly out of his own imperfection and partly because of a humanity superior to the soul.

"Man is inclined to understand poorly. He is not perfect in his mystical senses or in his natural senses. Only by living in Me does he perfect the former, for it is then I who live in him. Man is also given to complicating things because, in his tenacious and inde structible pride, he is always attracted by the seduction of retouching even God's work.

"You are gods as children of God. But God is always the Greater One, the Perfect One, He who generates Himself from Himself You are the lesser ones, those who become perfect if you live in God and who are begotten by God. Now, then, why do you always want to modify with your complications what God, in his Simplicity, which is one of the signs of his nature, gives as perfect in its simplicity?

"When I became the Teacher, I found that the Law, so clear and straightforward in its origin, had turned into a tangle of impositions and a weight of formulas which made it impracticable for the faithful. Of course, the weights and formulas were for the humble. The powerful had created those formulas and those weights, but they did not carry them.

"The priesthood, the scribes, and the Pharisees caused Me disgust

and disdain. And if I saw among them some loyal souls, whom I divinely loved, I also saw the throng of the others, more numerous than a herd of wild billy goats that, reeking, corrupted the House of the Lord with their markets and their acts of falsity, impiety, and harshness and made the Lord something terrible for the poor of the Earth.

"Did those stinking tombs fast and sacrifice for Me? No. To receive human gain and praise therefrom. It was comfortable to be Doctors of the Law and comfortable to be part of the chosen people in Israel. But there was no truth in desire and in offering to attract the Messiah and his blessings.

"And the Messiah went elsewhere, into the scorned region, where, however, an All-Holy Woman and a Just Man deserved to receive and protect the Seed of God.

"And now, O children, do you fast and pray for God's sake? No. Your natural privations could hold the place of fasting, but you don't bear them with resignation, but make them the source of hatred and continual, foolish, sacrilegious imprecation. Your prayers are filthy and deformed by your inner feelings and are seen by God to be unclean things placed on the stone of the altar. God burns them up, dashing their smoke to the ground.

"Once more I come to repeat the manner you must use to present sacrifices and prayers to God whose pure fragrance will rise from the altar to God's throne as the holocaust of a perfect victim.

"'Judge according to truth, be merciful and compassionate towards your brothers and sisters, whoever they are; do not oppress widows and orphans, poor foreigners, the humble and weak of the Earth; do not harbor in your hearts thoughts of acrimony, vengeance, and evil works towards your neighbors. In short, love, for love is the compendium of the Law, and whoever loves does all, and love is the incense which perfumes the hosts of propitiation and the lustral water which cleanses the stones of your altar'.

"Do not make your hearts and your hearing harder than they already are. Do not close your hearts and hearing to the Voice of God, which speaks through his 'spokesmen', as

the people of old once hardened them to the Voice of God speaking through the Prophets.

"If you do not listen to Me, out of justice I will not listen to you, and you shall cease to have Me as God, Father, and Savior. You will then know the full and inexorable wrath of the Lord, and, having

refused the Bread of God's Word, you shall bite the dust and, like beasts without food, tear each other to pieces, dying in horror to experience an even more tremendous eternal horror."

sb360qj1447201440216028803600432050405760648072007920864O Later, at 8 a.m. on the same day, December 5, 2700 Jesus says:

sb120qj1447201440216028803600432050405760648072007920864O "Be patient, soul of mine. I cannot remain without speaking to you, for to speak to those who love Me constitutes my delight, my desire, and the need of my Heart, which loves you.

"Have you ever observed how a husband and wife who really love each other act? The wife, while at home, keeps looking at the clock and running to the window-to see the passing of time and to see if her husband is coming back from his office. The husband, as soon as he can, gets away to say a word of love to his wife. He has just left her and remembers that he could have told her this, too, to make her happy, and as soon as possible he dashes off to tell her. It is love that spurs them on.

"I, too, as soon as I remain silent, feel that I have something else to tell you. I would like to speak to you day and night, have you entirely for Myself; I would like you to be able to devote yourself entirely to Me. If only you knew how I love you!

"Now listen. Years ago, while reading the writings of my servant Contardo Ferrini, you wondered several times-for in the mystical life you were illiterate-what 'conversation in the Heavens' consisted of.

"It is this: when you listen to Me and I speak to you, when instead of the superficial murmuring of prayers, I carry you off into the fire of revelations and occupy you with Myself, when you say to Me, 'Come, Jesus, to speak to your servant', when you taste the savor of my Word, which I deposit in you, as in a coffer, a hydria, so that you may give it to the poor and thirsty of the Earth, we then carry on a conversation in the Heavens.

"You were too bound to formulas, like almost all the fervent Catholics. I have unbound you. I have launched your soul-outside the heap of formulaic circumscriptions, the pettiness of practicesonto the boundless spaces of the mystical sea of prayer. I have enveloped, inspired, enraptured, and deified you in the fire of prayer.

"You were a little fettered sparrow. Now you are a soaring, reigning

270 The specification of the hour and day, which we have introduced with commas, is seen to have been added later by the writer.

0 eagle rising towards the Sun and gazing at it fixedly and fortified by it. Rise higher and higher, like the eagle in concentric flights. Up above am I, the Eternal Eagle, who await you to carry you, beyond the senses, into the knowledge of love.

"Always obey the call, with promptness and trust. Abandon yourself to the wind of love. It sustains you and does not obstruct you. It breathes to bear you to Me, from whom it comes. Lose yourself, as a drop of water, in my infinite ocean; lose yourself, as a spark of light, in my boundless shining. Enter to become part of your God and Lord, of your Spouse. I open to you all the doors to my treasures so that you may possess them.

"I love you!"

keepns3li142sb240sa60lang1033ulbf1 10 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"When speaking of the Presentation in the Temple, Luke says that 'the father and the mother remained in amazement over the things which were being said about the Child'.

"The two spouses felt this wonder in different ways. I, to whom the Spouse Spirit had revealed the whole future, felt supernatural wonder, adoring the Will of the Lord, who was robing Himself in flesh because He wanted to redeem man and was revealing Himself to the spiritually alive. I felt wonder once more at the fact that God had chosen me, his humble handmaid, to be the Mother of the Incarnate Will. Joseph felt wonder in a human manner, too, for he did not know anything except what the Scriptures had told him and the angel had revealed. I kept silence.

"The secrets of the Most High were as if deposited in a closed ark in the Holy of Holies, and only I, the supreme Priestess, knew them, and the Glory of the Lord concealed them from the eyes of men with his unbearable splendor They were abysses of splendor, and only the virginal eye kissed by the Spirit of God could look fixedly at them. That is why both Joseph and I felt wonder. In different ways, but equally in awe.

"The other passage in Luke should also be interpreted in this way: 'But they did not understand what he had said to them' (2:50).

"I understood. I knew even before, and if the Father permitted my anguish as a mother, He did not conceal from me the sublime

meaning of the words of my Son. But I remained silent so as not to mortify Joseph, to whom the fullness of grace was not granted.

"I was the Mother of God, but that did not exempt me from being a respectful wife towards the Good Man who was my loving companion and vigilant brother Our family did not experience defects, for any reason or under any aspect. We loved one another in

holy fashion, concerned about one thing alone.-our Son.

"Oh, Jesus, as only He could do, restored to my Joseph every comfort in the hour of death, in remembrance of all that He had received from that Just Man. Jesus is the model for children, as Joseph is for husbands. I have received much pain from the world and on account of the world. But my holy Son and my just Husband made no other tears come to my eyes except those of their pain.

"When Joseph was no longer at my side and I was the first earthly authority for my Son, I no longer acted as if I did not understand by remaining silent. No one would feel mortified any longer by seeing himself surpassed in understanding, and at Cana I spoke. 'Do what He tells you', I said, for I knew that Jesus refused me nothing and that behind his standoffish words there was already the first miracle prompted by me and offered to me by my Son, like a white rose that was the first to appear on a rosebush in the spring.

"It is necessary to know how to read the Gospel, Maria. Men do not know how to read to it. I will guide your hand and explain it to you wherever my Jesus does not explain it to you. I am the Mother of both of you. I want my girl to know her most sweet Jesus, our Jesus, as few know Him.

"The more you know Him, the more you will love Him. The more you love Him, the happier you will make me."

keepns2sb240sa60lang1033bf1 December 6

keepns3li142sb240sa60ul Zechariah 8: 7, 12, 13, 16, 22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"As the Savior of the peoples, I cannot fail to be the Savior of my people. Mine because of the old law, mine because of the new law.

"In human terms, I emerged from that race, and if it has derided, denied, betrayed, and killed Me, if it has done so with its soul weighed down and enveloped by the magma of the sin which my

Blood does not wash away, since this race is a branch not wanting to ingraft itself into the stock of the divine vine, it is no less true that I died for it, too, and in regard to it have the rights of a King and the love of a Creator.

"With harshness and ferocity the fathers of the fathers of those now living rejected the Eternal's gift and asked for my Blood to satisfy their hatred of Truth. With patience, intelligence, strength, and goodness I will attract them to Myself.

"Man's good or evil works always serve a supernatural purpose, for human wickedness is gathered in by God and in contact with his hands turns into a tool for good. God leaves

no stone unturned in his far-sighted action to reach the goal, which is to reunite humans in a single core for the last day, as from a single core they spread over the earth, dividing like rivulets overflowing from the cup of a fountain.

"The work has already begin, and the persecutors who harm and offend what is human do not know they are creating the Great Day of the Lord with their iniquities, when I shall gather together my im mense flock at the foot of the Cross like sheep gone astray and shall rebaptize with the name of 'lambs' the children of the flock which was mine who have grown wild, expelling those who, under my sign, are the vipers and wolves of human society.

"When you are able to recognize Me and weep with a contrite heart, I will turn the age-old condemnation of you, deicides, into forgiveness and blessing, for I cannot forget the good done by your ancient Patriarchs, who from the Kingdom pray for you in your wandering. Strip yourselves, then-you as well, that were the first to receive the Law as a gift-of what is displeasing to God.

"The same commands I give to those born to Me from the mystical labor of the Cross are also given by Me to you that have made the cross into a sacrilegious scaffold and a source of condemnation for yourselves.

"Tell the truth and serve the Truth. Come to It. Beat your breasts for those who have mocked it and hoped to kill it. They have killed themselves alone, for Truth is immortal in its divine nature. Do not wrap yourselves in its colors for a human purpose. But, once you have approached it, love it as a bride you have now known. It is the one that must beget eternal Life for you. But there can be no begetting if two are not made a single reality by pursuing not the pleasure

of the senses, but holiness in purpose. Be honest and sincere with everyone and especially with God, whose eye drills into hearts and pierces right through them and sees them as-or better than the manner in which-the scientist and the bacteriologist see the diseases consuming you and the germs gnawing at you within Your bodies.

"Apply love for truth in relationships with God and man. Do not betray. One of your race betrayed twenty centuries ago, instigated and followed by deceivers and the wicked. Remove that stain, which has been crushing you for centuries, by your just and loyal way of acting.

"In order to be loved, one must make oneself loved. You have forgotten this many, too many times. Love peace. It is the sign of Christ, whom your fathers killed, drawing down upon you the war which has no end and with the pauses of a truce explodes and reappears like an incurable disease in the Earth's body and gives you no safety or rest. You must now learn to love this peace so as to be able to belong to Christ and thus end the eternal exodus of your race.

" Every clod of earth trembles under your feet and crushes you. As did your turf of old. But if I, the Lord of the world, extend my Hand and open my Mouth and say, 'Enough!

They are mine again', the Earth can persecute you no longer. The supernatural curtains of Heaven shall be over you for protection.

"Remember when I persecuted the powerful for your sake; I opened the sea; I made fountains flow forth in the aridity of the desert and made food rain down from the sky, when I sent my angels to open the way for you amidst your enemies so as to lead you into the Land I had promised to the first saints on Earth. I am al ways that powerful and merciful God. I am doubly such, now that I am not only the Creator Father, but the Savior Son, now that the Third Person has generated the miracle of the Incarnation of a God to make Him the expiatory Victim for all mankind.

"I await you so as to be able to say 'Peace' to the Earth and say to Heaven, 'Open yourself to receive the living. The time is fulfilled!' Come. My heart is not different, now that I am in Heaven, from the heart I had on Golgotha when I prayed for your fathers and forgave Disma."

Jesus says to me:

"I have dictated this passage today, 2710 when you can write it, instead if tomorrow, when you will not be able to do so. Introduce tomorrow's date . 2720 The collection of the dictations should be as regular as the movement of a pendulum. One day the reason why I am ordering it to be done this way will be better understood. Now rest on my Heart."

keepns2sb240sa60lang1033bf1 December 7

keepns3li142sb240sa60ul Zechariah 9:9, 10, 11, 13, 16, 17

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"Satan seduced the children of God with proud thought. He injected into the innocent a thirst for being great by all forms of greatness: power, knowledge, and possession.

"'You will become like God'. The Serpent's hiss had faded out centuries before, but the sound that no longer cut through the air was fused to the murmur of the blood in man's heart. It is still fused to this blood of yours, dearer to you than your souls. And you live doing harm to your souls and bodies to obey the imperative of your blood, poisoned by Satan.

"But you are mistaken in applying value and meaning to things and words. The Father Creator had already bestowed upon you the gift of being like God. But a likeness with which what is flesh and blood has nothing to do, but, rather, the spirit, for God is a spiritual and perfect being, and He had made you great in the spirit and capable of reaching perfection through full Grace in yourselves and an ignorance of Evil.

"I came to place things and words in the proper light, and by words and deeds I showed

you that true greatness, true wealth, true wisdom, true royalty, and true deification are not as you think.

"I did not want birth in a royal palace, pomp in my life, a court with dignitaries, ministers, coco palms and horses, distinguished teaching chairs, palaces, and possessions.

"I came meek and humble as a poor child who does not have

271 Though written on December 5, the text has thus been published here as corresponding to December 6.

272 Indeed, the date, "December 6," cited at the beginning of the dictation, is written at the margin of the notebook lines, and is thus seen to have been appended later.

0 even the shelter of a poor room, but a cavern, shelter for animals, to spend his first days in the world. I came as a refugee in foreign regions, a fugitive before the base power of men; I experienced hunger and the degradation of being one of the homeless who must scrape out their sustenance by way of little mouthfuls through a thousand humble jobs. I came as the son of a worker, and a poor one, in addition: a village worker asked by farmers, carters, and housewives for handles for their farm tools, spokes and rims for the wheels of their rural carts, repairs of kneading troughs and stools, and the construction of poor beds for the different couples, as humble as the carpenter of Nazareth, who had to make themselves a house or a crib for the first baby.

"I came as a pilgrim without a stone to rest his head on and having to lie down wherever the Creator has him find one and without food, except that given by the charity of those receiving him, which may be bread and salt, or a bowlful of goat's milk, or fish roasted on the coals of farmers, shepherds, or fishermen, like the rich banquet of the Pharisee, at which the succulent dishes were bitter for Me because they were not seasoned with love, but with curiosity alone, or the meals at Bethany, rest for the soul of Christ, who rediscovered a mother there in Martha, filled with material care, and in Mary, filled with adoration, and felt comprehended by the learned mind of a friend.

"I entered as a son of David into the royal city-which, as I was entering, was already expelling Me almost as if I were a shameful abortion-astride a donkey offered Me by the generosity of a simple man who had known Me as the Teacher and the Son of God.

"I died naked and on a bed of disgrace which was not even mine in its coarse wood, and I was prepared and buried in bandages and fragrances purchased by those who loved Me and in a tomb offered by the mercy of those who loved Me.

"I was great because I wanted to be small. Remember this-you that, while being small, want to be great, at any cost, even illicitly. And my Kingdom will have no end or limit, for at the cost of my total annihilation I conquered it for Myself.

"If you had let Me reign instead of killing Me, first on the Cross and then in your consciences, you would have known eras of peace as long as the Earth, from the moment

I set my foot upon it as the Innocent One, for I am the King of peace; I am Peace itself I would

have given you peace in nations and peace in consciences, for with my Blood (the blood of the circumcision would have sufficed to redeem mankind) I came to free you from the waterless pit which Satan had dug for you and where you were perishing and perish because, in spite of my having pulled you out of it, you have wanted to go back into it, since the Seducer has paved it with gold and painted obscene images on the right-hand wall and images of power on the left-hand wall. Three things which have the maximum value for you.

"And yet I let Myself be stretched out on the cross to make my martyrdom an arrow perforating the closed Heavens and opening the way for God's forgiveness. And even though you have hated Me, I continue to rally you together, like a trumpet held by an ensign, to make you into my peaceful army which conquers the Heavens.

"Come. Before the hour arrives when you will no longer be able to come, come to Me. Be dressed in my uniforms and marked with my sign. The angel of God protected the children of Israel from the extermination of Egypt through the blood of the lamb sprinkled upon the door jambs and lintels; I-the Lamb of my Father and Lord-for my Father save his children through my Blood, with which I dyed not the material of wood and stone which perish, but your immortal souls.

"For those marked with my Blood the trumpets of the universal roll call will be newly infused life, and from the folds in the ground in which they will have been sleeping for centuries, the bones of the just will rise with rejoicing to be clothed in perfect flesh, for it will be nourished by the living Bread which has come down from Heaven for you and by the Wine squeezed out of the veins of the Holy One who makes your souls virginal and worthy to enter into the Heavenly Jerusalem."

keepns3li142sb240sa60lang1033ulbf1 The Same Day

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"Another gift from the Mother on the occasion of my Feast.

"There are two other sentences in the Gospel referring to Me which you interpret more or less adequately. I will explain them to you.

"Matthew says, 'While Jesus was speaking, his Mother and his brothers were outside, trying to speak to Him. Someone said, "Your

Mother and your brothers are looking for you." But He replied, "Who is my Mother and who are my brothers? Here is MY Mother and here are my brothers: whoever does the Will of my Father.",

"A repudiation of his Mother? No. Praise for his Mother, who was perfect in doing the Will of the Father. My Jesus well knew the will that I was carrying out! A will which I had made my own and before which I did not draw back, even if every lapsing minute repeated to me, like a blow upon a nail driven into my heart, 'This ends with Calvary' He well knew that I had deserved to be the Mother of God because I had done this Will, and if I had not done it, He would not have had me as a Mother.

"Therefore, among all those who listened to Him, as one bound to Him by a tie superior to the blood, by a supernatural link, I was the first among all the disciples in time and in knowledge, for the Word of God had been instructing me since the period when I bore Him in my womb; I was 'his Mother', in the meaning He attached to his divine words, and, together with the human recognition of the listeners, He gave me his divine recognition as a true Mother, for I gave life to the Will of his Father and mine.

"Luke narrates that while Jesus was speaking, a woman said, 'Blessed is the womb that bore you and the breasts which gave you milk'. My Son replied, 'Rather, blessed are those who hear the Word of God and observe it'.

"To be the Mother of Jesus was a grace it was not licit for me to boast of. Among the millions and millions of souls created by the Father, by an inscrutable decree He chose mine to be without stain. The Eternal does not want me to humble myself in Heaven, for He made me Queen in the happy instant in which, on leaving the Earth, I was encircled by the embrace of my Son-this was my intense longing in the time of separation, a desire which consumed me like a burning lamp. But, if He so permitted, I would eternally remain prostrated before his Radiance so as to humble my whole self in his sight, in remembrance of his benign decree, which gave me a soul baptized before all souls, not with water and salt, but with the fire of his Love.

"His having fed at my breast could not stir up the flames of pride in me either. He could have come upon the Earth to be the Evangelizer and Redeemer without lowering his Incarnate Divinity to the natural needs of an infant. As He rose into Heaven after his Mission,

so He could have descended from Heaven to begin it, endowed with an adult, perfect body, necessary for your heaviness as fleshly beings. My Lord and Son can do all, and I was nothing but an instrument to make the real Incarnation of God, most pure Spirit, as Jesus Christ, the son of Mary of Nazareth, more comprehensible and persuasive for you.

"But to have observed the word of God and refined the senses of the soul with total purity since childhood-this was greatness; and to have listened to the Word, who was my Son, to make it my bread and fuse myself increasingly to my Lord-this was blessedness.

"'Oh, Holy Word! The gift given to God's beloved ones, a robe of fire that surround with splendors, Life that become the Life of those to whom You give Yourself, may You be loved more and more by them, as I loved You in ardor and humility.

"'Work in these children of mine, O Most Holy Word, for You took them as mine at

the foot of the Cross to bring comfort to my agony as a Mother whose adored Son has been slain, and lead them to Heaven along a way of shining truths and impassioned works. Lead them onto my Heart, where You slept as an infant and rested when slain, where there are still drops of your Most Holy Blood and my weeping, so that the residue of their humanity will be dissolved on contact with It, and they, luminous with your Light, may enter with You into the City where everything is eternal perfection and where You reign and will reign, my Holy Son!"'

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "Tell Father 2730 that among the probatory considerations is the fact that the dictations, in view of their content, certainly cannot emerge from a heart which special occurrences lead to become agitated by creating thoughts contrary to those you are writing: among them, let Father observe the texts written on the days surrounding your mother's death 2740 and, recently, the one on December 6. Let him add this consideration to the others. It is a certain proof of the nonhuman source of your writings."

273 Father Migliorini.

274 Mentioned in note 177.

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keepns2sb240sa60lang1033bf1 December 8

sb120qj144720144021602880360043205040576064807200792086 40lang3081b0f0 Mary says:

"Luke, my evangelist, also writes that my Jesus, after having been circumcised and offered to the Lord, 'grew and was strengthened, full of wisdom, and the grace of the Lord was in Him'; and further on he repeats that, when He was a twelve-year-old boy, He remained subject to us and 'grew in wisdom, age, and grace before God and men'.

"A deviation in the piety of the faithful has caused the order reserved by God even towards Himself, regarding his existence as the Son of Man, to be altered. Legend loves to make my Child a prodigious, unnatural being, who from his birth on acted like a man and was thus so anomalous as to become monstrous.

"This mistaken piety is not punished by God, who sees and pities it and judges it to be the work of a love which is not perfect in the form, but always pleasing because it is sincere.

"But I want to speak to you about my Child just as He was when, without his Mother, He would not have been able to do anything: a tender, delicate, blond tot, slightly rose-colored and beautiful, beautiful like no other child of man and good, better than the angels whom his Father and ours had created. His growth was neither more nor less like that of a healthy child cared for by his mother.

"My Child was intelligent. Very. As a perfect one can be. But his intelligence awakened day by day, following the rule common to all born of woman. It was as if the rising of a sun were opening a way for itself in his blood little head. The first glances, no longer indefinite, like those of the first days, began to rest upon things and especially on his Mother. The first smiles, uncertain and then increasingly certain when I would bend over his crib and take Him onto my lap to give Him milk, wash Him, dress Him, and kiss Him.

"The first words, confused, and then clearer and clearer. What blessedness to be the Mother teaching the Son of God to say, 'Mother!' And the first time He pronounced this word correctly, which no one ever knew how to say with so much Love as He did and which He said to me until his final breath, what a celebration for me and Joseph and how many kisses on his little mouth, where the first small teeth were appearing!

"And his first steps on his tender little feet, pink like the petal of

a flesh-colored rose, those feet which I would caress and kiss with a mother's love and the adoration of the devout and which they would later nail to the cross and I would see contracting in agony, growing leaden, and turning icy cold.

"And his falls when He started to move on his own. I would run to lift Him up again and kiss his bruises'85 Oh, I could do so then! One day I would see Him fall under the cross, already agonizing, ragged, stained with blood and the filth hurled at Him by the cruel mob, and I would no longer be able to run to lift Him up again and kiss his bleeding contusions-the poor Mother of a poor executed Son!

"And his first acts of attentiveness: a little flower picked in the small garden or along the road and brought to me, a little stool dragged to my feet so that I would be more comfortable, the picking up of an object that I had dropped.

"And his smile. The sun of our house! The wealth which covered the naked walls of my little house with silk and gold! Whoever has seen my Son's smile has seen Paradise on Earth. A smile that was serene as long as He was a child. An increasingly pensive smile to the point of being melancholy as He became an adult. But always a smile. For everyone. And it was one of the reasons for his divine charm, on account of which the crowds followed Him, enchanted.

"His smile was already a word of love. When, moreover, the voice was joined to the smile, which was the most beautiful one in the world, even the sod and the stalks of grain trembled. It was the voice of God that was speaking, Maria. And it was a mystery, which only the inscrutable reasons of God account for, that Judas and the Jews, after having heard Him speak, were able to go so far as to betray and kill Him.

"His intelligence, more and more open until reaching perfection, aroused my admiration and respect. But it was so tempered with goodness that it never humiliated anyone. My sweet Son, You that were gentle to all, and especially to your Mother!

"When He had become a young man, I prohibited myself from kissing Him as when He was little. But I never lacked his kiss and his caress. It was He who urged his Mother, whose thirst for love He understood, to drink in life by kissing his holy flesh, to drink in joy.

"Before the Last Supper He came to draw comfort from his Mother. And He remained resting on my heart, as when He was a

child. He wanted to fill Himself with a mother's love so as to be able to withstand the lovelessness of a whole world.

"Afterwards I held Him, now cold and lifeless, to my heart in the leaden lights of Good Friday. And to see the one who was still my Child-for, to a mother, her son is always a child, and the more suffering and lifeless he is, the more he is one-to see my Child turned entirely into a wound, disfigured by the suffering undergone, crusted over with blood, naked, slashed to the Heart, to see that blessed Mouth motionless which had pronounced only holy words, those adored Eyes, whose gaze was a blessing, those Hands, which had not moved except to work, bless, heal, and caress, and those Feet, which had grown weary to seek to gather together his flock and which the flock had pierced was a boundless agony which surged over the Earth to redeem it and invaded the firmaments, which shuddered with compassion.

"I then gave Him all the kisses which I had in my heart and which, in the forced separations of those last three years, I had not been able to give Him. Not a bruise remained without a kiss and tears. And only I know how many there were. Kisses and tears were the first to wash his lifeless Body, nor was I ever satisfied with kissing Him before seeing Him disappear under the fragrances, the sudarium, the shroud, and the bandages, and, finally, beyond the stone rolled over the closed entrance to the Tomb.

"But on the morning of the resurrection I was able to contemplate the glorified Body of my Son. He entered with the sunbeam, inferior to Him in splendor, and I saw Him in his perfect Beauty-mine, for I had formed Him, but God, for He had now surpassed the human hour and was returning to the Father, bearing me into the heavens with his Divine Flesh, shaped in my womb in my human likeness.

"The prohibition applied to Mary Magdalene did not exist for his Mother. I was able to touch Him. I would not contaminate his Perfection, which was rising to the Heavens, with my humanity, for that minimum of humanity which I possessed, in my condition of the Immaculate Conception, had been burned up like a flower cast into a fire in the expiatory pyre of Golgotha. The Woman-Mary had died with her Son. Now Mary-as-soul remained, longing to rise with her Son to Heaven. And my venerating embrace could not disturb the triumphant Divinity.

"Oh, may He be blessed for that love of his! For, if afterwards I

always bore his tormented Body in mind, and the memory of that torture has still not lost its sting, the remembrance of his glorified, triumphant Body, beautiful and majestic with

a divine Beauty which is the joy of the Heavens, was my perennial comfort during the excessively long days of my life, and it was my perennial longing to end life so as to see it again.

"Maria, two hours ago my feast 2760 began, and I have kept you with me, making my Jesus known to me. Now rest, gazing at Those who love you and wait for you and seeing the Beauty which produces the rejoicing of the saints."

keepns3li142sb240sa60lang1033ulbf1 Also on December 8, at 6 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"When in the wrath of Good Friday I encountered my Son at a crossroads which led to Golgotha, not a word emerged from our lips except 'Mother!' and 'Son!'

"Around us there were Blasphemy, Ferocity, Mockery, and Curiosity. It is useless, in the face of these four Furies, to expose the heart with its holiest beats. They would have hurled themselves upon it to wound it even more, for when man touches the perfection of Evil, he is capable of crime not only towards bodies, but also towards the thought and feeling of his neighbor.

"We looked at each other. Jesus, who had already spoken to the compassionate women, inciting them to weep over the sins of the world, just looked at me fixedly, through the veil of sweat, tears, dust, and blood which formed a crust over his eyelids.

"He knew that I was praying for the world and that I would have wanted to bend Heaven to come to his aid by relieving not his torture-for it had to be fulfilled by eternal decree-but its duration. I would have wanted to bend it at the cost of a martyrdom by me throughout life. But I could not. It was the hour of Justice.

"He knew that I loved Him more than ever. And I knew that He loved me and that his Mother's kiss would have been a relief for Him more than the veil of the compassionate Veronica and every other help. But even this torture was needed to redeem the sins of lovelessness.

276 It was December 8, Feast of the Immaculate Conception.

0 "Our gazes met, interlocked, and separated, lacerating our hearts. And then the mob overwhelmed and pushed the Victim towards his altar and hid Him from the other victim, who was already on the altar of sacrifice and who was I, the Mother of Sorrows.

"When I see you so hard, obstinate in sin, and consider that our boundless twofold torture has been of no avail to make you good, I wonder what greater torment was needed to neutralize Satan's venom in you and do not find it, for there is no greater torment than ours.

"From the moment of my Immaculate Conception I kept Satan's head under my heel as the sinless one. But, having been unable to corrupt my body and my soul with his venom, he has sprayed that venom like infernal acid onto my motherly Heart, and, if it is immaculate by the grace of God, it is grieved to the utmost degree by the work of Satan, who has mortally pierced it through the work of the sons of man who are the slayers of my Son, from the hour of Gethsemane until the end of the world.

"The Mother tells you, creature who are dear to me, that in the blessedness of Heaven the offenses you commit against my Son rise to wound me like arrows, and each of them reopens the wound from Good Friday. The wounds my Heart bears on your account are more numerous than the stars in the firmaments of God. And you do not have mercy on the Mother who has given you her life.

"I will come back to speak to you today because I want to keep you with me all day. I am the Queen in Heaven more than ever today, and I am taking your soul with me.

"You are a girl who knows little about her Mother. But when you know many things and come to know me not as a distant star, whose ray alone is seen and whose name is known, not just as an ideal and idealized entity, but as a living and loving reality, with my heart as the Mother of God and the Mother of Jesus, as the Woman who understands the pains of woman because the most atrocious ones were not spared her and she has only to recall her own to understand those of others, you will then love me as you love my Son- that is, with your whole self."

keepns3li142sb240sa60lang1033ulbf1 The Same Day, at 12 Noon

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Mary says:

"It was the mercy of Longinus that allowed me to approach the

Cross, at which I had arrived by way of steep shortcuts, carried more by love than by my own strength.

"Longinus was an upright soldier who did his duty and exercised his right with justice. He was already predisposed, then, towards the miracles of Grace. Because of that mercy of his, I obtained for him the gift of the drops from the Side, and they were his baptism in grace, for his soul was thirsty for Justice and Truth.

"At dawn on the day of Jesus' birth, the angels had said, 'Peace on earth to men of good will'. At sunset on the day of his death, the same Christ was giving this man of good will his Peace. And Longinus was the first son born to me from the labor of the Cross, for Disma was the last one to be redeemed through the word of Jesus of Nazareth, as John was the first one, and I might say that he, with his heart like a lily made of diamonds inflamed by love, was the light born of Light, and the Darkness was never able to obscure it.

"I had done nothing but take this 'son of Christ ' (Father Migliorini knows what the suffix bar means in Hebrew) from the hands of my Son, initiating the period of my spiritual maternity with a flower which had already opened to Heaven-my spiritual maternity, rising like a purple rose from the palms nailed to the trunk of the Cross, but likewise provided to men by Christ's love for his Mother, who would no longer have a Son.

"A miracle of love marked the era of evangelization; a miracle of love was the era of redemption, for all that comes from my Jesus is love and all that comes from Mary is also love. The Mother's heart does not differ from the Son's except in divine Perfection.

"From the height of the Cross the words had descended slowly, spaced in time like the striking of hours on a heavenly clock. And I had gathered all of them in, including the ones referring least to me, for even a sigh of the Dying One was gathered in, breathed in, by my hearing, my eyes, and my heart.

"'Woman, here is your son'. And from that moment on I have given children to Heaven, begotten by my pain. A virginal birth, like my first one, this mystical birth of you for Him. I give you to the light of the Heavens through my Son and my pain. And if this giving birth, which began with those words, lacks the wails of rent flesh, for my flesh was immune from sin and from the condemnation of giving birth through pain, my torn heart wailed voicelessly with the silent moaning of the spirit, and I can say that you are

born by way of the passage opened by my pain as a Mother in my heart as a Virgin.

"But the word that was the queen of that cruel April afternoon remained one alone: 'Mother!' My Son's only comfort was to call me, for He knew how much I loved Him and how my spirit was ascending onto the Cross to kiss my holy Tortured One. It was repeated more and more frequently and painfully as the agony increased like a rising tide.

"The great cry the evangelists speak about was this word. He had said everything and done everything; He had entrusted his spirit to his Father and called upon the Father in his boundless pain. And the Father had not shown Himself to the One with whom He had been well pleased until that hour and who, burdened with a world's sins, was now looked upon with severity by God. The Victim called his Mother. With a wail of lacerating pain which pierced through the Heavens, causing forgiveness to rain down from them, and which pierced through my heart, causing blood and tears to rain down from it.

"I gathered in that cry, in which, because of the contractions of death, and of that death, the word foundered in an agonizing lament, and I bore that sound within me like a sword of fire until Easter morning, when the Victor entered, gleaming more than the sun on that serene morning, more beautiful than I had ever seen Him before, for the tomb had swallowed up my Man-God and was giving me back a God-Man, perfect in his virile majesty, jubilant over the trial which had been fulfilled.

"'Mother' then, too. But-O daughter!-this was the cry of his uncontainable joy, which He shared with me by clasping me to his Heart and cleansing his Mother's kiss of the absinthe of vinegar and gall.

"Let it not cause you amazement if, on the feast of my purity, I have spoken to you of my pain. For the sake of justice, a gift of the one benefited is set against every gift of God. Every election brings with it duties which are at once tremendous and sweet and which become eternal rejoicing when the trial is over.

"The gift, on my part, of being the Mother of the Redeemer-that is, the Woman of Sorrow-had to correspond to the supreme gift of the sinless Conception. And the agony of Golgotha is the crown set upon the glory of my Immaculate Conception."

keepns2sb240sa60lang1033bf1 December 9

keepns3li142sb240sa60ul Zechariah 11: 4, 7, 10, 13, 14, 15, 17

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"Never as in this moment must I repeat to the one who represents Me, 'Feed my lambs'.

"Many of them have become wild. But it is not entirely their fault, and for this reason they arouse pity in Me.

"I had entrusted them to the powerful so that they would take care of them. I had already given so much to the powerful so that they would not want even more and be good to those subject to them, who are not linked to the powerful except by God's mandate. In reality, they are God's flock, God's children, and they should be cared for with respect in consideration of the true King-the Eternal-whose people they are.

"They have instead used them like a herd without an owner. They have pushed them wherever they wanted to; they have nourished them with whatever food occurred to them, just to becloud their thinking and make them forget Good by corrupting them with doctrines which I curse; they have turned them into their slaves who are denied even freedom of thought, and they have shoved them like sheep to the slaughter for the sake of their criminal purposes regarding all Mankind. All. The part which is 'Country' to them and the part which is the 'Country of others'. They have enriched themselves by exploiting the sacrifice of their subjects, thieves of the goods of God and man, which are the Soul and Existence, assassins of the former and the latter.

"Well then, from the height of the Heavens, because of all the absinthe being given as food to the masses and leading them to despair even of God, because of all the hunger the bodies and souls of my children are suffering from, and for the sake of those who in this ruin remain the lambs of God's flock-and no passion changes them into rebels against God, like their seducers and masters, children of Evil and forerunners of the Antichrist-I am coming with my Word and my Love to feed the poor of my flock, and I repeat to you, who are my Vicar:

"'Feed my sheep by giving them the tireless word and the blessings with which I have filled your innocent hand, which knows no blood except my Blood, which you elevate on the altar as a rite of

propitiation, and no gesture except that which was my own in blessing those on whom you have mercy, as I do.

"'I have placed two rods in your hand, and you are dear to Me because you used the rod of love. But love, which exercises power even on the Power of God, falls like pebbles hurled against rock when it is directed towards some who resemble men, but are demons with a heart of granite. Strike, then, with the other rod, and may the faithful know that you are not an accomplice to the sins of the great. One also becomes an accomplice when one does not dare to thunder against their foul deeds. Your Master is not fond of curses and thunderbolts. But there are moments when it is necessary to know how to use them to convince not the powerful, whose souls, possessed by Satan, are incapable of being convinced, but the poor of the world that God and God's just ones do not approve or support the methods and acts of overbearance of those who have overstepped all bounds and think they are gods, when they are just unclean beasts.

"'Speak, in the name of the Justice you represent. It is time to. And may the masses know that my Doctrine has not changed and that there is one Law, there is one God alone, and his first com mandment is love, and He, as in the ages and ages preceding my coming, in which I confirmed the Law, gives the order not to steal, not to fornicate, not to kill, and not to take the belongings of others. Say so to the current thieves, who are not content with a purse, but steal souls from God and lands from peoples; say so to the fornicators, the great fornicators at present, whose fornication is not the bestial kind with a female, but the demoniacal kind with political power; say so to the killers at present, who arrogate to themselves the right to kill whole peoples after having killed in other peoples-their own-faith in God, honesty of any kind, and love for good; say so to the insatiable at present, who, as avid as jackals, assault wherever what they like is to be found and render all crimes licit for themselves provided they can take what is not theirs.

"'To speak means "pain" and sometimes "death." But remember Me. I am more precious than 'joy" and "life," for I give whoever is faithful to Me a joy and a life which have no end or limit. Remember Me, who was able to purify my House of filthiness and pursue a single goal straightforwardly. "the glory of my Father" That earned Me hatred, revenge, and death, for those stricken by my fury found a corrupt individual who for thirty pieces of silver handed Me over to

their power.

"'We always have-and among the most trusted-an enemy, a corrupt man. But it doesn't matter. The disciple is not greater than his Master, and if I, knowing that the lash of my words, more than the lash of cords-more a symbolic means than a real one-was bringing Me death, spoke, speak yourself And if I, out of love for men and love for you, endured an enemy and a corrupt man and the horror of a kiss of betrayal, you, the first among

my children at present, must not draw back in the face of what your Master suffered before you.

"'For if, afterwards, in spite of every means, Justice should perish and both the dominators and the dominated, carried away increasingly by Satan, should, out of malefic mimicry, detach themselves more and more from God, I will then remove Light and Truth. And this shall occur when even in my dwelling-the Church-there are too many who, out of human self-interest and unworthy weakness, are among those dominated by the sowers of Evil in their different doctrines. You shall then know the shepherd who does not take care of the abandoned sheep, the idol shepherd Zechariah speaks about.

"'Remember John's Apocalypse. Remember the dragon: the Evil One begetting the future Antichrist, who prepares the former's king dom not only by unsettling consciences, but by sweeping away a third of the stars in his coils and turning the stars into mire. When this demoniacal vintage takes place in Christ's Court, among the leading figures in his Church, in the light reduced to a bare glimmer and preserved as the only lamp in the hearts of Christ's faithful-for the Light cannot die, I have promised, and the Church, even in periods of horror, will preserve just that amount needed to become radiance again after the trial-the idol shepherd shall come, who shall be and shall remain where his masters will.

"'Let whoever has ears to understand understand. For those alive at that time death will be a blessing."'

keepns3li142sb240sa60lang1033ulbf1 Later

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 Jesus says:

"I think I have repeated a number of times 2770 that one either believes

277 In many dictations. The topics referred to here are found, above all, in the dictations on September 1 1 and September 16.

0 or does not believe, that my time is not measured by your measure, that those who believe without demanding proofs will be blessed.

"I now add that prophecy may go through periods of repetition or apparent negation which later turn out, instead, to be only a trial sent by God for men's faith.

"All ancient and modern prophecies (I call those from Adam until my coming 'ancient' and those from my coming until the present moment 'modern', for your twenty centuries are a fraction of an hour compared to my Eternity) present points in which they appear to be mistaken, for, in your view, they should have taken place in a given period and did not. But the eye of my servant sees with my Eye. You, on the other hand, see with yours. So that my servant speaks or repeats in my Name, and what you believe has already

occurred may be an event still to take place in the future. This holds for all prophecies, including those of the greatest spirits.

"Even the perfect Prophecy-mine-may seem to be mistaken and contradicted by the facts to those looking with their human eyes. From the reading of the Gospels, wouldn't it seem that the end of the world follows shortly after the destruction of Jerusalem? But how many centuries have elapsed since then? And yet the end of the world will be preceded by the signs I speak of, which have already seemed to be close, on so many occasions, to your ignorance and fear. I alone know the moment they will begin, and I do not deem it necessary to say when. Out of goodness, too, towards those living at that time.

"You would certainly not want to think that I, the perfect Prophet, because I was the repository of the secrets of the Divinity, was mistaken! As you would not want to think that Peter, Paul, and, above all, John-who remained fused to his Master even beyond the time of my stay among men-were mistaken. And doesn't Peter say, 'The end of all things is near'? (1 P 4:7) And Paul: "85Those of us who remain alive until the Lord's coming', 2780 and, further, 'You well know that the one holding him back is the Lord, so that he will not be manifest before his time comes. The mystery of iniquity is already at work'. It would seem, then, that the Antichrist

278 Referring to this point and the beginning of the following quotation, the writer notes at the foot of the page: "Paul's First Letter to the Thessalonians, 4:14" (but verse 15 is involved) "and the Second Letter to the Thessalonians, 2:6-7."

0 was at work from that time on, and God simply did not let him manifest himself fully so as to be burned to ashes by Me. And he exhorts the Christians at that time to remain firm in faith to withstand the iniquity at work. And, finally, doesn't my John-the most enlightened one, he to whom the Heavens were made known with panoramas of events to come known only to God and to whom my Heart was opened with all the most secret secrets-end the Book which is so sublime that it seems to have been written with a pen seized from an archangel with the words "85The time is close'85 Behold, I am coming soon. The One who attests to these things says, 'Yes, I am coming soon"'?

"Now then, I say the same words to you as my saints said: Before the Lord one day 2790 is like a thousand years, and a thousand years, one day. It is not that the Lord is delaying, but He uses patience'85 There are things difficult to understand which the ignorant and unstable distort for their perdition'.

"Oh, blessed are the believers and those content with no need for excessive proofs; blessed are those who rest on the word of the Lord, even if it seems obscure to them, and do not procure for themselves the torments of Thomas, who suffered for more days than the others because he did not believe in my Resurrection, and for additional days, later, through repenting of not having believed except after having observed!

"'Flee from foolish questions, genealogies, disputes, and battles, for they are useless and vain', as Paul says. 2800 Remember that John, a few lines later, says, "85Even now there

are already many antichrists; hence we can understand that it is the final hour'85 I have not written to you as to those who do not know the truth, but as to those who know it and know that no lie can come from the truth'. 2810 Finally, I remind you that whoever repeats God's words or speaks directly does not do so by human will, 'but inspired by the Holy Spirit', as St. Peter says in his Second Letter. 2820

"On his own account, my spokesman is a poor nothing who never feels so much like a nothing as when I place a point of Scripture before him and say, 'Interpret it'. He then resembles a little bird that

279 Referring to this, the writer notes at the foot of the page, "St. Peter's Third Letter' (but it is the Second Letter), "3:8-9-16."

280 Titus 3:9.

281 1 Jn 2:18-21.

282 2 P 1:21.

0 has fallen into a net and is frightened. I, who scrutinize his heart, see it melt into wonder and trembling, like the heart of a student forced to respond to the examiner concerning what he does not know. And I like this not knowing of his, for it keeps him lowly and flexible, like a silken sail.

"As for the passages, it is useless to scatter them as food for reptiles, who may make use of them as a harmful weapon and as a gag upon my little christs. I have already stated 2830 and repeat that a lot of prudence is needed, for you are living amid poisonous reptiles. Why do you want to satisfy foolish curiosity? I do not dictate what I dictate for your amusement or to bend to your unhealthy thirst for knowledge of the future. When you know, do you perhaps change? No. Do not be liars or naive. You do not change. The upright spirits already have more than enough of what is said for all without lifting the deepest veils. The others'85 Oh, the others! When they do not make it an instrument to harm many, they make it an instrument to harm themselves, for they study-do not receive, but study-my new Word, exclusively with a human light and method. And didn't I say that this method is a slayer?

"I said-and if I do not get tired of repeating my Doctrine, I do get tired of repeating my commands regarding the 'spokesman'- that only when he is no longer in the world will everything be known about his labor. Don't be impatient to make general expositions. He isn't. He doesn't care about being known and admired because of both the effort and the mass of work. With tears of blood, he goes on letting you use the pages 'entirely his own', for the good of many and out of love for Me. He wants nothing else because I don't want anything, and in my 'spokesman' there is only one will: mine.

"In the dictations you have coffers with gems sufficient to make the world luminous. Why do you also want to extract the diamonds, which only in a few years can be handled without the forces of Evil appropriating them to destroy them? Don't you realize

you are in the hands of the enemies of Christ?

"The one who writes is led. But the one who copies 2840 must be able to understand what should be made available to one alone,

283 The orders on Valtorta's writings which are referred to here and further on are found in the dictations of August 15, August 23, and October 26.

284 Father Migliorini, to whom the abbreviation "P.M." also refers a few lines on.

0 who, since he is, in turn, led by Me, can understand and bless. Conserve, then, all the work of my 'spokesman' until the time I indicate and give the world's poor, according to their condition, what should be given. And pray so as not to let yourselves be carried away by humanity in your choice.

"For the events of the day, PM. has already been able to observe the concomitance 2850 and can testify to it. Aside from this, I repeat, act as did the director of Benigna, who was in better times than these and was holding less explosive material in his hands, I would say, so as to remain in character with the present time, full of explosions which do not involve so much chemical powders as infernal substances.

"Do not repeat the questions because I will not answer Do not seek to depart from the rule because I will not bless. Take your work and give it to my Spokesman. He will give you the points which should not be made available to the curious and the wicked. I will guide him by the hand in choosing.

"It is children who instinctively sense danger, like little birds. And my 'spokesman' is no less a child than I was in my Mother's womb. I love him for this reason."

keepns2sb240sa60lang1033bf1 December 11

keepns3li142sb240sa60ul Zechariah, Chapters 12, 13, and 14

sb120qj144720144021602880360043205040576064807200792086 40lang3081ulnoneb0f
0 Jesus says:

"My Church has already known periods of obscurantism due to a number of different things. It should not be forgotten that, if the Church, taken as an entity, is a work as perfect as her Foundertaken as a group of men, she 'Presents the imperfections proper to what comes from men.

"When the Church-and I am now referring to the gathering of her high dignitaries-acted according to the dictates of my Law and my Gospel, she experienced radiant times of splendor. But woe when, placing earthly interests before those of Heaven, she contami nated herself with human passions! Woe three times over when she worshipped the Beast John speaks of-that is, political Power-and

285 See note 104, for example.

0 made herself its slave. The light then darkened, necessarily, into more or less obscure twilights either because of the deficiency proper to the Heads who rose to that throne by human arts or through their weakness in the face of human pressures.

"These are the times in which there are 'idol shepherds', about whom I have already spoken 2860 -the consequence, at root, of the errors of all. For if Christians were as they should be, whether powerful or humble, abuses and intrusions would not take place, and the punishment of God, who withdraws his light from those who have rejected it, would not be provoked.

"In past centuries, the antipopes and schisms came from those errors, and both the former and the latter divided consciences into two opposing camps, provoking incalculable ruins in souls. In future centuries those same errors will manage to provoke Error-that is, the Abomination in God's house, the sign preceding the end of the world.

"What will it consist of? When will it occur? It is not necessary for you to know this. I tell you only that from a clergy cultivating rationalism excessively and serving political power excessively there can only come, fatally, a very dark period for the Church.

"But do not fear. The prophecy of Zechariah is joined, like one ring to another, to John's. After this period of painful travail in which, persecuted by the forces of hell, the Church, like the mystical Woman John speaks of, after having fled to save herself by taking refuge in the best and losing the unworthy members in the mystical (I say mystical) flight, will give birth to the saints destined to lead her into the hour preceding the last times.

"Those who will have to gather the races around the Cross to prepare Christ's assembly will have the hand of a father and a king. Nor will any race fail to respond to' the appeal, with its best children.

"I will then come, and over against all the snares and stratagems, attempts and crimes of Satan directed towards my earthly Jerusalem-the militant Church-I will set my power for her defense.

"I will pour my spirit upon all the redeemed of the earth. And even those who now suffer, expiating the sins of their fathers, and

286 In the dictation of December 9.

0 who are unable to find salvation because they do not dare to turn to Me will encounter peace, for, beating their breasts, they will call down-in a way quite different from that of their fathers-upon themselves that Blood already shed, which drips inexhaustibly from the members their fathers pierced. Like a fountain I will stand in the midst of my flock, entirely reassembled, and will wash in Myself all the base actions of the past which repentance will already have begun to cancel out.

"Then, as the King of Justice and Wisdom, I will disperse the idols of the false doctrines; I will purge the Earth of the false prophets who have drawn you into so many errors. I will take the place of all the doctors, all the prophets, more or less holy or more or less wicked, for the final teaching must be cleansed of imperfection, for it must prepare those who have no time for purgation and who are to be called quickly to the tremendous review for the Last Judgment.

"Christ the Redeemer, whose goal is to redeem you and who leaves no stone unturned to do so and who is already beginning and accelerating his second teaching to counter the cultural, social, and spiritual heresies which have arisen everywhere with his voice of truth, will speak with the signs of his Torment. Rivers of light and grace shall emerge from my Wounds, wounds which killed the Son of God, but heal the children of man.

"These living rubies of my wounds shall be a sword for the im penitent, the obstinate, and those sold to Satan and a caress for the 'little ones' who love Me as a loving father. This caress of Christ shall descend upon their weakness to fortify them, and my hand shall carry them towards the trial in which only those who love Me with a true love withstand. A third. But this portion shall be worthy of possessing the City of Heaven, the Kingdom of God.

"Then I will come, no longer as the Teacher, but as the King, to take possession of my militant Church, now rendered One and Universal, as my Will made it.

"The centuries-long travail shall be over for her. The Enemy shall be defeated forever. The Earth shall be cleansed by the rivers of Grace descending one last time upon it to make it as it was in the beginning, when Sin had not corrupted the altar of this planet, destined to sing the praises of God with the other planets, which, because of man's sin, became the base for the scaffold of its Lord,

made flesh to save the Earth. With all the seducers overcome, all the persecutors who, at an insistent pace, have disturbed the Church, my bride, She shall know tranquillity and glory.

"We will rise together for a final ascension, my saints and I, to take possession of the City without contamination, where my throne is prepared and where everything shall be new and without pain. Immersed in my light, you shall reign with Me forever and ever.

"This is obtained for you by Him who, for your sakes, became incarnate in Mary's womb and was born in Bethlehem of Judah to die on Golgotha."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus then says to me:

sb120qj144720144021602880360043205040576064807200792086 40 "Do not be disturbed, Maria. Say with Me, 'I thank you, O holy Father, for You have hidden these things from the powerful and have revealed them to me, who am little'.

"Let the thought of others muse as it pleases. You know that the source of your writings is God, that this comes from God. That's enough for you.

"Are you working for human glory? No. You are working for my glory. And so do not be busied or concerned about human quibbles and human praises. Do your share. The reward shall be yours. The others, if they are unable to do their share and do not take my gift into account, shall receive appropriate compensation.

"Be serene in your happiness, which is the most beautiful sign of the origin of these writings. Your happiness comes from your trans formation in Good. Your angel looks at you contentedly, for he sees you are changed in Me. Assist the work of your Jesus however you can, as much as you can. Work continuously upon yourself. You must tend towards Perfection. Suffer so as to be able to and suffer for your brothers and sisters who are so deaf to the voices of love.

"If I have made you a reservoir of my word so that the thirsty may drink from it, you must breathe in the Word, at the cost of a continuous sacrifice. Sufferings of the flesh, sufferings of the heart, sufferings of the mind, and sufferings of the spirit-everything must be of use to you for this purpose. I permit all because I want your power as a victim who conquers souls for Heaven by her suffering to grow more and more.

"I reassure you about the doubt which Satan is trying to inject

into you, the only weapon he has left to disturb you, the doubt as to whether you are in error. Live securely in Jesus.

"Go in peace. Even if the world were to reject your gift, I would not take away from you the honey of my Word, and it would remain entirely in you as in a royal coffer of which you would be the absolute queen. Sleep with my blessing."

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "When the Creator made the Earth, He brought it out of nothingness by gathering together the gasses of the ether-already created to become the firmament-into a rotating mass that became solidified into a collection of meteors growing and growing around a central core.

"Even your Denial (I call the science seeking to provide explanations by negating God 'denial') admits centripetal force, which enables a body to rotate without losing part of itself, but, rather, while attracting all parts to its core. You have machines which, though grandiose, microscopically repeat the centripetal power created by God to make the worlds and oblige them to revolve around the sun, a fixed pivot, without rushing out of the heavenly paths assigned to them, disturbing the order of creation and provoking cataclysms of incalculable destruction.

"The Earth, thus being formed in its race as a nebular projectile solidifying by traversing

space, necessarily had to take from space radiation and elements proceeding from other sources which remained enclosed within it in the form of volcanic fire, sulfur, water, and different minerals, which emerge on the surface, bearing witness to their existence and to the mysteries of the Earth, a planet created out of nothing by God, my Father, which with all your science you are unable to explain with precise truth.

"How many good forces you still do not know, you that are masters in discovering and using wicked forces! You ask Evil for the latter, and he teaches them to you to make you his tortured ones and the torturers of your fellows in his name and for his service. But you do not ask for good forces from Good, who would paternally teach them to you, as He taught the first men-though they were blameworthy and condemned by Him-the means for their earthly existence and how to use them.

"There are beneficent fountains and salutary juices which you

still do not know and which would be so useful for you to know. And not only this-there are some which you know, but do not want to use, preferring others, real hellish drugs which ruin your bodies and souls.

"For this reason do they cease to exist-those founts in whose drops there are dissolved salts taken from minerals enclosed in the depths of your planet and emerging from the strata and through veins in the ground up to the surface, whether icy cold or boiling hot, tasteless, colorless, and odorless, or with a taste, color, and odor perceptible to your senses? No. They continue to be created, like the blood in your bodies, within the Earth, by a process of continuous assimilation and transformation, as with the food which in your stomachs becomes blood nourishing tissues and marrow, organs and cells, which are then producers of blood. They go on trickling, just as sweat goes on emerging through the tissues. They obey. If that were to exist no longer, explosions in the terrain would take place, and the Earth, like a boiler without outlets, would burst, causing your death.

"Maria, I want you to be like one of these founts.

"I nourish you by a process of assimilation to Myself which my goodness has willed. But, without being concerned about whether or not the spiritually sick come to you to imbibe what is trickling out of you, which is my Word, or being disturbed if those to whom it is particularly offered and who most ought to do not draw from it, because they do not believe it is healthful and holy, and those who happen to be brought into contact with it benefit from it, you must continue your mission as a fount which is filled and allows itself to be drawn from.

"I will always nourish the fount of my Word in you. It is enough for you to give Me love, humility, will, and a spirit of sacrifice. But if you have love, you already have everything, for it is the generator of every virtue. Those who love are humble towards the one loved, in whom they see every perfection. Those who love are willing to content the one loved. Those who love do not feel repugnance at sacrifice, if that sacrifice may be useful to the one loved. This is also valid for human loves. This is, moreover, multiplied a hundredfold when love is superhuman.

"And you, that already know the fruit of humility and sacrifice, two powerful magnets attracting Me with all my supernatural gifts,

increase your humility and sacrifice to the point of annihilation and delirium.

"Long live the victims who are delirious with divine love, who are carried off in it, the victors over the world, which they place beneath their feet, and the conquerors of God, of Christ, the Supreme Victim!"

keepns3li142sb240sa60lang1033ulbf1 Prayer of the Virgin to the Word 2870f0

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0 "O Holy Word! Gift given to God's beloved, a robe of fire which You encircle with splendors, Life who become the Life of those to whom You give Yourself, may You be loved more and more by them (as I loved You) in ardor and humility.

"Work in these children of yours, O Most Holy Word, for I took them as my own at the foot of the Cross to bring comfort to my agony as a Mother whose adored Son was slain, and lead them to Heaven along a way of shining truths and ardent works. Lead them onto my Heart, where You slept as an infant and rested when slain, where there are still drops of your Most Holy Blood and my tears, so that the rest of their humanity will vanish on contact with it, and they, luminous in your Light, may enter with You into the City where everything is eternal perfection and You reign and will reign, my Holy Son."

keepns3li142sb240sa60lang1033ulbf1 The Same Prayer, Said by the Faithful

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 "O Holy Word! Gift given to God's beloved, a robe of fire which you encircle with splendors, Life who become the Life of those to whom You give Yourself, may You be loved more and more with ardor and humility.

"Work in these children of yours and of Mary, who took them as her own at the foot of the Cross to bring comfort to her Heart as a Mother whose adored Son was slain and to give glory to your Divine Heart, O Most Holy Word of my Lord God. Lead them to your Heart and to the Immaculate Heart of your Mother, where You slept as an infant and rested when slain, where there are still drops of your

287 We include the two texts of the prayer according to the logical order of the draft, and not according to the order of the numbering (perhaps reversed by error) of the two pages. The same prayer was already in the dictation of December 7.

0 Blood and of her motherly tears, so that the rest of their humanity will vanish on contact with them, and they, luminous in Your Light, may enter with You into the City where everything is eternal perfection and You reign and will reign, Holy Son of God, Incarnate Word of the Father."

keepns2sb240sa60lang1033bf1 December 12

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Jesus says:

"Even the soul most willing to belong to God entirely is subject to being distracted by the needs of existence.

"It is not necessary to be a slave to them to be distracted by them. But even if you are already so spiritual that you are more soul than body, as long as the flesh robes your soul as the covering encloses the fruit, you are subject to the exigencies of the flesh. When reduced to that minimum which I also accepted, they are not a sin, but a duty and an act of prudence.

"I did not preach the destruction of the flesh through the flesh by a morbid cruelty to it, like that of certain forms of asceticism in use among religious in different parts of the world. I taught you-and showed you by my example-that it is not necessary to be concerned about the flesh, which dies, but about the immortal soul; I taught you not to be afraid of what may kill your bodies, but of what kills your spirits; I taught that if you are given a choice between the preservation of the body and the preservation of the soul, you must always choose what preserves the soul. But I did not teach you merely to torture the flesh out of a mistaken religious interpretation and much less out of hypocritical religion.

"In truth I tell you that, even if you fast with your mouths and then do not fast with your hearts by refusing to do harm to your neighbor with your actions, words, and thoughts as well, your fasting is detestable to Me and means death for your souls, for practices without charity are nothing but a heaping up of stones for the lapidation of your eternal future.

"As I tell you, 'Do not slay your souls with the actions of the flesh', so I say to you, 'Do not slay your flesh with behavior that is not holy, but simply fanatical'. Be holy in spirit, thought, feeling, works, and flesh.

"How, then, can you get life not to distract you and get the soul, as your queen, to keep the subject-flesh under a dominion where there is no injustice?

"With love. Love is your teacher and, like the conductor of an orchestra, directs all your actions, which, like the varied instruments of an orchestra, fuse into a single sound full of harmony that may be a slight melodic phrase, a more complex passage, or even a grandiose symphony, according to your power in loving.

"The giants of love obtain the full, imposing chorus of a surpassing symphony, where angels and saints join in-they do not see the giants of love still living on the earth, but with a seraphic spirit, as different from themselves.

"The loving ones-when they comprehend that faithful ardor obtains the growth of the lover and makes him or her a giant of loveare already able to sing their melody, over

which angels and saints bend, ready to join in.

"Those willing to love will be able only to repeat a melodic phrase-like a sparrow's call to the sun delaying in assailing him with its golden rays, for he cannot fly high up, like a skylark celebrating the dawn, to meet the sun, transporting the body, whose weight is canceled out by desire, beyond his capacities for flight, and his song, beyond his possibilities for withstanding-until falling, destroyed by desire, when, having reached the good sought after, they die in the rejoicing of fusion with the golden ray. But even that timid, short call-for it is faithful and is all that creature can give-is blessed by God and protects that being's actions from contamination.

"Who are the giants of love? They are the victim-souls.

"You divide them into victims of justice, victims of expiation, and victims of love. But make no distinctions! The victim is always a victim of love.

"Who expiates? Why do they expiate? Out of love for their brothers and sisters, for whom they pay the portion of expiation which would correspond to the others: love of one's neighbor pushed to the point of heroism.

"Who are the victims of justice? To whom do they offer themselves? To God, offended, to offer Him comfort in the face of the offense. Love of God pushed to the point of heroism.

"Love is the eternal sacrificer. What immolated God made Flesh

and what immolates your flesh and soul, making them similar to Christ the Redeemer.

"The victim soul is sure, as if she were already enclosed in my eternal Kingdom, of being saved, for her every heartbeat, movement, word, feeling, and action is sanctified by love, which protects her en tirely from human contamination.

"The victim-soul is in prayer even when not expressing prayer.

"The victim soul penetrates into Me and, from the center of my Heart, which calls her 'Sister', takes and distributes graces and blessings for her brothers and sisters. There are no limitations for my victims. All that is mine is theirs, for they have wanted to offer their being to the eternal Sacrificer.

"The victim soul is extended over an aculeus whose peaks are pain and love. Pain over not seeing God loved as their heroism in love has allowed them to see that God should be loved.

"More than illnesses and misfortunes, they are tormented by the forms of spiritual wretchedness which, like ruins in a country destroyed by an enemy, cover the spirits of their fellows, canceling out God's impress in them and burying his Holy Name under the obstruction of sin. More than pain in itself, their pain is to feel their incapacity to reach

the perfection of love, their dream, for they would like to give God a gift worthy of his Perfection. And if I was fastened to my altar by three nails, they also are, for my love, their love, and their pain are the three nails keeping them crucified until death, which is nothing but breathing out their spirits onto my breast after having 'accomplished everything'.

"My love! An ocean of fire which from the height of the Heavens rushes upon a soul and, with the continual arrival of waves of ardor, consumes her as if she were soft wax attacked by a flame. Insatiable hunger which is common to the two who love one another, and Christ wants to devour his creature to make her part of Himself, and the creature wants to breathe God into herself to make Him her life.

"Everything stops in the face of this dominator who passes by, asserting his rights. Existence, intelligence, and affections open out and become a wing, and love proceeds and enters, for it is the king of all things. The soul then takes the passions of her spouse in love and makes them her own. The treasure of treasures for her is to be martyred day by day for this purpose and to see light coming back

into hearts and hearts turning to God with the eyes of her spirit, for love converts even without words and carries away without cords.

"Love is the force which rules the universe, and love is what saves the world. And not commanders, scientists, or doctors, but the loving are the ones who are able to find the ways for the victories leading to Good, tearing away, with their burning impetus, the Satanic chains which make you slaves to the Evil One, who hates you.

"And if the love of believers would obtain the miracle of better times, which, by your way of living, you have precluded for yourselves, the love of the victims, which is the love most like the perfection of my own love, is what acts as a barrier to the fury swelling from Satan to destroy you in a desperate curse and opens the gates to Forgiveness, fusing them with the fire of their holocaust."

keepns2sb240sa60lang1033bf1 December 13

keepns3li142sb240sa60ul Commentary on Psalm 34

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"I am speaking to you, my dear victims, who need a comforting angel to exhort you to suffer, just as I had one, for, if doing the Will of my Father was dear to Me, with my spirit inflamed with charity, I was not free from the terrors and rebellions of the flesh in the face of suffering.

"You, little Jesuses, are also aware of the dualism between the spirit and the flesh. The spirit crying out, 'Immolation to receive salvation' and the flesh moaning, 'Have mercy! I want to live and not suffer'. But I come, and to fortify your flesh, too, for pain, I give you

my Word.

"I have mercy on your flesh as well, for when it is an instrument of redemption, when the Spirit of God possesses and moves it at his pleasure, like a stem of grass which the wind kisses, it is not unworthy, but holy matter which will know the glory of my Kingdom.

"I also sanctified the flesh by redeeming it with my doctrine and my Blood. And those who live in fidelity to my doctrine and do not mock my Blood, but, by virtue of it, as they go on cleansing themselves therein, improve themselves make their flesh as well holy and acceptable to God.

"It is the robe of your altar. The altar is the soul, upon which the

spirit immolates itself. But every altar should be covered with pure linen to be ready to become a mystical table. Pure, sacrificed flesh made precious by pain is the altar cloth covering your altar, a snowwhite, smooth, ornate cloth, where the Eternal Priest does not disdain drawing near and carrying out the rite with the host of your spirit.

"O dear victims, do not expect gratitude and understanding from the world.

"'You are in the world, and the world does not know you, for you no longer belong to the world'. In this-you see it-be like your Master.

"You immolate yourselves for the world, 'and the world looks at you, shaking its head or covering you with derision', and striking you with its perverse weapons. In this, too, be like Me.

"The world tries to draw you into dangerous traps 'with deceitful questioning which appears to be praise and constitutes inquisitions aimed at putting the stones to lapidate you with into their hands'. Respond to the world 'with silence and patience', and if it persists in its wicked inquisition-to convince itself and feel justified, and all you say is blasphemy-respond, 'I am doing what my Father wants. My works are evident; I don't act in the shadows to do harm. I act in the light of the truth. If it seems to you that I am acting badly, show me how; if you cannot, because there is no evil in what I am doing, why do you strike me?' Even if the world kills you, I will give you a twofold life, for you will be martyrs twice over: of the world and of love.

"Do not grow weary of being victims. May the insults and ingratitude of the world, though they are the blows of a battering ram against a fragile coach, not push you off the purple way of sacrifice-my way-which unites with the royal way of glory and leads your spirits into the joy of my dwelling.

"Do not say, 'It is all useless'. When the seed seems to have fallen upon unfruitful sod because it does not immediately sprout into tender leaves, it is then that it sinks in deep roots to arise later in a sturdier way, yielding a tuft of spikes with seeds. But it is your weeping that must irrigate the arid sod, and it is your blood: either blood of the veins or blood of the spirit-that is, complete holocaustwhich must nourish the dust without fluids

and turn it into fertile land.

"Prayer is like water which evaporates under the rays of the sun and rises and then comes down to give nourishment to the earth. Your prayer-and your whole life is prayer-rises, under the action of love, to my throne and implores for your brothers and sisters. I, who see-and do not err-bless it and send it back to whoever is worthy to receive it. And if among your brothers and sisters you have only enemies of love-that is, of God and of yourselves-your prayer, which my blessing has turned into a 'grace', comes back to you and fills you with celestial goods.

"Do not grow weary of calling those who treat you as enemies 'brothers'. The little Jesuses are unable to have anything but 'brothers', even if others are unable to have anything but the hatred of an enemy towards them. Let the unconscious and the Satan-conscious do their work. You do yours. I watch and judge and give to each according to his merit.

"I have spoken to you to undeceive you about the human satisfactions of your life as victims. I, the Supreme Victim, never received so many insults during my thirty-three years of life as those I received in the few hours extending from Gethsemane to my death. But it was precisely those hours which made Me the Redeemer. Remember this.

"For the time being, you must hope for comfort in Me alone. When the trial is over, you shall have the blessedness of reading the names of those saved by you in the Book of Life and of awaiting, clasped to my Heart, their thanksgiving when, redeemed by 'our' suffering, they enter into Peace."

keepns3li142sb240sa60lang1033ulbf1 To Me

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f0 "I do not speak to satisfy the curiosity of superstition or even of simple humanity. I am not a pagan oracle, and I don't want you to be pagans. I will thus not take away from you the joy of my Word, but will restrict my Word to the points aimed exclusively at the spirit, without drawing parallels between it and events at present or in the near future.

"This gap shall remain as a warning for many and shall last as long as I will. But if a nonspiritual use should be made of your work, I will give you the command to write for yourself alone, and in the event you do not obey, I will take the Word away from you.

"Man corrupts everything he touches. Your Jesus is restive and severe today. Not regarding you, poor soul, but those who are not upright in heart and thought."

keepns2sb240sa60lang1033bf1 December 14

keepns3li142sb240sa60ul The Second Glorious Mystery

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f0 Mary says:

"There are special forms of generosity whose fragrance is emitted only by the souls that are one with my Lord and whose perfume is appreciated only by God or by those already living in the kingdom of God.

"It is generosity to be able to give up freedom and enclose oneself in a convent, prohibiting for oneself those human joys which God has permitted and my Son has blessed because they come within the domain of the designs for creation, and, by means of creatures, perpetuate the Creator's work.

"The eternal source of new spirits, the Father creates souls in Heaven. Seeds destined to produce seed, they are clothed in a body and, becoming male and female, in the union of two bodies in one, create new robes on earth for the new souls destined to come down to earth and people it with God's creatures.

"There is no greater joy, after the joy of loving the Lord, than to be the mother of one's own child and to say, 'I have shaped you; I have nourished and borne you; I have given you my blood and my milk; the flesh of the two bodies is mine, and my thought is yours because you are the thought and purpose of your mother'.

"There is a higher motherhood, but it is no longer human and is already comprehended in the great, unsurpassable, and foremost joy of all, that of loving the Lord, for it is total love for our Most Holy Lord, who has us love creatures to the point of becoming mothers for them, ready to give them life through our pain and for the purpose of increasing the glory of the Eternal by incrementing the citizens of his Kingdom.

"It is generosity to offer yourselves as victims for the world. It is a great form of generosity because it makes you like my Jesus, the innocent, holy Victim consumed by love. But there is an even greater form of generosity: heroic generosity in its global heroicness.

"God, great in a way which is incomprehensible to you, compensates generous souls with rivers of delights. He communicates Himself to them in spiritual contacts. He grants lights which are words and words which are lights. He grants forms of vitality which are rest and rest on his Heart which is vitality. He becomes the support of the generous soul and unites Himself to her when He sees that the creature's generosity has been so violent as not to measure her strength, in such fashion that the creature stoops, like my Son, under an exorbitant weight which she does not refuse, but asks only that it be lifted from her for a moment so as to be able to get up again and proceed, to the peak, for it is in total sacrifice that she knows she will reach joy.

"Well then, the most heroic heroicness in sacrifice is when a creature pushes her love to the capacity for being generous even in renouncing this comfort of having the help and sensible presence of God.

"Maria, I experienced it. I know. I can instruct you in this science of sacrifice. For this is no longer simple instruction-it is Science. Whoever reaches this point is not a pupil, but a

teacher in the science which is the most difficult: being able to give up not only freedom, health, motherhood, and human love, but being able to give up God's comfort, which makes all renunciation bearable, and not just this, but it makes renunciation sweet and wished for. One then drinks the bitterness which my Son drank and knows the solitude which surrounded my Heart from the morning of the Ascension until my Assumption. It is the perfection of suffering. And yet, Maria, in my suffering I was happy. There was no egoism in me, but only inflamed charity.

"As, by ascending degrees, I had been able to carry out all the offerings and acts of separation-always maintaining awareness in my spirit that the offering and separation which were transfixing it were accomplishing the will and increasing the glory of God, my Lord-and later detach myself from my Son for the sake of his preparation for the mission, his preaching, his capture, his death, and his burial-all things whose brief duration I was aware of-I was thus able to smile and bless Him, without taking my heart's tears into account, on the first dawn of the fortieth day of his glorious life, when, without witnesses, as on the morning of the Resurrection, He came to give me his kiss before ascending into Heaven.

"I, the Mother, was losing the Son who with his presence gave me ineffable joy. But I, his first believer, knew that for Him the stay in the inimical world was ending and that, if it could no longer harm Him, for He was now beyond the reach of man's deceits, it did not, however, cease to be hostile to Him.

"That the Heavens should open to receive the Son into glory, who was returning to the Father after pain. That the Triune Love should be reunited without further need for separations. That I might even lack light and breath because the world was no longer inhabited by my Jesus and his breath was no longer in the air to make it holy. But that He, after having been the 'Son of Man' should again become the 'Son of God' robed in his divine glory eternally. It was my last 'Fiat!' Nor was it less prompt and generous than the one in Nazareth.

"Always 'Fiat' to the desires of God. Both for Him to come to us to become part of us and for Him to withdraw to ascend and prepare the dwelling for us in his Kingdom. To surround Him with love when He is with us, to live by love, looking wherever He is, to remind Him that his handmaid loves Him, and to await his smile of invitation in order to die in a rush of joy which is the luminous beginning of the radiant, eternal day of Paradise. After having received, served, and listened to Him while He is with us, to live without diminishing love to the slightest degree because He is no longer visibly present to us.

"To offer this renunciation for his glory and for our brothers and sisters. So that our concern will be changed into divine company in them, and silence, which is now our faintness, will turn into the Word for so many who need to be evangelized by the Word.

"We have memories, Maria. Others have nothing. We have the certainty that He is working to prepare the dwelling for us. Others look at time as a river whose mouth is nothingness. I say 'we' because I associate you with my thoughts at that time.

"Let us make, you make-and, along with you, the generous who want to reach the peaks of generosity-this renunciation, too, if you are asked to, so that your treasure will be the treasure of many others and the spiritually indigent will be robed in that Light and the spiritually illiterate in that Science which never cease, once they are infused, to be alive and active, and which Goodness has granted to his beloved to make them his chosen ones."

keepns2sb240sa60lang1033bf1 December 15

keepns3li142sb240sa60ul 1 Chronicles 15:29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Write: "85Michal'85 having begun to look out of the window and observed King David, who was leaping and dancing, scorned him in her heart'.

"There are too many like Michal. Their hearts are rendered barren by so-called 'good sense'. They are or, rather, believe they aresensible minds: they are just arid minds placed as sovereigns over even more arid hearts. Pride governs them, and, as blood pulsates in the veins, in their spirits pride lives and circulates and blinds, deafens, and obscures them. They are no longer capable of seeing and understanding that which is supernatural joy and shake their heads before the ecstasy of the simple whom love renders capable of seeing God.

"To see God! A joy which is the joy of Heaven and which God grants to the living who love Him with their whole self. To see God by way of the forms brought to your carnality so as to become perceptible to you.

"David was not dancing before the ark for the sake of the ark. But because in it he saw the reflection of the Face of Grace, Beauty, and Power, of the Most High. Love produces a holy inebriation which compels man to sing and move to and fro, for the world surrounding him is restricted for his heart, which expands in passion, and the world itself is an incitement for him towards ever new expansion, for upon everything he sees that there is impressed the sign of God, before whom man, caught in the tremendous, gentle vortex of charity, dissolves in a transport of supernatural joy which only those like him comprehend. The others, like Michal, feel scorn in their hearts.

"Do not scorn the only ones who have understood that God is superior to all things, even to that esteem, that tranquillity, and that usefulness which you care so much about. Ask the Master of the world to make your hearts capable of loving and understanding.

"Strip yourselves of your ridiculous pride. You are not the repositories of perfection. These humble, simple, and little ones are the repositories, for they possess Knowledge,

Truth, and Charity. They possess God. And like a banner and a voice they stand among you,

so that the idea of God will not be completely erased from your arid hearts full of human knowledge."

keepns3li142sb240sa60lang1033ulbf1 Leviticus 10:6-7

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"My beloved ones who live enclosed in the circle of my arms, as if within the enclosure of the ancient Tabernacle, I give you my order in these times of wrath which has come not for you, but because of the sins of the world.

"When, in the general misfortune, you see men become agitated and upset and start to writhe with unjust pain, do not join them. Have compassion for the common misfortunes, but while recognizing that they are a sign of Divine Justice, do not abandon yourselves to forms of human unbalance.

"My Spirit has skimmed over your pupils and has given them sight which the human eye does not have. You see beyond the earth and know the truth of things. Give this hour its name, then, and the attention it deserves: expiatory, not imprecatory, as men generally do, drawing down additional wrath from Heaven upon themselves.

"Let the blameworthy mourn because this hour is the result of them. You, prostrated before my glory, bless it, for with a punishment it is still calling faithless, idolatrous humanity to the one, holy God, and remain in Me.

"The oil of love is upon you and overflows from you upon the world. You are the ones who attract it, you precious vases in whom the sacrifices of your lives become incense, burning lamps which no wind disturbs, and keep your spirits enkindled like an upright flame towards my altar.

"Do not forget your election and do not profane the regal sign with human contamination. Remain in the Tabernacle to bless for those who curse, to pray for those who need all mercy. The world shall be saved through you."

keepns2sb240sa60lang1033bf1 December 16

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0 Numbers 23:12, 19, 21

Jesus 2880 says:

"The true servant of God, in the face of any pressure by human forces which would like to divert him from the ways of the Lord, responds, 'Can I perhaps say or do anything but what the Lord has commanded me?'

"Obedience to God's command-whatever this command may be-is the sign of the servant of God. The divine exigencies are limitless, and all of them are justified by a loving purpose. On one I will impose keeping silent; on another, speaking; on one, to isolate himself, on another, to become the leader of souls. To one I will give supernatural sight, and to another, a supernatural voice. Well then, let my servants act according to my will, and to Me they will be equal in merit.

"I do not compel in such a way that you cannot refuse Me obedience. No, not even those who are as soft in my hand as a tuft of flax ready to be spun are compelled by Me to obey. But the more they are 'mine', the easier and dearer obedience is for them, in such fashion that even at the price of their being in danger-for the world hates those who are God's-and their suffering-for the world makes its hatred sprout into suffering for my 'saints'-they remain faithful to my command.

"Mouths cleansed by love and hearts made into mirrors of God by charity, which is their life, they do and repeat only what I suggest to them. Blessed followers of my Son, they copy their Master, whose obedience was infinite because it was divine and because He did not use his nature to choose the easy forms of obedience, but He tasted them all and made them his own, including the ones that are repugnant to man, a creature inferior to God, which God the Son also embraced to be an example for you.

"But I, who do not lie and do not change, swear to you that my blessing is upon them, for in their hearts there is not any idol at all, but a single altar is set up-mine-from which there thunders-but for them it is a Father's voice which does not terrorize, but, like a heavenly organ, ravishes their spirits in holy rejoicing-my Will, as

288 At least from the beginning of the fifth paragraph, however, the words seem to have been uttered by the Eternal Father.

0 sacred to them as I Myself.

"I am with these servants of mine. 2890 And my presence is like the blare of victory of which the Book speaks, for it sets all the enemies of the spirit to flight and makes the spirit a secure conqueror of Heaven.

"After having glimpsed the Face of God, benign and smiling, during life, through the veils of distance and the Will, they shall know 'the Star born of Jacob', my Holy Son, the Just One in whose hand I have placed the kingly scepter, the sacred rod which on the Day of Judgment shall mark the blessed and accursed and which for my servants shall be as gentle as a caress.

"From now on follow the Eternal Dominator. He leads you on a safe way to the possession of the Kingdom of God, provided, with obedience-regarding which the man

the Book speaks of is an example for you-you do not want to do either good or evil on your own, but only what the Lord tells you."

keepns2sb240sa60lang1033bf1 December 17

keepns3li142sb240sa60ul Deuteronomy 2:26, 29, 35, 43

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Incredulity is one of the worst plagues of this time of misfortune of yours.

"You do not believe in the words of Faith or believe in them in the way which pleases you: relative and accommodated to your manner of life.

"You do not believe in God with simplicity and firmness. You discuss, quibble, and measure with your measures regarding what is infinite, and you succeed in going so far as to deny because you are unable to explain.

"You deny God's power entirely, for you do not admit that God can raise up saints even from the stones and give speech to mute souls. God does what He wants, and to confound the proud He takes the little ones and makes them great, for He enters into them and becomes their 'all'.

"You deny the miracle-that is, you admit those miracles which

289 On the line the writer adds, "Chapter 24, verses 13-17.

0 are convenient for you. You say that the others-and they are no less great, because of the fact that they are spiritual-cannot be possible. Well? Would you place limitations on Me? Did I perhaps ask you for advice and approval in order to act? Did I ask you for help? No. The good will of my servants is enough to prompt the miracle-which you deny-of turning a nonentity into a servant of mine. I do not ask you, O denying pharisees, for your cooperation, and I don't need it.

"Remember this and be less incredulous and proud. Lower your proud heads and thus allow your spirits to rise. God, seeing that you believe in Him humbly and tenaciously, will grant you the miracle of the transformation of your hearts, full of human impediments, into a heart which Faith reconsecrates.

"Never be afraid of the one who is your Father. Always love Him and bless Him, for He has only an infinite love for you which feels compassion over everything and forgives, provided He sees an up right intention in you.

"But it is this that you lack. All your actions bear a seed which is not upright. As rare as black pearls are the creatures whose intentions have a single purpose: the glory of God, with no concern for human esteem. It is for this reason that I do not listen to your words,

giving you back, in equal measure, what you do to Me by not listening to my words.

"And as long as you remain the perverse generation which you are, the enemy of God and of the spirit and a friend of flesh and blood and of the Instigator of flesh and blood, you will not enjoy true peace. True, not illusory, like the stasis of a chronic malady which is nothing but the hidden gathering of new toxins destined to overflow later into the blood to aggravate the fatal malady increasingly.

"Your peace is just the same. It is nothing but the gathering of forces for future, more demoniacal wars. I told you 2900 and had my Holy Mother and my servants to whom the future was revealed tell you this. But you deny the miracle; you deny the revelation; you deny God.

"What do you not deny? You deny everything which is not the fruit of your pride, and you act not according to the lights which

290 In the dictation of August 15, for example.

0 come from above, but according to the fumes emerging from your being, inflamed by pride, incited by overbearance, bedeviled by the threefold lust.

"And I, who bend over like a Father, who am Love for those faithful to Me, cannot bless your designs and be the ruler over your enterprises. And-remember this-those who do not have God with them perish."

sb360qj144720144021602880360043205040576064807200792086400 As a complement to all my suffering, I distinctly see Mary Most Holy entirely dressed in black. Entirely: veil, dress, and mantle. She is moving, with a face of limitless sadness, as if through a garden. I say "garden" because there are flowers, but I don't see actual flowerbeds. There are flowers and paths. I see nothing else.

sb120qj144720144021602880360043205040576064807200792086400 Our Lady is bending to pick flowers. I add, to explain better, that a hurricane seems to have fallen upon that place, for the grass and flowers are partly broken and partly bent into the mud on the path. Mary gathers the broken ones and kisses them and pushes aside the ones bent into the mud, but does not pick them. And She is crying.

She replies to a mental question of mine:

"These are the souls of priests against whom the world and Satan have raged and are raging, particularly in these times.

"The broken ones are those slain by the hatred of the world: the martyrs of this century. I gather them and take them to Heaven because I am the Mother of the Priesthood and take my sons out of the horror into the Light which they have merited. I gather them into my mantle to pour out this holy carpet of flowers at the foot of God's throne.

"The others are the priests who have let themselves be bent, for the sake of human utility or quietism, when it is not a case of a boiling up of pride, by events or doctrines which strip them of their protective armor. They have lost the temper which the priestly character infused into them and have become pliant to human winds to the point of staining their florid silk with the mire of the earth.

"I weep over the pain of the former and the error of the latter. But my weeping over the former changes into eternal pearls destined for their crowns. Over the latter, it is only pain which would like to save them and cannot unless first it is they who weep over themselves.

"It is the greatest sorrow of my sorrows as the Universal Mother,

over her children who offend my Firstborn, who died to give life to all my children. In these days, in which my rejoicing as the Mother of God is renewed, the world manages to change my robe of snowwhite joy into a robe of mourning by killing my priests or their souls-a twofold death without hope.

"Pray and suffer to help the martyrs and save the blameworthy."

keepns2sb240sa60lang1033bf1 December 18

keepns3li142sb240sa60ul The Third Glorious Mystery

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"When the Spirit of the Lord descended to invest the twelve assembled in the Cenacle with his Power, He poured Himself upon me as well. But if for all of them it was a knowledge which made them aware of the Third Person and of his divine gifts, for me it was only a more intense rediscovery. For all of them He was a flame; for me He was a kiss.

"He, the Eternal Paraclete, had already been my Spouse for thirty-four years, and his Fire had so possessed and penetrated me as to make my whiteness the body of a Mother. After the divine marriage He had also left me filled with Himself, nor could He add Perfection to Perfection, for God cannot increase Himself, being most perfect and unsurpassable in his measure and having given Himself to me without limit, to make my womanly flesh something so holy as to be able to become a dwelling place for the Divine One who was descending to incarnate Himself in me.

"But now that the work of his self-giving to me and of mine to Him had been fulfilled and our Son had returned to Heaven after having accomplished all, He was coming back to give me his kiss of thanks.

"Oh, how much God teaches you about gratitude! He, my Lord, did not fail to be grateful to his Servant, who had been the instrument at his service, and, while it was I who, with

every heartbeat, repeated, 'Holy, holy, holy and blessed are You, sublime Lord', He was leaving Heaven a second time to renew his embrace as the Spouse and, between the burning and the voice of the divided Flame, promise Me the third union without end in the blessed dwelling of Heaven.

"And Heaven was then my goal more than ever, for, when Love has been savored and savored anew, sun and earth, creatures and things disappear from before our eyes, and there remains only one sight, one taste, one desire: God. To possess God not momentarily, but in an eternal present."

keepns3li142sb240sa60lang1033ulbf1 The Fourth Glorious Mystery

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Mary says:

"Another pearl for my beloved ones. I really wanted to speak about it in a few days, but I bend to a desire because I am the Mother. For Christmas you shall also receive this word of mine.

"As the birth of the Son was ecstasy for me, and I came back to the earth from rapture with my Child in my arms, so my death was a rapture in God.

"Trusting in the promise received in the divine splendor of the morning of Pentecost, I thought that the approach of the moment of the final return of Love to carry me off to Himself was to be signaled by an increase in fire. Nor was I mistaken.

"For my part, the more life passed, the more I augmented my desire to fuse myself to Eternal Charity. I was spurred to it by the desire for my Son and the conviction that I would never do so much for men as when I would be praying for them on the steps of God's throne. And with an increasingly inflamed and accelerated movement, with all the strength of my soul I would cry out, 'Come, Lord Jesus; come, come, Eternal Love!'

"The Eucharist, which for me was like dew given to a thirsty flower-it was life-now was no longer sufficient for the uncontainable longing of my heart. It no longer sufficed for me to receive my Divine Child into myself and bear Him in the Sacred Species, as I had borne Him in my virginal flesh. My whole self wanted the Triune God, and not under the veils chosen by my Jesus to conceal the ineffable mystery, but as He was and is and shall be in the center of Heaven.

"My Son, in his Eucharistic transports, Himself burned for me with kisses of infinite desire, and every time He came to me with the power of his love, He nearly uprooted my soul in the initial impetus and then remained with infinite tenderness to call me 'Mother', and I felt He was anxious to have me with Himself.

"I no longer wished for anything else. Not even the desire to protect the nascent Church was in me. All was annulled in the desire to possess God, in the conviction that one can do all when one possesses God.

"Maria, arrive at this total love. Let everything lose value and concern in your eyes. Look only to God. When you are rich in this poverty of desire, which is immeasurable wealth, God will bend over your spirit to kiss it, and you will ascend with your spirit to the Father, the Son, and the Holy Spirit, to know Them and love Them for blessed eternity and to possess their riches in graces, to have them at your disposal for the purposes and the beings you are thinking of. We are never so active for the sake of our brothers and sisters as when we are no longer among them, but are lights rejoined to the Light.

"The approach of Eternal Love bore the sign I was thinking of. Everything lost light and color, voice and presence, under the Radiance and the Voice which from the open Heavens bent down over me to gather in my soul.

"It is said, 'Mary would have rejoiced to be accompanied by her Son'. But my sweet Jesus was quite present with the Father when Love gave me the third kiss of life, that kiss which was so divine that my soul expired in it, gathered up like a dewdrop drunk in by the sun from the center of a lily, and I ascended with my spirit singing hosannas into the midst of my Three, whom I adored and adore, like a pearl in a setting of fire, followed by the procession of the angelic spirits coming to my eternal birthday and awaited on the threshold of the Heavens by my earthly Husband, by the Kings and Patriarchs of my lineage, and by the first saints and the first martyrs, and Heaven closed over the joy of possessing its Queen, whose flesh, the only flesh among all mortal flesh, experienced the blessedness of glorification."

keepns3li142sb240sa60lang1033ulbf1 The Fifth Glorious Mystery

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"My humility did not allow me to think of so much glory reserved for me in Heaven.

"In my thought was the certainty that my human flesh, made holy by having borne God, would not undergo corruption, for God is

Life, and when He fills a being with Himself, He is like an aroma protecting from death. Not only had I been fused with Him in a chaste and fertile embrace, but I had been pervaded in the most hidden recesses by the emanations of the Divinity concealed in my womb and intent on covering Himself with mortal flesh.

"But that the goodness of the Eternal should have reserved for his Handmaid to feel again on my members the touch of the hand of my Son, his embrace, and his kiss, hear his voice again with my ears, see his face with my eyes, experience anew the joy of caressing Him-no, I did not think that this would be granted to me at once, nor did I desire it. It sufficed for me that these blessings should be granted to my spirit, and my happiness as a blessed one would already be full.

"But as a witness to his creative thought regarding man, God wanted me in Heaven in

soul and body. I am the certain witness to what God had conceived and willed for man: an innocent life unaware of sin, a placid passage from this life to the complete Life in which, like someone crossing the threshold of a house to enter a royal palace, the complete being would pass from the sun of the earthly paradise to the Sun of the heavenly Paradise, increasing the perfection of the person, in flesh and in spirit, with the full Light which is in the Heavens.

"Before the Patriarchs and the Saints, before the Angels and Martyrs, God set me, when taken up into the glory of Heaven, and said, 'This is the perfect work of the Creator; this is what I created in my image and likeness, the result of a divine, creative masterpiece, the wonder of the Universe, which sees enclosed in a single being the divine in the immortal spirit; like God, and, like Him, spiritual, intelligent, and virtuous, and the animal, in the most perfect flesh, to which every other living being in the three realms of Creation bends. This is the witness to my love for man, for whom I created the perfect organism and the blessed destiny of an eternal life in my Kingdom. This is the witness to my Forgiveness for man, to whom, by virtue of a threefold love, I have granted rehabilitation in my sight. This is the mystical touchstone; this is the link between God and man; this is She who takes the times back to the first days and gives my divine eye the joy of contemplating Eve, whom I created, as I created her, and now rendered even more beautiful because She is the Mother of my Son and the Martyr of

Forgiveness. For her Heart, which knew no stain, I open the treasures of Heaven, and for her head, which knew no pride, I make my Radiance into a crown and crown Her, for She is holy to Me, so that She will be your Queen'.

"Maria, there are no tears in Heaven. But for the sake of the joyful weeping the spirits would have had if they had been granted weeping-an aqueous humor squeezed out by an emotion-there was a sparkling of lights, a color change of splendor into more vivid splendors, a burning of fires of charity in a more brightly inflamed fire, an unsurpassed, indescribable sounding of harmonies, to which the voice of my Son joined itself in praise for God the Father and the Servant of God, eternally blessed.

"Maria, I had thought of finishing this illustration of the mysteries of my holy rosary after Christmas-for, without your realizing, I spoke to you about all of them, and especially about the white ones of rejoicing and the radiant ones of glory, since for the purple ones there is only one name-Pain-and all of them are a single pain. But you that love me have so many afflictions and understand that only by forgetting the Earth for the sake of Heaven do those afflictions become bearable for your hearts. And I reveal to you the lights of Heaven.

"The mystical necklace is complete. I give it to you for the Birthday of my Son and, with it, my blessing and my caress.

"Be good and love me. I am with you."

keepns2sb240sa60lang1033bf1 December 19

keepns3li142sb240sa60ul Deuteronomy 5:29 and 6:20-25

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 God the Father says:

"In the majestic manifestation of Sinai, for men, for all men, I told my Servant the rules to be observed to deserve my blessing.

"And if many of the minute provisions which followed the Decalog-to make putting the Decalog into practice more secure and easier for the men of old-have fallen away in the course of the centuries and with the advent of Christianity, the Decalog has remained and does not change. It shall not change until the last day, and even if it should be granted to the Earth to go on living for millennia, that Decalog shall always be the same, always valid, always

just, and always to be observed.

"My Son did not change a word of it, for the word of God may not be retouched by anyone. My Word teaches you this respect for my immutable word. Remember this. He confirmed the Law in its ten untouchable commands. He replaced, however, its complementary parts, no longer consonant with the new period, with his doctrine of love.

"The era of punishment had reached its end, since the King of Love and Mercy was flourishing over the world, and, to make you more certain of this change, which was substituting forgiveness for severity, my Son consumed Himself for three years to preach love and forgiveness to you and spurred his sacrifice to set itself up as a bloody warning, on the steep slope of a mountain, so that the whole world would look at that center of mercy from which his final words, still of love and forgiveness, with the final drops of a Divine Blood, descended.

"The Master of the world until the final moment repeated to you the Perfection of the Divine Doctrine, and by deeds, in addition to words, for He removed the most human provisions of the Mosaic subtleties from the ancient Decalog and substituted his code, entirely of love. But the Decalog remains. And it shall remain. And the world is perishing because it no longer knows and lives out the Decalog.

"Where are those who, invested with family authority, teach their children the first and most necessary thing to know: my Law? Where are those who mold their children in gratitude and reverential love for Me, telling the minds and hearts that are opening up about God's wonders and acts of providence towards men?

"But I am not dealing here with other authorities. I am speaking of the first authority-that of parents. They are responsible for their children's future and, consequently, for the future of the nations. For, if the power-wielding authorities ruling you were faced, throughout the Christian world, with a limitless number of family authorities holding firmly to respect for and education concerning God and the things of God, they would restrain themselves in certain excesses which not only profane the younger generations,

but pave the way for increasingly tremendous days on Earth, for from young beings who are corrupt and atheistic there can arise only delinquents. Whether it is individual or social delinquency, it will always be delinquency spurring on towards crime, theft, abuse of

power, betrayal, sedition, and all the misdeeds making the Earth a foretaste of hell and men cruel demons towards one another.

"You dream of better times. But-and I repeat words which are as old as the millennial past and ever new-'who will give you such a spirit as to fear Me and observe my commandments so that you and your children may be happy forever?' How can you if you no longer know my commandments? What do you give your spirit so that it may live? And if it is dead because of a lack of food and breath, constrained to die without the word of God and to breathe air rendered mephitic by your sins, how can you have the spirit I ask you to have?

"Yours is a closed circle. A circle of horror choking you. You can break it only with the Cross and the Gospel. They open for you the gates to the Light of God and to the air, and to food and all that is Life. They open for you the way to return to Me.

"My terrible Majesty may still cause you fear because you are like Adam after the sin: your souls are sullied, and you fear God's eye. But Christ does not cause fear. From birth to death his name is Gentleness. Come back up to Me by way of his Word and his Cross. They instruct you and reconsecrate you. They are the masterpiece of divine love. Aside from them there is no other means of salvation. After the denial of them there remains only one thing: 'my Justice'.

"And my Justice for you, reduced as you are, means only 'Punishment'. Remember this and make provision."

keepns2sb240sa60lang1033bf1 December 20

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"One of the points at which your pride founders in error-which, above all, degrades precisely your haughtiness by giving you an origin that, if you were less corrupted by pride, you would repudiate as degrading-is that of Darwin's theory. 2910

"In order not to admit God, who, in his power, was able to have created the universe from nothing and man from the already created mud, you take the paternity of a beast as your own.

"Don't you realize you are diminishing yourselves, for-consider

291 The evolutionism of Charles Robert Darwin (1809-1882).

0 this-won't a beast-no matter how exemplary, selected, improved, and perfected in form and instinct, and, if you wish, even in mental formation-always be a beast? Don't you realize this? This testifies unfavorably regarding your pride as pseudo-supermen.

"But if you fail to realize, I will not be the one to waste words to make you aware of it and converted from the error. I ask you only one question which, in your great numbers, you have never asked yourselves. And if you can answer Me with facts, I will no longer combat this degrading theory of yours.

"If man is a spin-off from the monkey, which by progressive evolution has become man, how is it that over so many years in which you have maintained this theory you have never succeeded, not even with the perfected instruments and methods at present, in making a man from a monkey? You could have taken the most intelligent offspring of a pair of intelligent monkeys and then their intelligent offspring, and so on. You would now have many generations of selected, instructed monkeys cared for by the most patient, tenacious, and sagacious scientific method. But you would still have monkeys. If there happened to be a mutation, it would be this: the beasts would be physically less strong than the former ones and morally more degenerate, for, with all your methods and instruments, you would have destroyed that perfection of the monkey which my Father created for these quadrumans.

"Another question. If man came from the monkey, how is it that man, even with grafts and repugnant forms of cross-fertilization, does not now become a monkey again? You would be capable even of attempting these horrors if you knew that it could give approvative sanction to your theory. But you do not do so because you know that you would not be able to turn a man into a monkey. You would turn him into an ugly son of man, a degenerate, perhaps a criminal. But never a real monkey. You do not try to because you know beforehand that you would get a poor result and your reputation would emerge therefrom in ruins.

"For this reason you do not do so. For no other For you feel no remorse or horror over degrading a man to the level of a beast to maintain a thesis of yours. You are capable of this and of much more. You are already beasts because you deny God and kill the spirit, which distinguishes you from the beasts.

"Your science causes Me horror. You degrade the intellect and

like madmen do not even realize you are degrading it. In truth, I tell you that many of the primitive are more men than you are."

keepns2sb240sa60lang1033bf1 December 21

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"Another sign of my coming was Peace. The world was entirely at peace when I was born. I was God. And God is Love. War is hatred. I was the Prince of Peace. I could not

come except when there was peace on earth.

"The New Adam who initiates the second generation of man, an nulling by his martyrdom the perverse generation of the earlier one, I was born to life as the first one when there was no fighting in the world. And if, on account of what Satan has indelibly attached to you, the massacre of the animals carried out by man and among the animals themselves still continued-before, not even these two forms of slaughter existed-men were at peace among themselves. At least among themselves, they were at peace.

"Meditate. War is hatred, and God is not present where there is hatred. To merit God, one must be without hatred. Towards anyone. Any means is useless if God is lacking. And you cannot have God because you hate with the ferocity of beasts maddened by hunger.

"I will say nothing more because you are unworthy of receiving more, and you make my Good into an instrument to harm yourselves and others. I say only this: 'The first condition in order to emerge from this hell is for you previously to emerge from the hatred which robes you and for you to extirpate from yourselves the hatred which is like the marrow of your bones, for you are hatred inside and outside yourselves."

keepns2sb240sa60lang1033bf1 December 22

keepns3li142sb240sa60ul Deuteronomy, Chapters 9-11

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"To recognize the benefits which are received is, even among men, an obligation and a sign of a gracious heart. You judge the ungrateful severely. And rightly so.

"But, how should God judge, then? When you succeed by God's assistance and see your enterprises prosper, why don't you find a word for Him who has given you that joy? Why do you say, 'I have done this? Why, swollen with pride, do you exclaim, 'The Lord necessarily had to listen to me because I am deserving of his help'? No. If the Father were to give you what you deserve, He would have to pulverize you.

"But He, in relation to you, who are hard in mind and heart, rebellious and depraved, sacrilegious and lying, does not fail to keep his sworn promise to be your Father. And a Father, even if indignant at the behavior of his son, is never less of a father, if he is a holy, just man. God is most holy and most just. Well then, God does not annihilate you as you deserve, but calls you back to Himself with a reproachful voice in which love is always fused.

"He calls you once, twice, a hundred times. With his flashing of power He reminds you that, even if you create other gods for yourselves, He is the only God and his words are always the same ones written on the stone of Horeb.

"You, to whom it seems more comfortable to serve a mute, impotent idol (mute and impotent in holy works), scorn God's voice and command because you deem them burdensome and constricting. But what fate is more burdensome or what dominion is more constricting than the one you impose on yourselves, made by the will of men, who are quite different from God, away from whom they have turned their faces and hearts, and who can give you only what they give you: pain and death?!

"Now I say to you, 'Pray' Among you there is still a minority capable of heeding Me, of praying and suffering for the world. To these I say, 'Pray'.

"It is time to divert the severity of the torment which has begun with prayer and immolation. Pain and faith make you acceptable to the Lord, your God. Speak, then, in favor of all. Take God with the noose of love. He, whom no force binds, is like a little bird caught in a net when a soul encircles Him with love. He surrenders and blesses. Remind God of his benefits, not because He needs to be reminded of them by you, but to show that you remember them. While the world blasphemes and kills, sing hosannas to the Lord and love. Love is more powerful than strength and defeats even hell. Love overcomes everything, O my beloved ones.

"Love will bend God, who has grown rigid in the face of the lack of love of a whole world, and will obtain from Him the only miracle which can save you. Love will open the hearts of men and give them spiritual sight to see their inner horror, which is becoming a collective horror Love will lead man back onto the ways of God. When you love, you will no longer do evil, the great evil done knowingly, as you now do.

"It is not burdensome to follow God. He asks you for nothing but love and obedience and respect for his Majesty, superior to all earthly authorities. In a spiritual circumcision, amputate from your hearts that which is a ring of sin impeding them from beating in the honest rhythm of Good and growing in holy Charity.

"It is up to you to choose between my blessing and my curse. I respect your will. I set forth to you only the fruits of the former and the latter My blessing will give you bread and peace, serenity in your days and prosperity in your interests. My curse will leave you your wars and massacres and itself give you drought or inclement weather, pestilences and famine, for God's punishment cannot give you things to fill your two base loves-belly and purse-with.

"Choose. And don't say that I don't love you because I do not im pose good. Too many among you pray to Satan so that he will work his prodigies for them. You would destroy Good if I imposed it on you.

"It is first necessary for you that worship the Beast not to be a people, but for those who remember God to be a people. Evil will then be offset by God and neutralized by it; And not only this, but the good you do will attract Heavenly Good in an ever-increasing measure, for God asks for nothing except to pour Himself out upon you in love, and you would experience the era of peace promised to good men at my birth."

keepns2sb240sa60lang1033bf1 December 23

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"The teaching to be read in chapter 4 of Nehemiah is great and overly neglected.

"Vigilance, constancy, and prayer. These are the three weapons more powerful than arrows, lances, and swords. And hence the need,

too, for there to be those amidst the people of God who are specially designated to pray for the ones who work and are unable to use their hands for occupations and their hearts for prayer at the same time.

"The young, the book of Ezra states, who were working, including those who were occupied in labor and not in defense, worked with their swords girded on at their side, ready for battle. Nor were there acts of rebellion against the command designating them at one time for labor and at another for defense. Superiors are always inspired by God, and when they assign a task, they should be obeyed with promptness and without grumbling.

"All have this duty. And you have it especially towards God, the Supreme Superior, who, in his providence, arranges missions in ad vance and changes in missions. Woe to those hearts attached to perishing things that rebel against obedience, saying, 'I feel better in this state and don't want that other one'.

"I don't want to! How can you say that you don't want to? Where is obedience, submission, and love for the Will of God, which shines through from behind the commands of man? In one thing alone is it licit for you not to want. When man imposes on you the doing of evil. You must then resist and say, 'No', even if this makes you martyrs.

"And you that have the power to command, whether in small or great matters-hear what you are told by the Lord, who spoke first to those subject by way of the Book and now speaks to you.

"Remember that to rule is twice as much responsibility as being ruled. It is up to you not to make yourselves responsible for the ruin of others. Those subject answer to God for themselves. You, for yourselves and for them. To the dignity of the post there corresponds severity in conduct towards yourselves. You must be an example, for example exerts a pull, regarding both good and evil. And from wicked or merely slothful superiors only wicked and slothful subjects can be obtained.

"So it is in a community, and so it is in a state. The small look at the great and are the mirror of the great. Remember this.

"Another gift, after irreproachableness, is goodness. Goodness reins in the instincts more

than jails and prescriptions. Make yourselves be loved and you will be obeyed. You will exert a pull towards goodness by being good. But woe if you are avid, unjust, and wicked. You will be hated, mocked, and disobeyed even, and above all, in the good commands you give, and obeyed, even more than you would like

to be, in copying your avidity, your injustice, and your wickedness.

"Do not get so drunk with your honor as to be unable to understand your subjects in their just needs and grievances. To be leaders means to be 'fathers'. For this purpose God has given you authority. Not in order for you to turn it into a lash upon those under you. You are not omnipresent, like God. This is true. But when one wants to, one is able, in all that one wills. And whoever wants to know the truth knows it.

"Vigilance, then, over everything and everyone. Not foolish, blind trust and slothful carelessness regarding your assistants. Not all are just, and many Judases are scattered among the ranks of those assisting leaders. Do not become their slaves by begging for their approval just to rule. Be just, and that's all. And when you see that in your name a blameworthy despotism is being exercised, act so as always to be in a position of freedom from obligations to your representatives, so that you can reproach them with no fear that the accused will turn into accusers.

"Be honest and just. Honest in not taking advantage of circum stances to the detriment of subordinates. Just in being able to pun ish those who, because they occupy some position, have regarded all methods as licit.

"If you act this way, you can say to God, 'Remember me favorably, for I have done good to those You have given to me."'

keepns2sb240sa60lang1033bf1 December 24

keepns3li142sb240sa60ul Psalm 36:21

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f0 Jesus says:

"Even a single verse of a psalm possesses a light capable of illuminating a large boulevard.

"Here is the difference between the sinner and the just one.

"The former is a vampire who takes and destroys and never gives back. He destroys the works of his brothers and sisters and my merits. He draws nourishment from the communion of the saints. This is the way he feeds on it. Not for his spirit, for which no spiritual food can be of benefit because it is a dead spirit. He feeds on it for this life of his, since the saints pray for him and deflect God's punishments from his head. All of them except the final one,

for God is just and gives according to what has been done. The Blood which is salvation gives back his condemnation, for with his life of sin he mocks my sacrifice. He is a parasite in the mystical body. And he ends up becoming a dead man. A dead cell in this wonderful body. You know that in your bodies dead cells are the site of atrocious diseases. So it is with these spiritual cells, which feed on the work of others without having their own generating activity. They are cases of gangrene.

"The just one, on the other hand, active like a god, continually produces, to a lesser degree, like a god. He is a begetter of life. Grafted into Christ, his Master, he lives Life and makes it his own, multiplies it with his own living, which, no matter how humble, is not scorned by God, who does not spurn the works of his little ones, but accepts them with a smile and makes them his own. Rich, with an inexhaustible wealth-for he has not only his own activity at his disposal, but that immeasurable treasure which is the works of Christ and the saints-he takes pity on all and gives without avarice, nor does his giving impoverish him, for the more he gives, the more God transfuses Himself into him, bringing along with Himself the river of holiness whose source and mouth He is and whose waves are the numberless merits of the immolated Word and his saints. The more holiness grows, the more compassion increases, for if holiness grows, God dwells increasingly in you, and the dwelling of God in you means to possess Charity.

"Oh, blessed destiny! When at the end of life the just one ascends to Heaven, the works he has done will be there to precede him, carpeting his way with lights and singing his praises, and I will say to his humble, blessed amazement, 'I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was naked, and you clothed Me; sick, and you cared for Me; a pilgrim, and you welcomed Me. What you did to your brothers and sisters you did to Me, and especially when with your pain and your action you made a brother a saint, you added a light to my crown as Eternal King. You shall thus reign with Me eternally, O my blessed one!"'

keepns3li142sb240sa60lang1033ulbf1 The Same Day Dec. 24

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"To those who, when reading these dictations in a human way, find that I repeat Myself, I respond:

"I set my stubbornness in teaching against your stubbornness in error. Good teachers do not get tired of repeating an explanation until they are sure all the pupils have understood the master's explanation. In a student body, not all have the same will or capacity to understand. Indeed, the pupils who join will to intelligence are the exceptions. They are the teacher's pearls, the ones that compensate him for the disappointments occasioned by all the others.

"I am the Teacher. And I alone am the one who, in addition to being the Teacher, am God

and have God's all-embracing vision; I know how few there are in my people who listen, comprehend, retain, and apply my Word. How few are those for whom love is intellectual light and will. For it is these, caught by love, who comprehend and live out my doctrine, and for whom to give an explanation once suffices for them to make it a norm for their lives. The others, dulled by sin or slowed down by spiritual sloth, must be taught tirelessly by Me, always beginning again from the start so that a minimum of light and doctrine can work its way into them and germinate a little plant of Life.

"This is the reason for my repeating a single knowledge in a thousand ways. And with this result: those who need it least because they are already one with Me receive it with ever-new longing, as if it were always a new word, and don't get tired of receiving it, since for them it is food and air which, like natural food and air, they always need until the stopover comes to an end and they come to Life, where the contemplation of God will be the compendium of all needs-it will be everything. On the other hand, those who have most need of it get tired of it more quickly and halt. Either because that doctrine is a goad for them and a reproach or because their spiritual imperfection dulls them, making them incapable of feeling their needs and the beauty of my Word.

"But I do my duty as the Master just the same. I clasp to my Heart the faithful disciples for whom my caress is already a word, and taking consolation in them, I continue the hard task of speaking to the hostile, the indolent, the weak, and the distracted."

keepns2sb240sa60lang1033bf1 December 25

keepns3li142sb240sa60ul Christmas. A New Dictation by Mary

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Mary says:

"The blessedness of the Christmas ecstasy came to me like the fragrance of a flower enclosed in the living vase of the heart throughout life. Indescribable joy. Human and superhuman. Perfect.

"When the coming of each nightfall hammered the painful memento into my heart-'One day less of waiting, one day closer to Calvary'-and my soul emerged therefrom cloaked in pain, as if a wave of agony had covered it, a foretaste of the waves of the tide which would swallow me up on Golgotha, I bent my spirit over the memory of that blessedness which had remained alive in my heart, just as one bends over a mountain gorge to hear the echo of a love song once more and see the house of one's joy in the distance.

"It was my strength in life. And it was, above all, at the hour of my mystical death at the foot of the Cross. In order not to go so far as to say to God-who was punishing us, my gentle Son and me, for the sins of a whole world-that the punishment was too atrocious and that his hand as a Chastiser was too severe, through the veil of the most bitter tears a woman has ever shed I had to concentrate on that luminous, beatific, holy remembrance,

which rose up in that hour as a vision of comfort from within my heart to tell me how much God had loved me; it rose up to meet me without waiting for me to seek it, since it was holy joy, for all that is holy is infused with love and love gives its life even to the things which seem not to have life.

"Maria, we must act like this when God strikes us.

"To remember when God has given us joy, so as to be able to say, even in the midst of torment, 'Thank You, my God. You are good to me'.

"To seek to make our joys God's joys-that is, not to procure human joys for ourselves, willed by us and liable to be contrary, like all that is the result of our acting cut off from God, to his Divine Law and Will, but to await joy from God alone.

"To preserve the remembrance of those joys even when joy has passed, for the recollection which spurs us towards good and towards blessing God is a memory not to be condemned, but, rather,

to be recommended and blessed.

"To pervade the darkness of the present hour with the light of that hour in order to make it so luminous that it will be sufficient for us to see the Holy Face of God even in the darkest night.

"To temper the bitterness of the chalice with that sweetness we have enjoyed so as to be able to bear its taste and reach the point of drinking it right to the last drop.

"To feel the sensation of God's caress while the thorns are piercing our brow because it has been conserved as the most precious of memories.

"These are the seven forms of blessedness set against the seven swords. I give them to you as my Christmas lesson (introduce this date), and, along with you, I give them to all my beloved ones."

sb360qj1447201440216028803600432050405760648072007920864O The Eternal Spirit says:

sb120qj1447201440216028803600432050405760648072007920864O "I am Love. I do not have 2920 my own voice because my Voice is in the whole creation and beyond the creation. Like the ether, I spread through all that is; like fire, I inflame; like blood, I circulate.

"I am in every word of Christ and flower on the lips of the Virgin. I purify the mouths of the prophets and saints and make them luminous. I am He who inspired things before they existed, for it is my power that, like a heartbeat, moved the creative thought of the Eternal.

"Through Christ all things have been made, but all things have been made by Myself, Love, for it is I that with my secret power moved the Creator to work the miracle.

"I was when nothing was, and I shall be when only Heaven remains.

"I am the inspirer of the creation of man, to whom the world was given for his delight, the world in which, from the oceans to the stars, from the Alpine peaks to the stems, my seal is present.

"I shall be the one to place on the lips of the last man the supreme invocation: 'Come, Lord Jesus!'

"I am the One who, to placate the Father, infused the idea of the Incarnation and descended, as a creative fire, to make Myself an embryo in the immaculate womb of Mary, and ascended, made Flesh, onto the Cross, and from the Cross, to Heaven again, to

292 The writer adds to the line: '(or I do not use)".

0 make the new alliance between God and man in a ring of love, as, in an embrace of love, I had clasped the Father and the Son, generating the Trinity.

"I am He who speaks without words, everywhere and in every doctrine originating in God, He who without touch opens eyes and opens ears to hear the supernatural, He who without a command draws you from the death of life to Life in the Life which knows no limit.

"The Father is upon you; the Son is in you; but I, the Spirit, am in your spirits and sanctify you with my presence.

"Seek Me wherever there is love, faith, and wisdom. Give Me your love. The fusion of love with Love creates Christ in you and bears you back into the Father's breast.

"I have spoken today, which is the advent of Love on Earth, my highest manifestation, the one from which redemption and Pentecostal infusion come to the Earth.

"May my Fire dwell in you and set you aflame, recreating you for God, in God, and through God, the Eternal Lord, to whom all praise should be given, in Heaven and on Earth."

sb360qj144720144021602880360043205040576064807200792086 40 In the Communion thanksgiving, while I was praying out loud for all of us and Anna and Paola 2930 (Marta 2940 had gone to the kitchen for a moment), I was caught in ecstasy. I saw Mary take the Child from her lap, clasp Him to her heart, kiss Him, and rock Him to sleep.

sb120qj144720144021602880360043205040576064807200792086 40 And this would not be very bad. The bad part was that I saw Paola raise her eyes from her missal (for, though I was reading, and my eyes were thus lowered, I still saw the book, the Virgin,

and the onlookers at the same time) and stare at me, and I saw Marta rush to be near me and look as well.

Seeking to master myself, I went to the end of Pius XII's prayer to the Immaculate Heart of Mary and the other prayers. But I got the feeling I was close to foundering completely in the blessed sweetness of the ecstasy, and I asked God and Mary to help me go forward and conceal me from the others in that state of mine. Afterwards people came, we had breakfast (milk and coffee), and so on.

293 Anna was the second wife of Giuseppe Belfanti, the cousin of the writer's mother. Paola is the daughter of Giuseppe and stepdaughter of Anna.

294 Marta Diciotti.

0 Finally, over an hour later, I asked Paola, "Why were you looking at me?"

She replied, "Because I noticed a change in your voice and face. Your voice was laughing and weeping at once, and your face was transformed."

Marta said, "From the kitchen I heard your voice change tone so much that I ran over, thinking you were feeling ill, and I saw you completely different."

"Different in what way?"

"As if you were beside yourself."

I did not deny it because the tears of the "joyful weeping," as Mary says, were still rising up from my heart, and I felt the inner light shining through from my face.

Oh, Father'85! 2950 Afterwards I remained inflamed and transfigured, rendered more beautiful throughout the day.

In the continuation of the vision which was enrapturing me, I seemed to be seeing Mary getting up from the place where I have always seen Her in the past few days-at the end of my bed, on the right side-and coming close to my bed, holding the Child in her arms. I distinctly saw the gesture of supporting her left hand on the floor to act as a lever for her body and the slightly rolling step typical of those who wear sandals. When She was close to me, I saw the Divine Baby sleeping, placid and beautiful, resting on Mary's right arm and breast.

My tears were falling'85 Mary then slipped her left arm around my shoulder, drawing me to Herself, in such fashion that I was under her veil and felt the slender shoulder and delicate breast against my head and my heart, and I knew that on the other side was my Jesus, also resting on the Mother.

I was like that for some time. But I am still seeing Her here, at my bedside, with the Child in her arms. How lovely, meek, pure, and dear She is! And how placid is the Child's

repose! The breathing of a little bir'85

How beautiful it is to remain like this! What is suffering if it gives us these joys? I wanted to tell you about the joy filling me inside and outside and beautifying me, for it is too lovely for me to keep it to myself.

295 Father Migliorini.

0 I am happy. One thing I am tempted to pout over a bit before the Mother and Jesus is their having allowed others to see my transfiguration. Heaven knows! Never min'85!

keepns2sb240sa60lang1033bf1 December 26

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Mary says:

"To many, already carried off into the mystical heights, it was granted to see my Holy Son as an infant and even to clasp Him to their hearts. But it was granted to few to see Me as I offered his Humanity the sweetest care a mother gives her newborn child.

"It is to place my faithful one in the deepest intimacy of our Family and my life. It is to make the love to be given to my Jesus-whose humility, delicateness, and weakness as a newborn child you can admire, and you can receive from his sobbing mouth one of the deepest lessons in sacrifice and charity given by Him during his earthly life-easier and easier for you and increasingly perfect.

"Maria, if you reflect, I have traveled the road of the visions backwards. In a wholly supernatural manner, and thus different from the one that would have been followed by a human, who usually begins with what is most humble and then rises to what is most sublime, for his meager stamina does not enable him to fly to great heights at once. On the other hand, since I know the grandiose is needed in order for your senses to be enraptured, I have followed another way. Mine.

"I attracted and conquered your spiritual attention with visions of glorious beauty; then, when I saw you were taken up with me and filled with love for me, I instructed you and prepared you for more intimate knowledge of your Mother and for the deepest lessons of my life and that of my Child, for the basic lesson of humility, the antidote for the poison of Lucifer, who from Adam on has been harming you and diverting you from God's way.

"I appeared to you, through the goodness of my Son, as the bearer of the living Eucharist, then as the Mother of the Savior, and later exalted in Heaven. And after these silent visions of light and joy, which, like heavenly nets, encircled you and took you to me, I taught you. If your soul had rebelled against the sweet net out of spiritual heaviness, I would have left you. But you enwrapped yourself

in it, making those visions your joy, your desire, and your stimulus towards what was

better and better. And then, after the Queen, I showed you the Mother. To console you, without a mother any longer. To lift you up to my humility. To carry you off into my joy,

"I always come when it is the right time. I had always loved you. But I asked Jesus for you when I read in God's thought that soon you would no longer have a mother. He prepared the meeting and union-may He be blessed for it! And I came.

"On Calvary, didn't I take on my mission as a mother spiritually and collectively? As I took you in John as Christ's orphans in the nascent Church, left without her Parent, so I take you when you are deprived of those who were your fathers and mothers. On experiencing union with Love and contact with my Son's heart, which received nourishment from my heart, this heart of mine took on the limitlessness of God's heart, and I love all of you, O orphans of the Earth, and, if only you so desire, I give you my arm for support, my shoulder to lean on, my breast to rest upon, and my heart to love you.

"And if it is not granted to all-not by my will, but because of their defect-to feel my embrace with the senses of a flesh which has nearly been turned into spirit by the love perfecting you-I am close to all the children who weep because they no longer have a mother.

"Say this to those who weep. Tell them to believe in me not only as a deified Queen, but as a true Woman for whom motherly tenderness is not unknown. Tell them to call me alongside their tears with the most beloved of names, the one I received from my Son, from his childhood until his ascension into Heaven and beyond: 'Mother!' I will be the 'mother'

"Do you see how beautiful my Child is?! Do you understand why every figuration no longer possesses light and value for you? You see my manifest, sublime Motherhood just as it was, as delicate as a rose emerging in a snowy winter landscape, as pure as an April dawn, as holy as an angel's cry, as humble as was needed to be motherhood of the Victor over eternal Pride.

"You cannot retain those words, which are foreign for you. I could even teach them to you. But I don't want to do so. You would not understand them all the same, and they would be of no use, except

to the scientific curiosity of the prying profaners of the mystery. Conserve their harmony in your heart like the luminous sound of a river of pearls. And go on being a worshipper.

"I am with you."

keepns3li142sb240sa60lang1033ulbf1 Immediately Afterwards

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"Remember that you will not be great because of the contemplations and revelations, but because of your sacrifice.

"The former are granted to you by God not because of your merit, but through his infinite goodness. The latter is the flower of your spirit, and it is that which has merit in my eyes. Increase it without human considerations to the limit of your physical and spiritual strength. The more you rise up, the more I will carry you off on high.

"And do not fear. And do not be afflicted if your interior shines through. 2960 Even to see someone enraptured in God is sanctification for that person's brothers and sisters. Don't include anything which is your own. Never contaminate this fountain of mystical life with human elements. And let Me act in this, too.

"I will say nothing more to you. Delight in my Mother."

keepns2sb240sa60lang1033bf1 December 27

keepns3li142sb240sa60ul 1 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081ulnoneb0f 0 The Apostle says:

"John to the little John. 2970 After the Master and the Mother, I am also speaking to give you a spiritual teaching.

"To be among the beloved, it is necessary to do what I did through the inspiration of the Holy Spirit. Absolute faithfulness, which accepts everything without hesitation or debate. Purity in spirit, in mind, in flesh. Heroic charity.

"Sometimes God subjects us to trials which are nothing but tests of the gold of the soul. We are destined to this dwelling which I possess alongside my God. But here those who bear even the slightest

296 In the text for December 25.

297 The Apostle and Evangelist John is speaking to Maria Valtorta, called the "little John..

0 mixture of impurity in their souls do not enter. It is trials that strip us of what is impure in us and make our spirits into quartz without dross.

"Faithfulness leads us to overcome the trials without their dam aging our faith and our love.

"I always believed in the Master. I always accepted everything from Him. I wanted what He wanted from me promptly. I annulled my will and my human reason, which I burned like victims on an altar so that I would be a host worthy of Christ. I wanted nothing that

was mine. I asked my Master for everything: a new heart, new thought, a new character. That would be his, like his, and everything in his service.

"I made my natural purity whiter than an angelic lily by plunging it into love for my Master. To be angels is not burdensome when our wings rest on Christ's Heart. And to become seraphim for whom love no longer holds any secrets is the natural consequence of those who wed themselves to incarnate Love. It is necessary to contract this spiritual marriage and never know the horror of mystical adultery.

"Charity is our salvation, for it sanctifies us by drawing us into its sublime vortex and forgives us for what the flesh commits in us against our will, since it is a rebellious weight longing for what is base, whereas the spirit, already attracted on high, longs for and rises into acts of worship of God.

"My word for you, disciple, is the same as the one I said to the disciples long ago:

"Love. From love there come light, life, hope, faith, constancy, fortitude, and justice. Everything comes from love. Those who possess love possess the Spirit of God. And those who possess the Spirit of God have in themselves the seven founts which annul the seven sins impeding Life in God.

"In the Darkness holding sway bear in yourself the inflamed Light of the world. You will obtain the possession of Heaven for yourself.

"May the peace of Christ always be with you."

keepns3li142sb240sa60lang1033ulbf1 Also on December 27, at 6 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081ulnoneb0f 0 Jesus says:

"It is my four evangelists who, as fire radiating fire, bear my

Voice in the direction willed by their inflamed spirits. They bear my Glory to the peoples, for they cause Me to be known and with their ardor move the thunder over which my Majesty as God, Redeemer, and Master blazes. Their spirits, eternally living in God, move the mystical wheels and, without human means, give them life, since they are spirits of Life.

"At a distance of twenty centuries aren't they the ones who still evangelize and direct towards Me the mass of humans and that of believers and fill the Roman Church with the holy roar of my teaching, sounding with my Voice, which booms like the voice of an organ under the mystical vaults of the boundless Temple of God which receives you, O Christians who are not faithless, lifeless, or deniers, and extends, as vast as a firmament, over all the Earth and takes in the peoples in the shadow of the Cross and the Tabernacle?

"Isn't it their word-an echo of my Word, which descended into their hearts and became

Light in them by the will of the Spirit-which, with the sound of immense waters, conveys to you the tone of the sublime voice of God?

"In the sound of their steps isn't there the sound of the multitudes which their word has attracted to Me, like the sound of an army on its way, the holy army of Christ, their Leader and Lord who with them overcomes the forces of Hell and conquers Heaven through them and with them?

"In their appearance (and here I am not referring to the symbolism of the face, but of style) aren't there the ones who convey to you so vividly and perfectly my fourfold figure as a Divine Man in my perfect Humanity, not different from yours in needs and passions, but exalted to Perfection, which teaches you the peaks to which one must carry oneself in order to belong to the Heavens and the way the Father made you for the Heavens? My patience and strength, through which I overcame Satan, Death, and the World, and I over came you with love and dragged you, like a block of Parian marble, up the slope whose summit is Heaven? My courage, my heroism, compared to which the lion's is nothing, for I don't have the courage of those who assault to nourish their self, but the heroic, sublime courage of Him who lets Himself be assaulted and slain to make Himself life-giving food for those languishing on the Earth?

"Isn't it, above all, my Divinity which shines and flashes in Intelligence and brings you the Light from the center of the Heavens,

and brings you Charity, and brings you Wisdom, and brings you Knowledge, and brings you God, Triune, making you aware of the Father and possessors of the Spirit, carrying you off to heights in which only those who have made their human heaviness into spiritual lightness fly like an eagle called by a love to eternal unions where you are no longer men, but gods?

"Don't they teach you-by their remaining motionless, worshipping, when my Voice thunders in the Heavens-the great truth that there is no voice greater than mine, holier or truer, and that every other voice, every other power, must keep silent and halt when It speaks, to receive it as a priceless gem and bear it within to show it to the throngs and carry them off to God?

"Doesn't my Glory rest upon them as upon a secure throne, and doesn't my Light shine on these blessed ones who have seeded the Earth with my Word and converted it to Christianity and redeemed it, teaching it about the Redeemer and God, Jesus Christ?

"O beloved daughter, feed on this holy Word, which they bring you and I give to you. Since you are destined to repeat teachings of the Word, 2980 who takes your smallness to confound the great and console the humble, accept the food which I offer you and do not refuse it. If the subject seems disagreeable and inedible, like a heavy roll of parchment, know that I break its seals and crumble its parts for you because I love you and want to nourish you with holy food.

"Open your heart and satisfy its insatiable hunger, for the heart that has known God is

insatiably hungry for Him. My old and new Gospel shall be most sweet honey for your spirit."

keepns2sb240sa60lang1033bf1 December 28

sb120qj1447201440216028803600432050405760648072007920864 0lang3081b0f0
Mary says:

"The first tears of my Child trembled in the air eight days after his Birth. It was the first pain of my Jesus.

"He was the Lamb, and like a lamb He was marked with the sign of the Lord so that he would be consecrated to Him-the Firstborn, according to divine and human law, among all the living.

298 Maria Valtorta was to write a monumental evangelical work on the life of Jesus.

0 "His consecration to God the Father had already taken place in Heaven when He had offered Himself as the Expiator of sin and Redeemer of man, changing his spiritual nature into that of a Man, The Word made Flesh through a loving desire.

"The Victim already laid upon the stone of the heavenly altar, a holy Victim with no defect, He did not need other consecrations, always imperfect as compared to his sublime one. But such was the Law, and no one, except those to whom God had revealed the nature of my Son, knew that the Child of the Galilean woman was the Holy One, the Lord's Anointed, the Eternal Pontiff, the Redeemer and King. The Law thus had to be complied with for this firstborn male, born for the Lord and offered to Him according to his Will.

"All of the sons of Abraham were circumcised, but the sign upon the firstborn was truly the ring uniting them to God and consecrating them on the altar. At our altar only those who had first undergone this mystical marriage for the Lord could be offered. The firstborn of the Jews were holy twice over because of both the circumcision and the offering at the Temple. Infinitely holy was the Innocent One who was crying on my breast after having shed the first drops of that Blood which is forgiveness.

"If the spirits of those present at the rite had been alive, they would have understood the Majesty that was hidden behind that Flesh of an infant, and they would have worshipped God, appearing among men to take men to God. But then, as now, men's hearts were encumbered by what is practice and not religion, self-interest and not detachment from the world, egoism and not charity, pride and not humility. The face of God did not appear, then, to their eyes, shining through from the Flesh of the Innocent One.

"To know God one must make the search for God the purpose of one's life. He then reveals Himself with no more mystery-that is, with that portion of mystery which He, in his wisdom, deems good to reserve for you so as not to burn you to ashes with his Radiance, for-know this, Maria-the vision of God as He is-and as in Heaven alone it is

granted to see, for in Heaven there are spirits whom sanctity has already made capable of contemplating God-is of such power that our nature can bear it only when made into the likeness of God, just as a son can always see the power and beauty of his father without feeling dismayed and prostrated on this account.

"It is in Heaven, beyond human life, that man takes on the true

likeness of God; it is then that he can look at Him fixedly and increase his radiance with the Divine Radiance, and his blessedness, contemplating the Love that loves you.

"The Blood of my Son, in dripping forth, asked for a purple cortege of additional innocent blood.

"Christ's feet would bodily tread upon the rough terrain of Palestine, rendered even more hostile to his passing by evil human will, which joined its spite, deceit, betrayal, and crime to the brambles and stones along the way.

"The King of the Jews and King of the world did not have soft, precious carpets under his foot. Even in the hour of his short-lived human success-so human that, as the result of the exultation of a crowd over the presumed King of the Jews, the one who was to restore glory to the Jewish people, it fell like a puff of wind no longer swelling the sail and turned into a storm-even then He had only poor clothing and olive branches, the homage of the poor, beneath his even poorer mount.

"But the God-Man on earth and God in Heaven saw what men did not see; and when my Christ went back to Heaven, after the martyrdom, to receive the Father's embrace, his pierced Feet flew swiftly over a precious carpet of living purple, which had remained as a holy wake from earth to Heaven when my Son's first martyrsthe little innocents-had fallen like sheaves of spikes mowed down by the reaper and like meadows of budding flowers cut down to become hay, reddening the way to Heaven with their blood.

"Every redemption needs forerunners to prepare it. And not so much with words as with sacrifice. The Redemption, now begun, at its dawning received the sacrifice of innocence slain by ferocity and at its noon the sacrifice of penance killed by the lust for which penance is a reproach.

"The Blood of Golgotha fell in the midst of these two heroic kinds of blood to teach you that it is between innocence and penance that the Redeemer rests, and that the Blood of Christ calls your blood to the glory of pain to sanctify it and to sanctify the world by joining itself to the Most Holy Blood of my Son."

keepns2sb240sa60lang1033bf1 December 29

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0 The Eternal Father says:

"Write, for there is someone who so desires and thinks of this.

"Paul of Tarsus, at one time a supporter of the synedrium and a relentless persecutor of Christ's disciples, having returned to the Light by way of a divine thunderbolt and become the tireless Apostle of my Son, in the Areopagus of Athens announced to the Athenians that unknown God to whom they had dedicated an altar.

"Now as well, many living altars are deprived of their God and could write on their religious nudity at least these words: 'To the Unknown God'.

"They do not write even this, inferior in their paganism to the Athenians of old, who, not satisfied with their images without true life and not beclouded by religious apathy, as you are, felt that above the deceitful Olympus of their gods, to whom they had lent their passions and their vices, there was a true and holy God, and they called upon Him to make Himself known through that altar dedicated to Him, upon which there was not yet a statue or a name, as they waited for Divine Revelation to affix them to it.

"But you know the true God, for I have been revealing Him to you for ages and ages, and, not satisfied with revealing Him to you, I sent you God Himself, not by a deceitful apparition or fleeting dwelling, but robed in human Flesh and living among you for a whole lifetime.

"I gave a name to that Perfection of God's Perfection-remember, O men, that God is Charity, and the compendium and perfection of Charity is had in Christ, who became incarnate to give you Life- who had descended to act in your midst. A holy name willed by Me, for in his Name there is the compendium of his Perfection and his sublime mission. A Name known to God alone in its true meaning. A Name before which the Divinity throbs with more lively ardor, Paradise shines with more beatific splendor with all its processions of angels and saints, the abyss trembles, and the forces of the Universe bend their powers, for they recognize the name of the King through whom all things have been made.

"In the thrice holy and powerful name of Jesus is the splendor and glory of the Triune God, for He is the Holy of Holies, in whom there is found, as in the Temple of God, the living, true, and perfect

God as He is in Heaven, eternal and active, like a wheel which undergoes no welding and does not cease its movement in the ages and ages preceding man and the ages and ages following man. Hence the Book rightly states, 'You, man, will not build the house for my Name, but your son, who will emerge from your entrails, will be the one who will build a house for my Name. 2990

"The Son of Man, born of a woman of a holy lineage, consecrated to Me, by the will of the Holy Spirit conceived without the weight of carnality, but by an infusion of love alone, the One Born of Mary, who did not open the virginal womb at birth, as at his conception no one violated that womb consecrated to Me-your son through the Mother, O

Humanity, and my Son by his divine origin, shall be the One who shall make Himself the House upon which the Glory of my Name is engraved.

"For We are inseparable in our Trinity, and in Christ there are the Father and the Son and the Divine Spirit. The Son is nothing but the Word of the Father, who has taken on a form to be Redemption for you. But his annihilation does not break the union of the Three Persons, for the Perfection of God knows no limitation or separation.

"How could you contain God in such an infinite and holy temple as the Divinity requires? Only God Himself could be a temple for God and bear his Name without this being an irony and offense. Only God could dwell in Himself and make the temples of man alive with Himself, upon which the name affixed by man is no longer fallacious because I have given you that Name.

"Only God, O Christians, could give you his Name as a sign of salvation upon all the races of the Earth, that Name which the angels will read on the brows of those who will not die eternally and preserve them, through that Name, from the scourges of the final hour, as it has already preserved from the second death the elect who are singing the holiness of my Son in the heavenly dwelling.

"Woe to those who deny the Name and offend it by substituting the demoniacal sign of Satan for this Name, which is holy, or who simply allow spiritual languor to forget it as if a corrosive substance were erasing it from their self, which has Life through that Name. Death, true Death, awaits the deniers of the name of my Son, to

299 The writer adds in pencil, "The Third Book of Kings, chapter 8, verse 19."

0 whom I have submitted all power and all judgment and in whose Name my Majesty bows at each miracle, as in the Universe every creature ought to bow in holy and loving worship.

"Oh, children of my Son-who carried his Name to be reddened with Divine Blood on the steep ascent of Calvary and to shine as the only light of the obscured world in the darkness of Good Friday, so that it would be a warning pointing to Heaven, for which you have been made, and it has been shining for centuries to go on reminding you of Heaven, and never as now does it flash out to call you to Itself in this wrath created, incited, and willed by you, wherein you are perishing amidst gurgles of blood and the laughter of demons-O children of my Son, graze once more the Holy Name of Jesus Christ, on the altar of your hearts without God, on the profaned temple of your minds, with your pain turning back to God, with your hope rising up again to God, with your faith being rebaptized by tears, and with your love rediscovering the way of Charity. Free heart and mind from the images of a cult bringing you spiritual death. Place the true God in them and upon them. Love, sing, invoke, bless, and believe in the Name of my Son.

"In the Name of the Just, Holy, Strong One, the Dominator, the Victor. In the Name of Him before whom the Father does not resist and for whom the Spirit effuses his rivers of

sanctifying grace. In the Name of the Merciful One, who loves you to the point of having wanted to endure earthly life and death and become Food to nourish your weakness and a Sacrament to remain in your midst beyond his return to Heaven and to bear God into you.

"I swear to you by my Holiness: there is not, was not, and shall not be a greater name than This One. I, Triune, am in It with my supreme manifestation of power and love."

sb360qj144720144021602880360043205040576064807200792086 40 He further states:

sb120qj144720144021602880360043205040576064807200792086 40 "Introduce tomorrow's date. Jesus Christ, the son of David, ought to have celebrated his Name on the day of the royal Prophet from whom Mary proceeds."

Jesus says:

"And the word of the Lord is addressed to you in these terms, even if you do not want to hear it because it makes your heart tremble with both fear and compassion over the days in store for you

and over your brothers and sisters who in the days of terrible wrath will not have Me in their hearts for their comfort and will see only the horror of Satan and will hear only the blasphemies of Satan and will know only the despair of Satan.

"I have introduced this gap as a warning to the inquisitive, showing and demonstrating that I am the Lord and Master, on whom limitations or theories are not to be imposed, who knows no limit, to show that I am the one who am speaking and not you, a creature, and I lead you wherever I want to: from the revelations and contemplations of eternal truths and heavenly visions to the considerations concerning this Satanic hour, in which every reflection of Heaven is annulled, and the fruits which this hour brings you.

"O my people, listen.

"I had chosen you for the highest destiny and had entrusted to you the gems of my Redemption and my Doctrine in the Church, flourishing on your soil like a palm tree and a cedar from which honey and wine flow and in which all the living who want to receive shelter in the true ark of eternal salvation find shelter.

"Out of you there had come, as if from a sun, rays of a perfect civilization, for it was the Civilization of Christ, which is not robed in discoveries suitable for making life soft and fate cruel, but in holy laws aimed at elevating man, relieving his misery, and instructing his ignorance, for they are laws coming from the Divine Fount of Holiness, Charity, and Wisdom.

"I had given you a mission like mine as the Light in the world.

"You have denied Me. New Jerusalem, you have betrayed the Christ and raged against his saints and his prophets, and you are preparing to rage even more. You have put up

with the cross and churches as art and as a means to obtain your neopagan goals. You have rejected the Food to sate your heart with mire.

"You have wanted to experience and sample all the mire, and with your corrupt taste, like that of an unclean animal, it now seems sweet to your palate. And lust, abuse of power, ferocity, avidity, deceit, corruption, and satanism are the dishes with which you cover your table. You draw punishment after punishment after punishment upon yourself, made by your own hands, and inflicted by you upon yourself, and you call upon the one who ruins you and do not call the one who would still forgive you.

"I have continued to use mercy after mercy towards you and have warned you not to turn this mercy of mine to your additional harm by using it for an unworthy purpose. And over and over again you have continued to make God's gift a sin by using it for an illicit purpose.

"Just as the Prophet says, 'The rod has blossomed; pride has sprouted'. I had given you an olive shoot for you to cultivate so that it would become a leafy branch of justice and peace, informing you that the soil had to be cleared of error so that my holy shoot would not grow wild on contact with impurity and not bud into branches and fruits of greater guilt. But you have not listened to the Lord, who-as Father and Master-was giving you counsel, and the crop has become poison, and pride has given birth to crime. And other crimes will follow, and still others.

"I thus say to you that not one of you shall remain without tears. Those who possess and those who are naked shall weep. For those who possess shall lose and those who are naked shall no longer find anyone to dress them. Famine, the sword, and pestilence shall grasp your bodies with their ropes; and despair and terror, the blind souls.

"Yes, you shall be like the blind, walking in the darkness filled with ravines and debris, knowing that every step you take may lead you to betrayal and death; you shall walk on ground which seems to be shaken by a tremendous earthquake. And the Earth really does tremble under your steps, for, although it is only a planet, it is more of a child of the Creator than you are, and it sees the irate face of God staring at this ground, as when He looked at the children deserving of the flood and fire, and it gets agitated in its depths with fear over its punishment.

"Material and intellectual values are thrown into disorder and stripped of their proper substance. Knowledge has become an obstacle and not a help; even that holy knowledge of God has become a condemnation because, though knowing Him, you deny Him. Light and Word stick in your throats, unable to descend to enlighten and nourish the spirit, for the noose of your perverse passions keeps you from receiving them.

"On seeing the collapse of the idols of mud which you had set up in place of the true God, you shall know you have worshipped uncleanness and shall no longer have faith. No more faith in anything. In either the true or the false.

"And to punish the deniers, those without faith, the haters of the Roman Christ shall

come upon them, the wicked of the Earth, those ever closer to Satan, the demolishers of the Cross, not so much on the domes of temples as inside the hearts that still bear in them selves a trace of my Sign.

"And you, the new Peter, watch and watch without deluding yourself. It is true that to suffer for Christ is a dignity surpassed by no other. But I tell you, 'Watch and pray'.

"In the hours of a great storm it is necessary not only to have a purple banner high on the mast, but for the hand of Peter to be healthier and surer than ever at the helm. The Disorientor makes use of everything to cause confusion. And in the hours of a gale which assails on all sides to sink the holy values, hated by the perverted, in a shipwreck, it is enough for the hand to be removed for an instant, through an irreparable misfortune, from the wheel of the tiller in order for the waves to come athwart the mystical boat more forcefully.

"Watch over yourself so that you may watch over others. Peter, now more than ever it is necessary for you to feed these lambs of mine and these little sheep of mine. There is no one but you that remains as a holy Shepherd, and if you fall, many lambs will be led by imprudent sheep outside the pastures, and other shepherds with wicked doctrines will work their way even into my dominion to contaminate it with their human-and to say human is indeed a merciful judgment-pressures.

"No, this is not the time to die for Christ. This is the time to watch, defend, instruct, and act as a barrier against what seeks to enter to corrupt ever more broadly and deeply.

"And believe Me, O Christ on earth, believe Me, the sore is already gnawing deeply and obscuring minds and hearts and, as the misfortune of misfortunes, extinguishing the lanterns which had been placed on the mountaintops so that they would illuminate the way for the pilgrims seeking Heaven. Many are already extinguished; many are smoking; many languish, and others are preparing to languish. If the faithful are icy, the pastors are cold, and the death of the spirit comes by frostbite. An imperceptible death bringing on a sleep without the light of resurrection.

"Consider this, O Christ on earth, born to such a destiny. And without growing weary, insist, preach, exhort, reproach, and evangelize.

There are too many temples in which the Gospel has lost value and too many hearts that hear an untrue sound in the Gospel which separates them from it.

"Like the first Peter, make up for the deficiencies of ministers and cause the throngs to hear again, through your lips, the sweet, holy, and salutary doctrine of Christ, and cause those not yet slain to be saved and come back to Me, and peace to return to this earth, on which there is not a clump of sod which does not know the dew of the martyrs."

sb360qj144720144021602880360043205040576064807200792086 40 After having written this passage, which my good Jesus dictated to me without delay after your visit, I was thinking again of the conversation I had with you 3000 regarding that person who

felt "nothing good could come out of Nazareth."

sb120qj144720144021602880360043205040576064807200792086 40 The Master joined in, 'Are you perhaps involved and concerned about it?"

I replied, "No, Jesus. Not at all. I was just thinking."

"Don't even think about it. Let the dead bury themselves. Busy yourself with my cradle. I will come with it to give you so many Eucharistic kisses. This is what counts: my love, and not the lovelessness of creatures."

And 3010 it seemed to me that Jesus was placing his hands on my shoulders (standing with his arms behind my back). I distinctly felt Jesus' two long, strong hands, which were embracing me and shaking me a little, drawing me to Himself in a hug of love, and I saw his sweet, majestic smile.

Then, last night, before drowsiness set in, when I was already feeling it come upon me, I had a vision of the Virgin and Jesus, but an adult Jesus, as He was at his death. Still in his white clothing. Both of them were dressed in white. But Our Lady's dress was a silvery white like a lily's, and the veil as well-just as She was in the visions at the Grotto, whereas Jesus' attire was an ivory white, like woolen cloth.

I was able to compare the two Bodies and the two Faces carefully, as they were close to each other, on the right side of my bed. Jesus at my side, Mary on his right, towards the foot of the bed.

300 Father Migliorini.

301 At this point the writer again introduces the date, December 29, which she adds as if noting it down.

0 Mary was shorter than her Son by the whole height of his head, so that the Virgin's head reached the shoulder of her Son, who was very tall. She was much thinner, whereas He had broad shoulders and a body which was entirely robust without being fat. The shade of the face was an ivory white. Only the lips were accentuated in their color, which stood out from that colorless color of the skin, and blue eyes: light in the Virgin, darker in her Son and larger. The eyes of a dominator, but so gentle! Lighter hair in the Mother, brighter in the Son, but still a blond tending towards copper, and equally delicate, soft, and forming waves which in Jesus ended in curls; in Mary, I don't know, for the veil allowed me to see only the hair over her forehead down to her ears. I don't know if it was loose, braided, or pinned at the nape of her neck.

In both the face was an elongated oval, slender without being bony. More delicate in Mary and smaller, for it was in proportion to her body. But the forehead, nose, mouth, shape of the cheeks, and contour of the eyes, with smooth eyelids appreciably lowered over the eyes, were the same. It was, I repeat, only that Jesus' eyes were bigger and their gaze was that of a dominator.

Mary's hands were extremely white and minute; her Son's were more virile, and the skin was darker; but the hands of both were markedly tapering in shape in relation to their width.

Jesus and Mary looked at one another from time to time with an indescribable love. Mary looked with an adoring love. Jesus looked at his Mother with an infinite, venerating, and protective love-grateful, I would say. And I would also say that they were speaking to each other with their gaze and their smile. They would look at me and then at each other. I saw the movement of their heads distinctly.

Then everything was effaced in drowsiness. But when I recovered awareness, the first thing I saw was my two Loves still in the same place.

Then, since I was alone, in the dark, while the others were eating or talking (I don't know) in the dining room, I carefully refrained from letting it be known that I was awake. I put up with heat and the need to be moved (I felt pins and needles all over) to savor that sweet vision in peace. With my half-numb hands I took my rosary, which was lying on my breast, where I always put it when I feel myself being overtaken by sleep or a collapse, and I

began to say the rosary. The sorrowful mysteries.

When I had barely begun the invocations of Fatima-"Jesus, it is for the sake of your love, for the conversion of sinners, for the Holy Father, and to make reparation for the offenses committed against the Immaculate Heart of Mary. Jesus, forgive us our sins, preserve us from the fire of hell, and take all souls to Heaven, especially those most in need of your mercy"-I saw the Two look at one another, beaming with mutual love. Beam is the right word and barely expresses the radiance of the two Faces.

Then, when I said the mystery of "Jesus' Prayer in the Garden," Mary's face looked at her Son with love and affliction, and She took her Son's right hand, which was hanging at his side, in her little hand and kissed it with supreme veneration. And She did the same at each of the five sorrowful mysteries. The grace of that act was indescribable, as was the gaze which Jesus lowered over the bent head of his Mother as She kissed Him on the back of the hand.

I did not see the stigmata. Really, if I must state the truth, even when I saw Jesus in agony, 3020 I saw blood on his hands, but never the open wound. I thus cannot say the exact point where it is located.

Afterwards the people in the house came and disturbed me. I continued to see, but I was disturbed in the peace of contemplating. I had the face typical of when I see, and Paola 3030 realized and said, 'How beautiful we are tonight!'

I then worked because I felt happy. I put together the "Cradle" Jesus wants.

And then-I felt ill with heart trouble and had a tremendous crisis which is still continuing. Life and Joy rush into me with excessive violence, and my extenuated body suffers therefrom. But I am willing to die with that vision. Oh, you can bet I'm willing to'85!

I have given you 3040 such an exact description that it is almost a painting. May you, too, take delight in it. I am sorry I cannot make you see as I see, but I do all I can to make you share as well in the treasures Jesus gives me. I apologize if I am more illegible than ever, but I am wavering between life and death, to the point that I have taken drops and so on repeatedly, and as soon as Paola gets up, I will have injections given because the crisis is not over. I wanted

302 In the texts of June 28 and August 2.

303 Paola Belfanti.

304 She is addressing Father Migliorini.

0 to write, in spite of my condition, since, if I should die, I want you to know what has made my final hours luminous.

Later, during the day, when I was half unconscious from suffering, I was thinking about what I said concerning the wounds on Jesus' hands. And this is what the Master now tells me.

sb360qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "The wounds in my palms, which you have not seen because I rarely move my left hand, both because of the habit contracted in work and because it is more wounded, were inflicted in the following way.

"The executioners' idea was to hang Me by the wrist joints, immediately above the carpus, to make the attachment more secure. And, in fact, after having extended Me on the cross, they pierced my right hand at this point.

"But, since the builder of the scaffold had marked the hole on the left (he usually marked the place for the nails to enable them to enter more easily into the thick wood and make the hanging of a body placed not horizontally, but vertically, and with no other support but three long nails, more secure), more distant than the point which my wrist joint could reach, after having stretched my arm to the point of producing the tearing of my tendons, they decided to hammer the nail into the center of my palm, between the bones of the metacarpus.

"This is not observed in the Turin Shroud because the right hand covers the left hand.

"The wounding of the members, suffered intensely, was more immense because, once the cross was raised, when the weight of the Body shifted downward and forward, the nail

greatly cut towards the thumb, expanding the hole more than on the right, where the carpus withstood the hanging better than the metacarpus. And it was also the most tormenting, both because it was on the side of the heart and because the nail, on entering, broke the nerves and tendons in the hand, causing an atrocious agony which spread to my head.

"Painters and sculptors who out of a sense of art have depicted Me or sculpted Me with my right hand half open and my left hand closed in a fist have, without so desiring, borne witness to a physical truth of my martyred Body, for the left hand really closed into a

fist, both in agony and because of the breaking of the cut nerves, and it closed increasingly because the agony and the contraction of the nerve fibers augmented with the passing of the hours.

"My agonies on the Cross were numerous. I will tell you about them one day. 3050 But this agony of the hands was one of the cruelest.

"The wound on the right hand is almost completely hidden by the sleeve and is smaller and more regular.

"When I appeared to you as the Man of Sorrows heading for Calvary, 3060 you did not see the wounds on my hands because, as I was not yet crucified, I consequently did not yet have them. On my hands was the blood dripping from my crowned head and my skin, lacerated by scourges, but not the wounds. I will show them to you at a time more consistent than this Christmas period with such a vision of pain.

"As regards those words whose true meaning you do not understand, know that they mean "trafficking with Satan." 3070 It is carried out in many ways, all of them cursed by Me. I will also talk to you about this one day. For the time being, know that it is frequently practiced in the world and is the cause of many misfortunes and inexorable punishments here and in eternity.

"That's enough for now. Rest. I am here, and I bless you."

keepns2sb240sa60lang1033bf1 December 30

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Jesus says:

"I don't want to weary you very much, for you are exhausted. Just a few words for you and for those prostrated by fear.

"Make the words of Sarah which I have led you to read your own. Make them into thoughts of faith and hope.

"My mercy is ready to absolve, provided you turn to it with faith and humility. My goodness is more inclined to free you from evil and misfortune than to leave you in them, if only you do not doubt Me. My wisdom knows how far I can push trials for every single child of

305 In her monumental work on the life of the Lord.

306 See May 28, June 28, August 2, and August 13.

307 A similar phrase is found in the text for July 22.

308 The citation is based on the Vulgate.

0 mine. If I were to overstep that sign, I would be imprudent, and thus no longer perfect, and thus not God.

"Do not fear, I tell you; do not fear. Believe in Me and in my name."

keepns2sb240sa60lang1033bf1 December 31

sb120qj144720144021602880360043205040576064807200792086401ang3081b0f0
Jesus says:

"It is always necessary to reflect on two points, and all the more now that, under the devil's lash, your hearts are led to waver in doubt, the first step towards despair. That is what Satan wants. He is not so interested in the material ruins he produces as in the spiritual effects they have on you. It is thus appropriate for Me, the Master, to repeat to you once more 3090 the lesson concerning the way to behave so as to obtain.

"Mark, in the sixth chapter of his Gospel, verse 5, says, And [Jesus] could not work any miracle and cured only a few of the sick'.

"Only someone considering the perfection of the God-Man-who elevated human passions, making them holy, as his nature required-can comprehend how lovingly I had gone to my homeland. God does not deny and forbid your sentiments when they are honest and holy. He condemns only the ones which you erroneously call sentiments, but which are in reality perversions.

"I loved my homeland, then, and, within it, my home town, with a special love. My heart returned every day with loving thoughts to Nazareth, from which I had set out to evangelize, and I returned as well, for I would have wished to benefit and sanctify it, even though I knew it was closed and hostile to Me. If I lavished the power of the miracle everywhere, in Nazareth I would have wanted this power not to leave any case of physical illness, moral illness, or spiritual illness unresolved; I would have wanted to provide consolation for every form of misery, give light to every heart.

"But against Me was the incredulity of my fellow townsmen. Therefore, only those few

who came to Me with faith and without pride injudgment were granted a miracle.

"You accuse Me so often of not listening to you and of not satisfying you. But examine yourselves, O children. How do you come to

309 As on July 22, 1943.

0 Me? In you where is that constant, absolute faith like that of an in nocent child who knows that his older brother, his loving father, and his patient grandfather can help him and make him content in his needs as a child because they love him so much? In you where is such faith towards Me? Am I not perhaps a foreigner among you, as I was in Nazareth, because incredulity and criticism expelled Me from it as a citizen?

"You pray. There are still some who pray. But as you ask Me for a grace, you think, without saying so even to yourselves, but thinking in the depths of your spirit, 'God does not listen to me. God cannot grant me this grace'.

"He cannot!! What is God unable to do? Consider that He made the Universe from nothing 3100 ; consider that for millennia He has been launching the planets into space and governing their course; consider that He holds back the waters on the shores, and without barriers; consider that from the mud He made that organism which you are; consider that in this organism a seed and a few drops of blood mixed together create a new man, who in being shaped is in relation to the phases of the stars thousands of kilometers away, but also present in the work of forming a being, just as, with their ethers and their rising and setting in your skies, they regulate the sprouting of crops and the blossoming of trees; consider that in his wise power He has created flowers endowed with organs capable of fecundating other flowers for which winds and insects act as pollinators. Consider that there is nothing which has not been created by God, so perfectly created, from the sun to the protozoon, that you can add nothing to such perfection. Consider that, from the sun to the protozoon, his wisdom has ordered all the laws for life, and be convinced that nothing is impossible for God, who at his ease can have all the forces of the cosmos at his disposal, increase them, halt them, and speed them up, provided his Thought so considers.

"How often, in the course of millennia, have the Earth's inhabitants remained astonished at stellar phenomena of inconceivable grandeur: meteors with strange lights, nighttime sun, comets and stars arising like flowers in a garden, in God's garden, and being launched into space as if by child's play, to amaze you?!

"Your scientists give ponderous explanations of the disgregation

310 Genesis 1:1-31.

0 and nucleation of cells or of stellar bodies to make the incomprehensible development of the skies human. No. Be silent. Say a single word: God. Here is the shaper of those shining, rotating, burning lives! God is the one who, as a warning to you that are forgetful, tells you that He exists by way of the northern lights, the darting meteors

tingeing the ether furrowed by them with sapphire, emerald, ruby, or topaz, the comets with a flaming tail like the mantle of a heavenly queen flying across the firmaments, the opening of the eye of another star in the vault of heaven, and the whirling of the sun perceptible at Fatima to convince you of God's will. Your other inductions are the smoke of human science and envelope error in the smoke.

" Everything is possible for God. But as far as you are concerned, know that God requires only faith from you in order to act. You act as a barrier to God's power with your distrust. And your prayers are contaminated with distrust. And I am not counting those who do not pray, but curse.

"Another point in Mark's Gospel is verse 13 in the same sixth chapter: "85And they anointed the sick with oil and healed them'. In empirical medicine at that time oil played a leading role. Nor can it be said that it was more harmful or less effective than your complicated medicines at present. Indeed, it was certainly more innocuous. But it was not in the oil that the power of healing lay for the sick upon whom my apostles carried out the anointings.

"As always, a visible sign was needed for human dullness. Who could have thought that a touch of the hand of those poor men who were my apostles, known to be fishermen and common people, could heal? If they had thought so, they would have said, 'You heal by the power of the prince of the demons', as they said to Me. 3110 And they would have accused them of being possessed by devils. That was not to be. I thus gave them the human means to be believed by the empirical, if nothing else. But the power was God, who infused it into them to make proselytes for his doctrine.

"I said, 'Those who believe in Me will be able to walk upon serpents and scorpions and do the works I do'. 3120 I never lie, and into the hand of a child believing and living in Me I can infuse divine power. Isn't the history of Christianity filled with such miracles?

311 Mt 12:24.

312 Mk 16:17-18; Lk 10:19.

0 The early centuries are strewn with them, and the flowering of them has gradually diminished, not because God's power has dimin ished, but because you are not equal to the task of being the minis ters of God.

"Have faith. Have faith. Have faith. It will save you."

qctqr3427lang1033

Maria Valtorta

qctqr4132 THE NOTEBOOKS

f1 1944

qctqr2527f0 Translated from the Italian

by David G. Murray

qc165450tqr2122f1 CENTRO

EDITORIALE

VALTORTIANO

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qctqr3455 Original title: I Quaderni del 1944.

1980 by Emilio Pisani.

 1985 by Centro Editoriale Valtortiano srl.

Translation by David G. Murray.

 1998 by Centro Editoriale Valtortiano srl.

Viale Piscicelli 89_91

 03036 Isola del Liri (Fr) _ Italy

qctqr2105f2 ISBN 88_7987_042_4

qctqr2645f0 Filmsetting by

Centro Editoriale Valtortiano srl.

qctqr4100 Printing by

Nuova Stampa di Caramitti F. & C. snc. _ Frosinone.

qctqr2495 Cover design by Piero Luigi Albery.

qctqr1715 Printed in Italy, 1998

qctqr1160 Contents

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keepns2sb240sa60qc Preface to the English Edition

sb120qj144720144021602880360043205040576064807200792086401ang3081 The Notebooks, 1944 is the second volume to appear in English of three works already published in Italian under the title of Quaderni which contain additional visions and dictations received by Maria Valtorta during the period extending from 1943 to 1951, when she contemplated and recorded the events which would constitute her major opus on the life of Christ.

The text of this translation is accompanied by references to other works by the writer, a number of which are available in English, and readers are also provided with biographical information shedding light on The Notebooks and numerous annotations concerning the Gospel episodes which were revealed to her while these passages were being written.

The material selected for publication in this volume embraces a vast and varied array of topics ranging from visions of the Crucifixion and of the early Christian martyrs to commentaries by Christ on multiple facets of revealed truth and his redemptive and sanctifying action.

Within the scope and variety of the subjects dealt with, however, a central underlying theme is Maria Valtorta's personal experience of intense purification and trial, especially during the period in which the seriously infirm writer was forced by wartime evacuation to leave her home in Viareggio and spend months in unfamiliar surroundings. In 1944, particularly in April, she was subjected to an excruciating state of "spiritual abandonment" in which we can discern the characteristic marks of a profound "night of the spirit," as described by St. John of the Cross and undergone by all the great Christian mystics in preparation for definitive union with the Holy Trinity, or "mystical marriage." The term used in the Valtortan writings for this supreme consummation of Trinitarian love in the human spirit is "fusion. "

This time of deep trial and progressive elevation included a growing identification with Christ Crucified and the Sorrows of Mary which was augmented by numerous revelations concerning the Passion. As a counterpoint to certain painful states bringing the writer to the brink of despair, abundant consolations were also provided in the form of even the physical proximity of Jesus and Mary and a striking sequence of contemplations and locutions involving some of the greatest saints: John the Apostle, Paul, Joseph, Francis of Assisi, Mary Magdalene, Margaret Mary, Therese of the Child Jesus, and Catherine of Siena. This succession of unexpected encounters with brothers and sisters in the Mystical Body of Christ produces a living sense of one of the core realities of Catholic faith, the "Communion of the Saints," wherein the perfect joy and peace of the inhabitants of the Heavenly Jerusalem are intimately associated with the pain and tribulation of those still engaged in spiritual combat on earth.

Perhaps the image which best summarizes the content of these Notebooks of 1944 is that of the "song of love," which forcefully recalls the biblical "Song of Songs." At the beginning of the year, Christ says, "...I gave you my heart as a pillow and my mouth as music and linen, which dried your tears with its kiss and relieved your pain with its song of love" (January 9). A description of Heaven received on March 6 is expressed as

follows:

li284ri567sb120qjlang1033 Paradise sings with words of light. It is light. It is the glowing of light that forms these solemn, powerful, soft chords, in which there are the trills of children, the sighs of virgins, the kisses of lovers, the hosannas of adults, and the glory of seraphim. They are not songs like those of the poor Earth, where even the most spiritual things must be clothed in human forms. Here there is the harmony of splendors producing sound. It is an arpeggio of luminous notes rising and falling as the splendors change, and it is eternal and always new, for nothing is weighed down with old age in this eternal Present.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Later (June 15), Jesus also uses the figure of song to describe the protection which He offers the infirm writer, along with John the Apostle and Evangelist, symbolized by the "eagle":

li284ri567sb120qjlang1033 This little 'voice' of mine, like that of a small sparrow remaining with its wings extended to follow the flight of the eagle because it would like to follow it to hear its song and repeat it to its companions_for the royal eagle does not oppress the little sparrows, but makes friends with them, even in prison-deserves to have the impetuous current of the royal flight carry its smallness, incapable of heights, off to the heights of Paradise and to have the eagle defend it, under the protection of its powerful wings, from kites and falcons and enable it, on the solitary rock, to feed on morsels which the eagle shreds for it. For the eagle loves it.

It loves this little voice very much. And it has thus rebaptized it 'John,' so that it will be defended by the apostolic eagle, in addition to the Divine Eagle, and learn its song from ours, and have peace in the shadow of our fortitude, warmth from the Sun to which we carry it off, and food from what we give it. I defend it_John and I.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 On July 13 the writer notes, "I have been very ill since yesterday afternoon on account of my heart. Whereas yesterday morning, after the Mother came, I was so relieved, physically as well, that I even sang a love song to Jesus which I composed, both music and lyrics." Towards the end of the year, on granting a vision of the heavenly hosts over Bethlehem, Christ says, "Look. May the first comfort of Christmastime be given to your suffering: the song that filled the horizons on the night which saw my birth. With their love the angels sing 'Peace on earth to men of good will.' They sing peace to you."

Indeed, the authenticity of these "private revelations" granted to Maria Valtorta can best be gauged by the intensity of the Divine Love throbbing symphonically through all these passages, like beats of the Sacred Heart. On February 20, Christ repeated to the writer a central reflection He had previously affirmed: "You will not be great because of the contemplations and the dictations. These are mine. But because of your love. And the highest love lies in sharing sorrow."

These writings are in fact a continuous witness to a basic tenet of the New Testament: "God is Love" (1 John 4:16). In her locution on May 13, Our Lady states that her

"theology... has only one key word: 'Love.' I am Queen of the Heavens because I have understood this theology as no other creature has." The same entry contains a further. counsel:

li284ri567sb120qjlang1033 Let there be a point in you, the deepest one, which, in the midst of a whole wounded, stricken, agonizing being stupefied by pain, exhausted by the devil's assaults, nauseated by life events, and tossed about like a ship in a storm, is able to remain still and alive in love. A point in you which has this one mission_to love_and fulfills it for your mind, heart, and flesh. And let that point be your sanctuary. Let the altar be there with the lamp which is always lit, with flowers which are always fresh, and with praise which is always resounding.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 In a complementary passage on June 15, Christ says, "For those who always take the liberty of reproaching Me for my words, I say, if they don't understand them, let them study theology. They reflect what theology teaches." A theology based on human erudition alone does not, however, suffice, for such thinkers have only the "single wing" of knowledge and lack the "other one" of "total charity" in being "learned, but not loving."

Similarly, in a locution on January 14, Jesus reveals that the supreme measure of all religion is divine charity:

li284ri567sb120qjlang1033 O lukewarm Catholic Christians, how often my Word shines and becomes light in the hearts of those who are not your brothers and sisters in Catholicism, but who surpass you in love for Christ and, even if they do not know Christ, in love for the true God, whom they feel_although He is unknown to them_to be living eternally in his Creation! In truth I tell you that the Spirit of God knows no limitation and becomes the Teacher of Truth for many...

... It is always He, the Third Divine Person, who prepares the way for Me in the hearts that have not yet received Me as Truth and waters them for Me so that my Truth, deposited like a seed borne by the divine wind, will become a large tree in them in which all the virtues may take up their dwelling. Prior to Me, He baptizes present_day pagans (and by "pagans" I mean all non_Catholics)... He baptizes with the fire of true love.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 As we move into the Third Millennium of Christianity, the writings of Maria Valtorta, who offered herself to the Father as a "victim soul" alongside Christ the Redeemer, sing to us the enduring hymn of this "fire of true love" guiding our passage from human history into the fullness of eternal life.

Rome

August 28, 1998

David G. Murray

keepns1sb240sa60lang1033kerning28uldbbf1 The Notebooksline 1944

keepns2sb240sa60qckerning0ulnoneb0f0 January 1, 1944

sb120qj144720144021602880360043205040576064807200792086401ang3081 Today I have had only the joy of contemplating the Holy Face of Jesus.

Perhaps my Good Jesus reckoned He had spoken to me enough in the dictation of December 31, 1943, which began on that day and ended at 2:30 a.m. on January 1, after a few hours' interruption due to external factors of which you' are well aware and which are a torment for me, for I would like to be able to devote myself to listening to Him alone. Perhaps He has wanted to act this way because, in addition, poor Maria has been gasping today like a pike pulled out of the water and was feeling really ill from 3 to 9 p.m., with breathlessness and palpitation that were quite impressive and plunged me into drowsiness before usual, so quickly that I was left with the three cushions, in such fashion that I am aching all over.

But I am happy because I have seen Him. Especially his blessed eyes. I sank into that living, magnetic sapphire and emerged from it gloriously. And after these few words in that blessedness, I recollect myself so that He will remain as my company throughout the night.

keepns2sb240sa60qclang1033 January 2line 8 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 For the time being, there is still contemplation. It was granted to me to see Jesus and John, the Former 1 Here and throughout the volume the writer often addresses her spiritual director, Father Romualdo M. Migliorini, a Servant of Mary. Biographical information concerning him may be found in The Notebooks. 1943 (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1996), translated by David G. Murray, p. 17. In addition to The Notebooks, frequent reference is made in this volume to the monumental life of Christ containing the visions and teachings received by Maria Valtorta from her Divine Master. It is currently available in English as The Poem of the Man_God (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1986_1990), translated by Nicandro Picozzi. We shall refer to the texts mentioned in these Notebooks and included in the volumes on the life of Christ by indicating the "cycle" to which they belong: Preparation (referring to The Hidden Life); The First, Second, and Third Years of the Public Life; The Passion; and The Glorification.

0 alongside the latter, with his right arm over the shoulders of John, who is much shorter and more thickset than Jesus. But very handsome.

He has neither a beard nor a mustache_though he has at least some light blond down over his upper lip which is lost in the rosiness of his face. He is fair_haired, but the fairness is lighter than Jesus': a chestnut blond, not Jesus' coppery blond.

His eyes are also blue. A clear blue which is nevertheless more intense than Mary's, but

not so deep or so bright as Jesus'. The eyes of a pure, meek, loving child. Eyes which it is restful to look at.

The mouth has the serene smile of a young, happy chil_of course because he is close to his Master. It is not the enraptured smile of Mary or that of Christ, full of dignity and a seriousness which is almost melancholy. It is a more human smile than these other two. But very beautiful.

After having looked very closely, I noticed a resemblance between Jesus' features and those of his disciple, as if Jesus were an older brother and thus with more manly features, rendered more distinguished by a_what shall I say?_fully attained spiritual cultivation, testimony, and loftiness.

The question "But weren't they perhaps somewhat related?" popped into my mind, and I picked up the Gospel. I got dizzy looking, but grasped nothing. There is mention of Zebedee and Salome, but what else...? It is true that I am not good at all at reconstructing kinship relations, but in leafing through the four Gospels I didn't even find anything really capable of providing an explanation, not even in the footnotes.

Allright. It does not matter. I saw Jesus and his and my beloved one, and that's enough for me.

keepns2sb240sa60qclang1033 The Same Day, 11 p.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"And now that you can finally be entirely mine, I shall speak to you.

"It is charity to be patient even with those who disturb, and you must not reject this charity or get nervous. Look at your Master. I give you a great lesson on forbearance. Not wanting to subject you to twice as much effort by speaking to you while others are speaking to you or making an uproar around you and not wanting to make others aware of my instruction for you, I wait_with a patience which does not weary of being such_for you to be entirely for Me. You see how peacefully I wait and how benignly I resume speaking to you when the time has come. Learn to act this way yourself, with no fear of losing anything, without getting irritated in any way. You lose nothing. Be at peace. You acquire only the merit of a virtuous act.

"This evening I shall speak to you about those who, because they had believed in the Forerunner and followed Me, were chosen by Me as my apostles. And I shall also speak to you about the lost sheep of the little flock from whom there came the immense flock which now extends over the earth and is the flock baptized in my Name.

"Physical resemblances have no importance, Maria. They are fortuitous combinations. There are relatives who do not resemble one another physically as much as two who are not relatives do, and vice versa. There are also physical attractions whereby two

resembling each other love one another more than two who are different do, almost as if one contemplated a second self in the other, seeing the other adorned with those embellishments which love brings one to see and which, for those who love, make the object of their love perfect. But this has no importance.

"It must be borne in mind that Galilee was not a vast world and that there were relatively few Galileans, who almost always married among themselves, and that bodily traits were thus repeated in two or three types which for centuries had been found over and over again on those faces. It would not be mistaken to say that in all the little towns, if one were to go back to the beginnings, two or three original family branches would be encountered which had married again and again among themselves, giving rise to a marked physical characteristic in the whole Galilean race.

"It should thus cause no surprise that John displayed a physical resemblance to Me. He was a fair_haired Galilean_a particularity which was rarer than the case of the dark_haired Galilean, but which also existed. But his resemblance was even more marked as regards the spirit.

"Having come to Me when still virginal, young, and innocent, he had been able to assimilate Me as had no other. He was a true copy of the Master. Love had led him to take on not only my thought, but even my way of speaking, gesturing, and moving. It had even made him resemble Me more in his face, a phenomenon which is not unknown among two who love one another perfectly. And John loved Me with perfect love. Do you see how he beams with the joy of hearing this said to him? No one loved Me as he did, except for the Blessed Woman, with a love which did not know an instant of hesitation or error. And no one, except for my Mother and the children who came to seek my caress, gave Me the gift of a heart as pure as his was.

"John died in old age, but the passing decades did not obscure that angelical purity, which knew no flame other than that of divine love and no caress other than that of my Mother.

"He was the youngest in the apostolic group. The Iscariot came after him in age. And he, too, could have been like John by virtue of his age. But he was not. And if he was not virginal, neither did he become chaste after having known Me. He was impure. And impurity impedes God's work in hearts and favors Satan's as does no other passion .

"His face is familiar to you. It's that one. He appeared to you as the Seducer. For, in his attractiveness, he in fact resembled the Most Attractive One, who had rebelled against God and who is the father of all God's enemies.

"Attractiveness, too, is a weapon in Satan's hands, and he does not neglect impressing his seductive character on his instruments. In this way he attracts them towards his abyss and can gnaw at their hearts, injecting the threefold sin into them. And Judas had concupiscence in his heart regarding money, the flesh, and power. And because of these three Nemeses which oppressed him-and which he did not want to overcome_he became the Go_killer. When Satan wants to capture someone, he offers woman, to conquer whom it is necessary to have wealth and honors. When he has captured, he

denies money, honors, and woman and gives only desperation and death.

"John was the sun in the apostolic group. Judas was darkness. He was a son of Deceit. My Light and Truth could not penetrate into him. And if in spite of his prejudices I was able to make Nathaniel a convinced person 20 and Levi a convert, 30 since in the former there was no deceit and in the latter no resistance to grace, I could do nothing in Judas because his heart was possessed, nor could I penetrate into it because he barred my entry. He followed Me out of human hope . He betrayed Me out of human greed. He sold the Christ to his crucifiers and his soul to Satan, who had been instigating him for years, for Satan is not God, who gives even if you do not give so as to conquer you for Himself. Satan wants one hundred percent . He wants you, eternally, in exchange for an hour of deceitful success. Remember this.

"I endured this snake in the group to teach men forbearance and persistence in order to save. Not a single one of Judas' thoughts was unknown to Me. And it was an advance passion to have him nearby. A torment which you do not contemplate, but which was no less bitter than the others. I taught you to put up with bothersome things and persons_for what person is more repulsive than the one who betrays?

"Maria, the life of Christ is a teaching even in the most insignificant details, and I instruct you on it because I want you to know Me and imitate Me even in lesser things.

"I bless you."

sb400qj144720144021602880360043205040576064807200792086 40 Throughout the day I had been seeing the Apostolic College and waiting for night to come in order to receive Jesus' explanation of it. Today I have spent a day_practicing patience. Never free to listen to Jesus.

sb120qj144720144021602880360043205040576064807200792086 40 Now I shall tell you what I saw.

John has been so well described that I won't repeat myself. He is the youngest of all and, in my opinion, the most handsome. Judas Iscariot comes next in age_in him I rediscover the face in that dream I had so many years ago, which I described for you in my personal notes. 40 A handsomeness which, if you examine closely, causes repugnance and fear, for it is felt to be wicked and false. A Satanic handsomeness.

I next see the other Judas, the relative of Jesus, whom he does not resemble at all because he is dark and muscular, shorter than Jesus. He seems to be about thirty years old. He has a dark, square beard. Judas Iscariot does not have a beard, as John does not, and his hair is curly and shorter than John's. It seems to have been trimmed all around, more or less even with the length of his head.

Peter also has short hair, but with a salt_an_pepper color, since there is some white hair amidst the black. He seems to be forty_five or over. Short and muscular.

Next is a group of men about forty years old, in which there are certainly Andrew, Thomas, Matthew, and the two Jameses, then two very elderly men whose hair and beards are more white than dark. I do not know why, but I think they are Philip and Bartholomew. But the Master does not explain to me, and I remain focused on John, Peter, the Iscariot, and Judas Thaddeus, whose only resemblance to Christ is his dark blue eyes, which, however, lack the radiance of Jesus' eyes.

And with this vision in my heart I he back to sleep. Tomorrow I shall tell you about Paola's 50 joy over a dream she ha_and mine_for I provoked that dream by asking the "Mother of orphans" to go to Paola.

keepns2sb240sa60qclang1033 January 3

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"I am the Good Samaritan. 60 There is no one but Me to have mercy on your wounds and to bend over you, pouring upon them the oil and wine squeezed out of love, without repugnance or weariness.

"In exchange for all the gall and vinegar which you give Me_O men who offend Me in my nature and in my doctrine_I give you the wine of my Blood, squeezed out of my veins as if from a bunch of grapes placed in the wine press_not so much by the crucifiers as by the love for you which put Me into the hands of the crucifiers_and I give you the oil of my Mercy, which flowed from my crushed heart even after death, so that not even my corpse would be free from offense and not a drop of my Blood would be left for Me.

"Satan the thief assaults and wounds you and then abandons you. The world observes and mocks you_if it does not also join Satan to wound you. I alone come and have mercy on your state.

"Do not refuse the Friend who wants to save you. Let yourselves be cared for by Him. Come to the One who loves you."

keepns2sb240sa60qclang1033 January 4line Daniel 11:27

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Daniel, inspired by God, states a truth which is now excessively overlooked.

"The mystery of the future and the other, greater mystery of the hereafter may not be known_in the form and breadth willed by Go_except by those to whom God wants to make them known. Directly. Without intermediaries. Without props. Without devices. Without helpers.

"For the Spirit there are no limitations or obstacles or confines or insufficiencies or needs.

He is powerful, free, and instantaneous. He brings light and intelligence with Him. Even an uneducated or mentally retarded person, if assailed by the Spirit of God, becomes learne_not with your poor human science, but with the sublime Science of God.

"I said, 'I thank you, O Father, for you have hidden these things from the learned and have revealed them to the humble.' 70

7 Matthew 11:25_27; Luke 10:21_22.

0 On saying 'Father,' I was also saying 'Spirit,' for the Father is One with the Spirit, and I am with Them, and whoever blesses One blesses the Three, and whoever is loved by One is in the arms of the Three, for there are not three Gods, but one God alone with a triniform nature and a single unity.

"Great is the Father; great is the Son; and great is the Spirit. Powerful is the Father; powerful is the Son; and powerful is the Spirit. Holy is the Father; holy is the Son; and holy is the Spirit. To the same degree.

"The Father comes in his unity generating us. The Son comes with his saving origin. The Spirit comes with his septiform sanctifying flame. They come loving one another and loving and make a humble person, the least of persons, into an eye penetrating into the mystery of God, a mouth speaking the words of God.

"Those kissed by God are not the ones among men who, filled with error, are hungry for magicians and diviners. They are not the ones who, with histrionic manifestations, try to emulate God in themselves and seduce the credulous without true faith. They are not the ones who turn their Satanism into gain. These are_and may they be increasingly_accursed!

"Those kissed by God are the ones who lead the chaste, mortified, and loving life of the servant of God. Those who flee applause and hate to be known. Those who, lost in the vortex of light that is God, with their hearts nourished with faith and the spirit of charity, remain like mystical mouths upon my Self, breathing in Truth and Knowledge from Me. Not coercers, not overbearing, not merchants of mystery, they receive what I give in simplicity, in love, in honesty. Not profaners, they would never allow themselves in any way to stir up the atmosphere capable of creating that climate which not I_who do not need climates and an atmosphere, I repeat to you_but their Satanism needs to receive the outflow of the Evil One.

"Shammers of God and his saints_worse than shammers, parodists of God and his saints_regarding whom they put on an act which is sacrilege. Children, subjects, and ministers of Satan, his baits. Not a word of truth is in their mouths, not a light in their hearts. Deceit carries them and whoever believes in them away into the depths of the abyss sought for by them. Nor can it be otherwise, for even the Crafty One cannot know the thought of God to the root, and he does not say even what he knows, since he is always the Serpent who sings a lying song to bring ruin wherever his jealousy sees that there may still be a dwelling for the Lord.

"How can you believe in those phantoms, smoke from Satan's mouth, who appear to you to simulate what only God can send you for your spiritual guidance? And don't you realize that, if it is true that God can accept your desire to feel Him to be a loving Father_more than most men so desire_it is also true that no one_I repeat, no one_not even a saint, can impose himself and say to Him, 'Come. I command you'?

"I come when, where, and as I will, in the hour and the environment I will. I speak to you as I will. And between the truthful simplicity which is my sign and the simple humility which is the sign of my servants, on the one hand, and the deceitful prancing and the avid Pride of the. opposing, false possessors of truth, on the other, there is an even greater difference than the one existing between the sun and the starless night, and a vaster abyss than the one existing between one shore and another of the oceans, whose depths in certain areas cannot be measured by you. On this side are God and his truth. On that side are Satan and his error On this side my hand is outstretched to bless the humble flowers who receive my light, blessing Me and judging themselves to be unworthy of it. On that side my hand is outstretched to curse because they are poisonous flowers of a putrid pool clutched by serpents with an eternally fatal venom.

"As for you, I say, 'This is my word. Receive it for your peace.'

"The three crosses are the sign of three victims in this city. One is already bearing the ripe fruit which should be detached from the holy tree in order to be stored in the City of God. Peace has come for her, and, like Christ after his martyrdom, she is lowered from the cross to be a seed for blessed life. Greet your sister soul. 88 In this connection, we have been provided with the following text, considered to have been written by Father Migliorini: "Viareggio, January 5. 1944. Since I have been attending Antonia, I have mentioned her to the 'Spokesman' (Maria Valtorta]. He did not cease to pray, all the more because, as both were victims offered to God

0 "The other two crosses belong to two other victims. One is yours. It is still upraised towards heaven because your mission is still to last for a time. The mountain is desolate, and its threefold crown is sad. But see how close it is to Heaven and how much sky there is around it. And how far away the world is. You are already between the altar and heaven, O my dear victims, and the angels are around you to gather in your spirits when you consummate the final pain

"The vision will come closer and closer to you, for I am burning to see you live through my Passion. But do not fear. Like a tenderly bending branch, so the Cross will set you down after the trial, as it set down your sister, and Heaven will open for you.

"Go in peace."

keepns2sb240sa60qclang1033 January 5

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"What you have seen 90 is the blessed falling asleep of my Mother. You are so exhausted and tortured that my love feels the need to pour the sweetness of visions upon you. An_for you, that must die_what could be more comforting than this one?

"The death of the victims is not always so placid as Mary's passing on. There are some among you that remain on the cross until their last breath. But even if it were for the duration of this last breath, ecstasy accompanies you, beyond pain, to the peace of heaven. Pain is already exhausted when your evening comes, and from the Heavens peace flows over you, not waiting for you, but running to meet you to cover you with its balm after

to obtain mercy from the Lord for many and especially for this Italy of ours, they felt themselves to be sister souls without knowing one another. Since January 3 the 'Spokesman' had been seeing, as if at a distance, a Calvary where three crosses rose up. Two were raised up and firmly rooted, but the one in the middle appeared to be markedly tilting, as if about to fall. The vision remained an enigma until yesterday the Savior let it be known that the cross in the middle was Antonia, who had now fallen." This refers to Antonia Dal Bo, on whom there is a note in the entry for January 14.

9 The explanation comes at the end.

0 so much martyrdom.

"Do not fear, you that offer yourselves. I, Expiator for the whole world, was the only one who knew no comfort in my death. And because I experienced that bitterness, I have mercy and open the gates of Heaven to my little christs to assail them with light and rejoicing in their final moments. No, you that have chosen the cross do not die. You leave pain to enter into joy. And since the joy of the child of God is to possess God, this joy is given you in advance of death in a knowledge of God, whom your eyes see before closing upon the horror of the Earth.

"Have faith in Me. The death of my disciples is the envy of the angels.

"You have already been told by my Mother 100 that at the end of her earthly days love increased in Her like an overflowing flood and a fire reaching its peak.

"Mary's life had always been life in the Lord. The vicissitudes and occupations of existence were not an obstacle to her union with God. For Her, to live had been to pray; to pray had been to contemplate. Her hours of prayer were abysses of adoration, of charity, pearls of inestimable beauty in the great treasury of her days. What for others is consumption in ardor was for Her an increase in life, and, for Her, to rest was not to sleep, but to recollect Herself in God, in the silence of the nights, and to love Him, to love Him with her spirit enraptured, while the flesh, abandoned by the soul, lay awaiting the return of the spirit, made joyful and strengthened by the embrace of her God. Dew is nourishment for the flowers. The dew of love was nourishment for Mary. She fed on it as if upon divine manna.

"When her final sunset came, 110 like a weary lily bending under the stars at night and closing her eyes of whiteness, Mary lay back on her couch and closed her eyes upon the world to recollect Herself in a final earthly contemplation of her God.

"Bending over her rest, Mary's angel anxiously waited for the impetus of ecstasy to separate that spirit from the earth forever, while from the Heavens there descended the gentle command of God: 'Come, O All_Beautiful One,' and that angelical light shone more brightly in her holy rejoicing, calling from Heaven other cohorts of lights to the hosanna for the Victorious Woman who was ascending to her triumph.

"Bending over her rest, the angel John also watched over the Mother, who was leaving him alone. And when he saw that She was still, he kept on watching so that the Inviolate One of God, sleeping so placidly and beautifully, would remain unprofaned by irreverent gazes, even after death. John, to whom virginity had given the gift of feeling Mary's desires, as love had given him the capacity to understand Me like no one else, ever, did not permit any violation of the Blessed One, whose death had been like the change in color of a flower towards an even purer whiteness, like that of a lily opening on an April dawn. On her dawn in Heaven.

"Your legend states that in Mary's tomb, reopened for Thomas, there were only flowers. Mary's tomb did not swallow up her body. Mary's body was not there. Mary did not die. She was joined with her body to the spirit which had preceded her. Reversing the usual laws whereby ecstasy ends when the spirit returns to the body, it was Mary's body that returned to the spirit after a pause on the deathbed.

"Everything is possible for God. I came out of the tomb with no help other than my power. Mary came to Me without experiencing the tomb, with its horror of putrescence. It is one of the brightest miracles of God.

"You have no relics of the body and tomb of Mary because Mary had no tomb. Her Body was taken up into Heaven. She awaits you there, praying to her Son for you."

sb400qj144720144021602880360043205040576064807200792086 40 I told you that since last night I have been seeing the Virgin's sleep. Entirely white, composed, serene. Her hands joined over her chest, the right leg slightly bent at the knee. I saw her lie back on that sort of bed and close her eyes like someone falling asleep in great peace.

sb120qj144720144021602880360043205040576064807200792086 40 It is impossible to express the grace of the act and appearance. It is something both restful and moving.

keepns2sb240sa60qclang1033 January 6line 1 Maccabees 3:18_19_21

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"I have told you over and over again_and tell you once more today, the day of Christ's

manifestation 120_that when God is with you, all the forces of Earth joined together are like smoke dispersed by a mighty wind.

"Power is not in weapons or in the number of those armed. Power is in the portion which God has with Himself. God is where there is honesty in life, love for the Lord, and the justice of uprightness.

"It is vain to hope that God will be present where sins surpass that limit which my Mercy accepts because it remembers having been Man and having undergone the assaults of the Enemy, overcoming them because it was One with the Will of the Father, which does not want man to be lost, but to overcome so as to be saved. God is not present where, in the name of overbearance, abuse and arrogance are permitted. God is not present where there is no love for Him, and there is no love where there is sinful living and a lack of charity towards one's neighbor.

"Do not lie by saying, 'I love God, but cannot love my neighbor because he has done this or that to me.' No. You do not love.

"If you fed on charity to the point of making it your flesh and blood, you could not distinguish and separate, and you would move without impairment from the sublime love offered to God to the holy love offered to your neighbor. If Charity were alive in you, like a divine cloak you would cover over the wretchedness of your brothers and sisters and have them appear as lesser copies of God, whose children they are, as you are. If you made Charity your life, you would be blessed in loving those who do not love you, knowing that in this way you would reach perfect love, which does not act in the hope of recompense from those receiving it, but believing with absolute faith that the Good One takes note of your affections and will turn them into eternal riches for you when you enter into the Kingdom.

"And what did I do, and what do I do in your regard? Do I love those who love Me? No, I love with a painful love even those who offend Me. I loved you before you existed, though knowing the offenses you would commit against Me, and if I feel a heavenly predilection for those who love Me because they, in their love for Me, are the comfort of my heart, for you that strike Me I superabound in Mercy, and as if from an inexhaustible fount I shower upon you the wave of love to call you to Myself, to save you for Myself, to give you that joy which you can find only in Me, hoping to penetrate you and soften your hardness and make you good, O children who have cost Me so much and who do not want to believe in Me.

"Do not refuse my hand reaching out to you, which experienced the agony of being pierced, but which suffers much more over being rejected than over being pierced. The piercing would have been sweet for Me if I had known that salvation would come from it. The numberless wounds would have been caresses; the thorns, kisses; and the cross, an embrace_if my all_seeing thought had known that from my Sacrifice there would come redemption for the whole human race. It now falls, wearied by its weight of mercy, which I cannot pour out.

"I am given gold by the prayers of the saints and incense by the holocaust of the victims, but the myrrh, the most bitter myrrh is given to Me by you that do not love Me and make Me savor once more the chalice of Gethsemane and the sponge of Calvary with your lack of love. Most precious are the gold and the incense laid down at my feet, which willingly ran to death for your sake. But little, little, too little respect for the heaps of myrrh with which the Earth is covered and from the top of which Satan is laughing, mocking Me, whom he regards as defeated by the uselessness of the sacrifice.

"But I am not defeated. The defeated will always and exclusively be the servants of Satan. My saved ones and I shall be eternally victorious, and from our peaceful, shining, everlasting glory we shall see those cast down by the holy and awesome Name_which is mine_disappearing into eternal Death.

"Children who still love Me, do not be afraid. I am the Savior. And you that, without hating Me, are unable to love, rouse yourselves and come to Me. I call you around my sign. Come. Believe. Purify yourselves, set yourselves aflame, hope. Terrify your spiritual enemies and your material enemies with the sword of love."

keepns2sb240sa60qclang1033 January 7

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Man, who are dear to Me, in spite of your errors, lost sheep for whom I have walked and for whom I have shed my Blood to point out to you the way of Truth, this dictation is for you. An instruction for you. Do not refuse my gift.

"Do not commit the sacrilege of thinking that another word is more rightful than this one. This one is mine. It is my voice, which for centuries has always been the same, which does not change, which does not contradict itself, which is not renewed with the passing of the ages because it is perfect, and progress does not affect it. You can update yourselves. Not I, who am as on the first day in my doctrine, just as from eternity I am forever in my nature. I am the Word of God, the Wisdom of the Father.

"In my one, true Gospel it is stated: 'I am the God of Abraham, the God of Isaac, the God of Jacob. Not the God of the dead, but of the living.' 130 Abraham lived once. Isaac lived once. Jacob lived once. You shall live once. I, who am God, took on flesh once and will not take it on a second time, for God, too, respects order. And the order of human life is this:

"For a spirit to be fused to flesh to make man like God, who is not flesh, but spirit, not animal, but supernatural.

"For the flesh, when it declines, in its evening, to fall like a slough and covering into the nothingness from which it was taken and the spirit to return to its life_blessed, if it lived; damned, if it Perished for having made the flesh its lord instead of making God the lord of its spirit. "For that spirit_from the hereafter, whose details you uselessly wish to know,

without contenting yourselves with believing in its existence_to wait, with a fearful trembling or a joyful thrill, to see the flesh rise again to clothe itself therein once again on Earth's last day and to plunge with it into the abyss or penetrate into Heaven, also glorified in matter, with which you have overcome because it has been your natural enemy, changed into a supernatural ally by you.

"But how could you take on one flesh at the time of my sublime review and go to condemnation or glory with it if each spirit had many fleshly existences? And which would it choose from among them? The first or the last?

"If the first was valid, according to your theories, for the spirit's accession to the second, it is already meritorious flesh_indeed, more meritorious than the others to possess heaven, for what exacts an effort is the first victory. After the accession, it is protracted. But if only the perfect are to enter Heaven, how can the first flesh enter? It would be unjust to exclude the first and unjust to believe that there will be exclusion of the last one of your fleshly existences, which, by an infelicitous theory, you believe can clothe your spirit_like a suit laid down in the evening and taken up again in the morning_embodied and disembodied and embodied once again, in an ascending series.

"And how could you invoke the blessed if they were already reincarnated? And how could you call your deceased yours if at that moment they were already the children of others?

"No. The spirit lives. Once created, it is never destroyed. It lives in Life if it has lived on earth, in the only life which is granted to you as a child of God. It lives in Death if it has lived in earthly life as a child of Satan. What belongs to God returns to God forever. What belongs to Satan returns to Satan forever.

"And do not say, 'This is bad.' This_I, the Truth, am telling you_is supremely good. If you lived a thousand lives, you would become Satan's bait a thousand times, and you would not always be able to emerge wounded, but alive. In living a single time and knowing that your destiny resides in that time, if you are not accursed worshippers of the Beast, you act at least with that minimum of will which suffices for Me to save you.

"Moreover, blessed are those who, instead of the minimum, give their whole selves and live in my Law. The God of the living observes them from Heaven with infinite love, and the good you still have on earth is had through these saints, whom you sometimes disdain, but whom the Saints call 'brothers and sisters,' whom the angels caress, and whom the Triune God blesses."

sb400qj144720144021602880360043205040576064807200792086 40 (This is for... 140 But do not include this note of mine in the typewritten copy. 150 Jesus does not want this. He says it is enough for him to read it without a special reference, and I will do the rest.)

keepns2sb240sa60qclang1033 January 8

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"Among the many things which the world denies, puffed up with pride and incredulity as it is now, is the power and presence of the devil. The atheism which denies God of course denies Lucifer as well, the one created by God, the rebel against God, the adversary of God, the Tempter, the Envious One, the Crafty One, the Tireless One, the Emulator of God.

"I have already told you 160 that Satan, who became such through a sin of pride_even now that he has plunged from the realms of the Most High, which he dared to assault, into the deep abyss where there is darkness and horror_has wanted to establish in that depth a copy of the heavenly court and have his ministers and his angels, his subjects and his children, and in his manifestations he camouflages himself as a spirit of light, covering his appearance and his thought as the Most Lowly One with deceitful sheaths copied from the Most High to draw you into error.

"But those who really live with their spirits vivified by Grace hear the false sound and see beyond the appearance and by spiritual intuition recognize the Seducer behind the phantom showing itself. This evidently occurs for those whom the three virtues protect with a holy defense and whom Grace vivifies. The others_and not just the atheists who deny, but the lukewarm who slumber, the indifferent who do not observe, the thoughtless who do not reflect, and the imprudent who go forward like madmen_cannot see Satan beyond the innocuous appearance or the hypocritical appearance, and they become his bait.

"Do not deny the existence of Satan, children who perish from always denying, denying everything. He is not a fantasy of silly women or a medieval superstition. He is a true reality.

"Satan exists. And he is tireless in acting. Above, God is tireless in good. Below, Satan is tireless in evil. The words of the psalm are not a pretty pious phrase, and the ApostIe's 170 words are not the fine phrasing of an orator. Satan roams about you like a roaring lion and acts in darkness to carry you to himself. Although by now your incredulity, your indifference, and your atheism would allow him to act even in the light, openly, since you open the gates of your souls wide to him and with your un bridled desires say to him, 'Come in. Provided I get what I want in this earthly hour, I'll make you the lord of my self.' If it weren't that way, you could not arrive at that manner of life which you have reached and which causes God and his saints, servants, and children horror.

"But remember that metaphorically, artificially, or in reality Satan acts deceitfully in darkness. He coils around you with the windings and subtleties of a snake lying in ambush in thick bush. Although he sees you already so torn away from God, he still does not dare to present himself face to face and say, 'It's me. Follow me,' for he knows you are cowards in evil as in good. There are still a few bold ones among you who in this explicit encounter would dare to say, 'I'm coming.' You are hypocritical even in evil and, while desiring his help, you do not dare to confess this desire. "But Satan has no

need for words. His glance pierces your hearts, as mine does. I see your lust for Satanism; he sees the same thing and acts.

"After having tried to destroy the Christ by tempting Him, 180 the Church by giving her periods of darkness, Christianity with schisms, and civil society with sects, now, on the eve of his manifestation preparing for the final one, he is trying to destroy your consciences after having already destroyed your thought. That's right_destroyed. Destroyed not as the capacity for thinking as men, but as children of God. Rationalism and science separated from God have destroyed your thought as gods, and you now think as mud can think: on an earthly level. You do not see God impressed with his seal on the things your eyes see. To you they are stars, mountains, stones, waters, herbs, and animals. To the believers they are works of God, and with no need for anything else they immerse themselves in contemplation and praise of the Creator in the face of the numberless signs of his power which surround you and beautify your existence and are useful for your lives.

"Satan is now assailing consciences. He is offering the fruit of yore 190_pleasure, a greed for knowledge, pride, and the sacrile gious hope of managing to be gods, gnawing at the flesh and at science. And pleasure makes you animals burned by lust, repellent, sick, and condemned in this life and the other one to the diseases of the flesh and the death of the spirit. And the greed for knowledge places you in the hands of the Deceiver, for, out of illicit thirst to know that which concerns the mysteries of God, in attempting to impose your will to know upon God you enable Satan to seduce you with his errors.

"You cause Me pity. And you cause Me horror. Pity, because you are madmen. Horror, because you want to be such and mark the flesh of your souls with the sign of the Beast, refusing the Truth in exchange for Falsehood.

"And can you believe that Satan will serve you? No. It is much more likely that God will grant you what you request, if it is something licit, than for Satan to give it to you. Satan has himself be served. And I assure you that for an hour he asks for your whole life, for one triumph, all of eternity.

"And can you believe that by saying, 'I want this,' God will want it? No. God wants what is for your good. Not everything you want.

"And can you imagine that at your command God and his ministers will come to you? No. Only a chaste, holy life; only a life crowned by the three torches of faith, hope, and charity; only a life defended by the other virtues practiced against Satan, the world, and the flesh; only a life led in my Law, in my doctrine, which is in my fourfold Gospel and has been the same for twenty centuries_and will be the same as long as the earth and man exist_only a 'Christian' life_that is, a life like Christ's, of devotion, obedience, and faithfulness to the Father, of constant generosity_obtain for your spirits that purification and sensitivity which can allow you to receive God and his ministers in such a perceptible manner as to give you the joy of vision and the joy of simply inspired or really spoken words.

"I said, 'You cannot serve God and Satan at the same time.' 200 No. Where one is, the other is not present. Your life is a sign of God, and your life is a sign of Satan.

"When you are capable of reflection_on the assumption that there is still some area of your souls free from the possession which slays_examine yourselves, your works, the inspirations you receive. If you see they are honest, even in merely human terms, say, 'The power of God may be here.' But if they are contrary to human morality and poles apart from superhuman morality, also say, 'God cannot be here, but his Enemy'

"And you, already perverted to the point of having embraced the accursed religion which I call 'Satanism' _that parody of religion which is sacrilege and a crime_remember that I don't need darkness, solitude, and magnetism to come. I am Light, and my saints are light. I do not fear the sun and do not fear the crowd. I can snatch out of the midst of a crowd and appear as the Sun in the sun. "My disciples can say how simple, sweet, spontaneous, and absolute my coming to them is, how I lift them beyond what surrounds them, plunging them into the light and the sound which is Heaven coming to them.

"They can say how after every contact they feel their matter lose weight and take on spirituality, how after every fusion the flesh dies a little more and I live more and more intensely in them. I, the Victor over the flesh, the instrument of Satan, and therefore the Victor over Satan.

"They can say how, renewed ever more deeply, they die mystically each time and always rise again more spiritualized.

"They can state the peace, the serenity, and the equilibrium which are in them, the intelligence, love, and purity. Not human, even more than superhuman. Mine, for I become them, and they become Me. The creature no longer exists. I exist. They are a drop of blood in my Heart. I live. I reign. I make them gods because I assimilate them to Myself.

"Satan cannot give what he does not give: to become like God. I give this to these disciples of mine because I fuse them to Myself and deify them in that fusion."

keepns2sb240sa60qclang1033 January 9line Isaiah 44:9_11_17_18_25

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus 210 says:

"I continue to speak to you, man, 220 and to all those who, like you, are worshippers of deceitful idols.

"There is no need to have an Olympus, like the pagans in ancient times, to be idolaters. There is no need to have fetishes, like the savage tribes, to be idolaters. You, too, are idolaters, and with the most opprobrious idolatry, you that adore what is not true, that serve a religion which is nothing but the worship of Satan, that adore the One in Darkness

because you do not want to bow your perverted heads and even more perverted hearts before what was guidance and supernatural light for millions and millions of men who were also among the great of the Earth_and with the true greatness of the mind and the heart_who in this supernatural light and guidance found the lever for their elevation, the comfort of their lives, and the joy of their eternity and to whom the world, in spite of its ongoing evolution, looks with admiration, regretting the fact that it no longer has in itself that faith which made those great ones great on Earth and beyond the Earth.

"Since the marrow of your souls is not nourished with true Faith and the knowledge of those eternal Truths which are the life of the spirit, you that have committed the crime against yourselves of denying the spirit created by God knowledge of the Law and the Doctrine given by God and call Religion superstition and describe its forms as useless regard yourselves as superior even to those great ones, who, in your view, should not be absolved of the sin of diminishing themselves to the level of a silly ignorant woman in having shown devotion to the Church and obedience to Religion, which is nothing but the substance of my Law and the Doctrine of my Son_true worship, therefore, of a true God whose manifestations are undeniable and certain. All of them: from Sinai to Calvary, from the Tomb crushed by divine power to the thousands and thousands of miracles which, over the course of the centuries, have written God's glories and the truth of his Being in time, as words of fire which does not fade out, of molten gold which is not obscured.

"And like madmen tossing splendid jewels into the sea and carefully gathering pebbles, or rejecting healthy foods in order to fill their mouths with filth, in exchange for the Religion of God, which you reject, not finding it worthy of yourselves_pseudosupermen with Satanized minds, corrupt hearts, and prostituted spirits, idols, in turn, with feet of clay 230_in the place of the Religion rejected, you then accept the demoniac worship of the Enemy of God and become his ministers and proselytes.

"These are the critics of my religion; these are the judges of my Church; these are the accusers of my ministers; these are the indicters of my faithful! They see my religion, the Church, priests, and the faithful as an object of mockery and a source of degradation. Then they, who say man doesn't need religion, doesn't need priests, and doesn't need ceremonies to respond to God, make themselves a dark, occult religion, laden with a whole secret rite which bears no comparison to the straightforward, light_filled rite of my religion. Men as corrupt as they are or more so become its ministers, in whom they believe with blind faith, and they take the histrionics of these men, possessed by Satan, to be the voices and manifestations of God. They become proselytes_and how observant they are!_of this obscene parody of worship, of this sacrilegious lie.

"Here they are. Here are the ones who, in the place of the holy God, of the eternal Savior, set the Entity and the hellish entities, and they bow down to the ground before them_these, who regard it as unworthy of a man to bow before a true altar upon which my Glory triumphs, and the Mercy of my Son shines, and the vivifying Love of the Spirit flows, and Life and Grace come out of a Tabernacle and a Confessional, not because a man_like unto you in matter, but rendered a repository of a divine power by the Priesthoo_gives you a little host of unleavened bread and pronounces for you a formula

of human words, but because that bit of bread is my Son, living and true, as He is in Heaven at my right hand, with his Body and Blood, Soul, and Divinity, and those words make his Blood rain down_which is pained over having poured out for so many of you, sacrilegious scorners of It_as it rained down from the height of his Cross, to which my love for you had nailed Him.

"But do you not reflect, O pseudosupermen made of putrid slime ennobled by no light, on your inconsistency? You reject God and worship the idols of an obscene, demoniac religion. You say you venerate and believe in Christ and then flee from his Catholic, Apostolic, Roman Church; you set a cross in the place where you call the Enemy of the Cross and of the holy Crucified One. It is as if you were spitting the regurgitation of your interior upon that Cross.

"And what greatness do you see in your farcical priests? In the mass of mine there are many who are deserving of reproach. But what about yours? Which of yours is 'holy'? The best ones are lustful, gluttons, deceitful, and proud; the worst are crooked and savage. But among yours you have nothing better. Nor could you have anything, for if they were honest, chaste, sincere, mortified, and humble, they would be 'saints'_that is, children of Go_and Satan could not possess them to lead them astray and lead you astray through them.

"After years and years in which they term themselves 'instruments' in the hands of God, have they improved their nature? No. Such as they were, so they remain_if they don't actually get worse. But don't you know that contact with God is a continuous metamorphosis making a man into an angel? What good advice_later confirmed by facts_have they ever given you? None. They say one thing to one person and another to another on the same topic, for they are Satan's bait and I, I the Supreme Power, confuse their ideas of darkness with the unbearable splendor of my Light, which they cannot endure. That Light is joy and guidance only for my children, who soar into the future times with it in their hearts, not by their own power, but by its power, and with the eyes of their spirits see and with the ears of their spirits hear that which is God's secret, the future of man, and in my name say what the Spirit places upon their lips, cleansed by love and made holy by pain.

"Diviners, astrologers, savants, and doctors of the Satanism which my Son condemns and which I cover with a twofold condemnation, with a threefold condemnation_for your Satanic religion, which camouflages itself in pompous names, but is nothing but Satanism, is a sin against Me, the Lord of Heaven and Earth, before whom there is no other God, is an offense to the Son, the Savior of man, ruined by Satan, and is an offense to the Holy Spirit, by your negation of the known Truth_realize that I turn your occult science into foolishness and prepare the sternness of an eternal future for you, that have not wanted Heaven, but Hell as your kingdom and have wanted Satan, not God, as your pontiff, king, and father."

I thought Jesus was speaking, but it is the Eternal Father. May God will that his word should penetrate into that heart which you know of.

sb400qj144720144021602880360043205040576064807200792086 40 Jesus then says to me:

sb120qj144720144021602880360043205040576064807200792086 40 "Maria, you have offered yourself unreservedly, haven't you? You want souls to be saved through your sacrifice, don't you?

"And then don't you consider that I told you 240 that souls are conquered with the same weapon with which they are lost? A soul's impurity, with purity Pride, with humility. Selfishness, with charity Atheism and lukewarmness, with faith. And despair, and despair, and despair, Maria, with your moments of anguish which nevertheless do not despair, but call God, look at God, seek God, and hope in God, even when Satan, the world, men, and events seem to conspire against hope and ally themselves to say, 'God does not exist ' 250

"In this Satanic hour you are living through, whereas only one weapon should be used to overcome Satan's war on God's creatures, whereas it would suffice to invoke my Name with intrepid, compelling, inflamed faith, hope, and charity in order to see Satan's armies take flight and their instruments, which I curse, falling in pieces, what rises from Earth to Heaven-and never does it rise from you so much as when there comes down upon you the horrible scourge of the homicidal, deadly weapons which Satan has taught to man and which man has accepted in setting aside the law which says, 'Love one another as brothers and sisters,' 260 in order to take up the one which says, 'Hate each other as I, Satan, hate'? A chorus of blasphemies, curses, and mockeries of God, of acts of despair. Death often brings to a halt those words on your lips, nails them into you, and carries you off that way, marked by a final sin, in my sight.

"Maria, you are amazed that after so much help I should now leave you to feel such anguish. I helped you in the hour of the death of the one you loved, 270 and I gave you my heart as a pillow and my mouth as music and linen, which dried your tears with its kiss and relieved your pain with its song of love. But that was your pain. You had already offered it to Me, and I had already used it. It was time for Me to reward you for it. It was time for Me to sustain you because you must serve Me still, my little 'voice,' and I don't want you to die before the moment when your mouth may remain silent, having given enough of my word to undeserving men.

"There are now too many who damn themselves in despair and die accusing Me. Even in the mouths of children_who are today more capable of blaspheming than of praying, of cursing than of smiling, and they will be increasingly capable of blaspheming and cursing, poor flowers sullied by the world and by its infernal king, when theirs is nothing but a still_closed bud.

"In order for your utterly excessive curses not to have to be responded to in the end with one by Me which would exterminate you, without giving you time to call upon Me any longer; in order for your utterly excessive accusations against Me not to make Me turn upon you in the end my tremendous accusation; in order for your utterly excessive acts of despair_the natural result of your lives as illegitimate children_not to make Me reply in

the end with my eternal condemnation of you, my saved ones who trample upon Me and the salvation I have given you, 280 it is necessary for there to be victims who pray, bless, and hope. But I repeat: let them suffer and suffer from what makes their brothers and sisters suffer; let the victims purify with their loving, suffering, praying, blessing, and hoping the places in which people go to meet Death, not that of the flesh, but of the spirit.

"I tell you that if the number of those who love, believe, and hope were equal to the number of those who do not love, do not believe, and do not hope, and if in the tragic moments in which slaughter looms before you an equal number of invocations were to arise alongside the imprecations_note that I am not saying a greater number, but an equal number_all of the snares and wishes of the demons and demon_men would be left shattered and would fall without doing you any more harm, like a vulture whose wings are broken that can no longer plunder.

"Courage! Be someone who saves.

"To save! To save Humanity I left Heaven. To save Humanity I experienced death.

"To save! The greatest act of charity. The one which was the charity of Christ. The one making you, saviors, the souls that are most Christ_like.

"I bless you, O all of you that are sisters to Me in saving. I bless you. I bless you, to whom, in order to make you happy with immeasurable, eternal happiness, I have granted the gift of being someone who saves.

"Go in peace. Remain in peace. I am with you, always."

keepns2sb240sa60qchighlight1lang1033

January 10, 1944highlight0linesb120qj144720144021602880360043205040576064807200792086 40 Isaiah 45:11_16_18_19_21_23

sb120qj144720144021602880360043205040576064807200792086 40lang3081 The Spirit of God says:

"Do not fail to call yourself the word of Him who is Wisdom and Love of God, Him who from eternity to eternity pours Himself upon all that is to sanctify it for God, Him who with his power presided over all the works of our Trinity and who is not foreign to all that is holy in time and in eternity, for I am the Sanctifier, the One who with his septiform gift sanctifies you and bears you to God, making Him known to you in his will on Earth and in his glory in Heaven.

"I am the Wisdom of God. I am the One whom the highlight1 Second highlight0 Person of our Most Holy Triad calls the highlight1 'Teacher highlight0 of all truth, He who will not speak to you on his own, but will say everything that He has heard and will announce to you the times to come.' 290

"O you that seek to know even more than what is necessary, this is the One who can give you that knowledge which you seek. I am He. I. Light of Light am I; Spirit of Spirit am I; Intelligence of Intelligence. I am the guardian, the repository of all truths_past, present, and future_the knower of all God's decrees, the administrator of his lights to men. I am the One who, not absent with my counsel from the Creator's works, not absent from the decree of Redemption, am not absent from you, either, to counsel you and, with the sweetness of love, make the wishes which the Father proposes to you a fait accompli. I am even more. I am the Love inspiring you with what is suitable for giving you God's embrace and bearing you to his breast along the path of holiness.

"Like a merciful wet nurse, I clutch your incapacity as those just born to Life and educate and raise you. Holding you in my arms, I give you warmth to bring you to assimilate the most sweet milk of the Word of God so that it will become life in you. I make Myself a shield for you against the dangers of the world and of Satan because Love is a saving power. I guide and support you and, as a master of loving patience, instruct you. I make you_burdensome and sluggish, faint_hearted and weak_into heroes and athletes of God. I make you_spiritually poor_into kings of the spirit, for I cover your spirits with my divine splendors and set them on a throne which is the greatest of all, since mine is the throne of eternal holiness.

"But to know Me it is necessary not to have idolatry in one's heart. It is necessary to believe in what I have sanctified. To believe in the truths which I have illuminated. It is necessary to abandon error. It is necessary to seek God where He is. Not where the Enemy of God and man is.

"Do you want to know the Truth? Oh, come to Me! I alone can tell it to you. And I tell it to you in the way my goodness knows to be appropriate for you, so as not to disturb your weakness as men and your relativity.

"Why do you love what is contorted, complicated, and dark? Love Me, who am simple, straightforward, and luminous, Me, who am the joy of God and of the spirit.

"Do you want to know the future of the spirit? I teach it to you by speaking to you of an eternity awaiting you in a blessedness which is inconceivable for you, in which, after this hour of sojourn, the only sojourn upon the Earth, you shall rest in God from all labors, from all sorrows, and shall forget pain because Joy shall be your possession; and even if Love, which is never so alive as in Heaven, makes you throb with pain over the living, it shall not be pity which gives you pain, but only active love which shall also be joy. "Do you want to know the Creator's perfections in things, the mysteries of creation? I can tell them to you, I who, as Wisdom, 'emerged first of all from the mouth of God, the highlight1 firstborn highlight0 before all creatures,' 300 I who am in all that is, for everything bears the seal of love, and I am Love. My Being extends over the whole

Universe; my Light bathes the stars, planets, seas, valleys, herbs, and animals in Itself; my Intelligence races over the whole Earth, instructs those far off, gives everyone a reflection of the Exalted, and educates in the search for God; my highlight1 Charity(lang2052f3'b5'c2'c4'dc'a3'a9highlight0lang3081f0 penetrates like breath and conquers hearts.

"I attract the just of the Earth to Myself, and to the upright ones without knowledge of the true God I grant reflections of this holy God of yours whereby a streamlet of Truth is in all revealed religions, placed there by Me, who am the One who irrigates and makes fruitful.

"In addition, like the powerful surge of an eternal spring, I overflow on all sides of the Catholic Church of Christ, and with Grace, the highlight1 seven giftshighlight0 , and the seven sacraments make faithful Catholics into servants of the Lord, those chosen for the Kingdom, sons and daughters of God, brothers and sisters of Christ, and gods whose destiny is so infinitely sublime that any sacrifice is warranted to possess it.

"Turn to Me. You will know and understand and be saved, for you will encounter the Truth. Separate, separate yourselves from error, which gives you no joy or peace. Bend your knee before the true God. Before the God who spoke on Sinai 310 and evangelized in Palestine. Before the God who speaks to you through the Church, made into a Teacher by Me, the Spirit of God.

"There is no other Golang2052f3'a3'a8on man)lang3081f0 apart from Us: Triune. There is no other Religion but our centuries_old one. There is no other fu ture, on the Earth and beyond, except the one conveyed to you by the holy Books. Everything else is a Lie destined to be put to shame by Him who is Justice and Truth. "Ask Us_Power, Word, and Wisdom_for light so that you will not walk beyond, along false paths of death, but be able yourselves as well, who are wandering, to come onto the way along which salvation was found by those who, through their humble, wise, holy faith, pleased God, who made them his saints. "

sb400qj144720144021602880360043205040576064807200792086 40 Mary says:

sb120qj144720144021602880360043205040576064807200792086 40 "And since I am the Mother, I also speak, clasping you to my breast to lead you to faith, my children whom I see dying, nourished as you are on deathly poison.

"I beg you, for the sake of that Son of mine whom I gave with painful joy for your salvation_come back onto the paths of Christ. You have written his most holy Name on your pathways. But it is a profanation. And if it weren't for the fact that the Enemy obscures your minds and guides your hand, forcing it to write what good sense could not lead you to write, you would not write that blessed Name on the ways over which Satan comes to you and on the doors of your grotesque temples as Godless people.

"But for your sake I say to the Father, 'Father, forgive them because they don't know what they are doing,' 320 and I ask the Holy Father for you, poor children deceived by Satan. I

defeated Satan in myself and for the sake of men. He is under my foot. I will defeat him in you as well, provided you come to me.

"I am the Mother. The Mother whom Love has made the mother of beautiful love. I am the one in whom the manna of Grace rests, as in an ark. I am Full of Grace, nor does God place a limit on my power to pour out this divine treasure. I am the Mother of the Truth, who became flesh in me. I am the bearer of man's Hope. Through me the hope of the patriarchs and the prophets has become a reality. I am the seat of Wisdom, who made me his own, and the Mother of the Son of God.

"Come, that I may take you to Christ, holding your hand, with this hand of mine, which assisted the first steps of Jesus the Savior along the ways of earth and taught Him to walk so that He would readily go up to Golgotha to save you, dearer to me, because you are the most unfortunate of all men, the condemned, whom I fight to snatch away from the power dragging you into the abyss, to save you for Heaven.

"See how much I have wept for you. For you are not the ones who fall when dragged down by a weight of flesh, so impetuous and sudden that it bowls you over without giving you the time or opportunity to react. You are the ones who tenaciously, knowingly commit the sin which is not forgiven_my Son said so. 330 You deny the Truth to make iniquitous lies into truths for yourselves. You become lucifers. And you could be angels!

"I don't ask you for much. Only for you to love me as a Mother, only for you to call me. My name will already be honey to your poisoned lips. And it will be salvation, for where Mary is, there Jesus is, and whoever loves me cannot fail to love the Truth who is the Son of my flesh. I do not reproach; I do not condemn. I love. I just love.

"I should not cause you any fear because I am meeker than a ewe lamb and more peaceful than an olive tree. So meek that, surpassing ewe lambs, I let my Child be torn away from my breast and be sacrificed on an altar of blood without reacting, without cursing. So superior to the olive tree that by myself I made myself an olive under the grindstone, and I let myself be pressed by pain to make the oil to medicate your wounds and consecrate you for Heaven drip out of my virginal, motherly, immaculate heart.

"Lay your infirm heads on my lap. I will heal them and say to you the words which Wisdom says to me to lead you to the Light of God."

sb400qj144720144021602880360043205040576064807200792086 40 How beautiful! How beautiful! How beautiful what I see is!

sb120qj144720144021602880360043205040576064807200792086 40 I shall try to be very precise and clear in describing for you what Communion brought me.

You already know that I was happy. But you don't know what blessedness and what a joyful vision was granted to me from the moment of Eucharistic union on. It was like a picture being shown to me by degrees. But it was not a picture_it was contemplation. I

was recollected therein for a good hour with no other prayer but this contemplation, which enraptured me beyond the earth.

It began right after receiving the consecrated Host, and I think it did not escape you that I was slow to respond and greet you_I was already enveloped. In spite of that, I expressed the whole act of thanksgiving out loud, as the vision came upon me more and more intensely. And then I became still, with my eyes closed, as if I were sleeping. But I have never been so awake in my entire self as in that hour.

In its final stage, the vision is still continuing as I write. I am writing under the gaze of so many heavenly beings who see that I am saying only what I see, without adding details or making modifications. And here is the vision.

As soon as I received Jesus, I felt the Mother, Mary, on the left_hand side of the bed, who was embracing me with her right arm drawing me to herself. She was wearing her dress and white veil, as in the visions of the Grotto, in December. 340 At the same time I felt enveloped by a golden light and by a soft, indescribably soft color, and the eyes of my spirit sought its source, which I sensed was raining down on me from above. It seemed to me that my room, though remaining the room it is, in its floor and four walls and furnishings, no longer had a ceiling and that I was seeing the boundless blue skies of God.

Suspended in these blue skies, the Divine Dove (bird) of fire remained perpendicularly over Mary's head, and, of course, over my head, since I was leaning cheek_to_cheek against Mary. The Holy Spirit's wings were open, and He remained in an upright, vertical position. He did not move, and yet He vibrated, and with each vibration there were waves, rays, and sparks of splendor which issued forth. From Him there emerged a cone of golden light whose summit started from the Dove's breast and whose base enwrapped Mary and me. We were gathered into this cone, this cloak, this embrace of joyful light. A most intense light and yet not glaring, for it communicated new strength to one's eyes which increased with every flash flowing forth from the Dove,

34 See the entry for December 29, 1943, in Me Notebooks. 1943.

0 ever augmenting the flash already existing with every vibration of the Dove. I felt my eyes expanding into a supernatural power, almost as if they were no longer the eyes of a creature, but of an already glorified spirit.

When I attained the capacity to see beyond, thanks to the inflamed Love suspended over me, my spirit was called to look higher. And, against the brighter blue of Paradise, I saw the Father. Distinctly, although his figure was in lines of immaterial light. A beauty which I shall not attempt to describe because it is superior to human capacities. He appeared to me as if on a throne. I speak this way because He appeared to me seated with infinite majesty. But I saw no throne, chair, or baldachin. Nothing resembling the earthly shape of a seat. He appeared to me from my left_hand side (in the direction of my Jesus on the Cross, just to give you an idea, and therefore to the right of his Son), but at an incalculable height. And yet I saw Him in the most minute of his extremely luminous

features. He was looking towards the window (also to give you an idea of the different positions). He was looking with a gaze of infinite love.

I followed his gaze and saw Jesus. Not the Jesus as Teacher I usually see. Jesus as King. White clothing, but with a luminous, extremely white robe, like Mary's. A robe that seems to be made of light. Most beautiful. Stalwart. Imposing. Perfect. Blazing. In his right han_He was standing_He held his scepter, which is also his standard. A long rod, almost a crosier, but even taller than my very tall Jesus, which doesn't end in the curl of a crosier, but in a transverse rod, which thus forms a cross made in this way, 350 from which there hangs, supported by the shorter rod, a banner of most luminous, white silk, made like this, 360 and marked on both sides by a purple cross; on the banner, written in words of light, almost as if written with liquid diamonds, is the name "Jesus Christ."

I very clearly see the wounds on his hands because his right hand is holding the highlight1 rohighlight0 aloft, towards the banner, and his left hand is indicating the wound in his side, which I do not, however, see as anything but a luminous point from which there are emanating rays descending to the ground. The wound on the right hand is precisely in the area of the wrist and looks like a glittering ruby the size of a ten_centesimo coin. The one on the left hand is more centrally located and larger, but it further extends like this 370 towards the thumb. They shine like vivid rubies. I see no other wounds. On the contrary, the Body of my Lord is most beautiful and intact in all its parts.

The Father is looking at the Son on his left. The Son is looking at his Mother and me. But I assure you that if He were not looking with love, I could not bear the gleaming of his gaze and of his appearance. He is really the King of tremendous majesty who is spoken of. 380

The longer the vision lasts, the more the capacity to perceive the smallest details increases in me and to see further and further all around.

Indeed, after a while I see highlight1 St. Josephhighlight0 (in the corner, where the Nativity Scene is). He is not so tall, more or less like Mary. Sturdily built. With grizzly hair, curly and short, and a squarely_cut beard. A long, thin, aquiline nose. Two wrinkles cut across his cheeks, starting from the corners of his nose and moving down until fading at the sides if his mouth in his beard. Dark, very good eyes. In them I rediscover the lovingly good look of my father. The whole face is good, thoughtful without being sad, dignified, but very, very good. He is wearing a dark blue_purple tunic like the petals of certain periwinkles, and his cloak is the color of camel's skin. Jesus points him out to me, saying, "Here is the highlight1 patron (lang2052f3 protector)lang3081f0 of all the justhighlight0 ."

The Light then calls my spirit from the other side of the room_that is, towards Marta's bed 390_and I see my angel. He is kneeling, facing towards Mary, whom he seems to venerate. Dressed in white. His arms are crossed over his chest, and his hands are touching his shoulders. His head is bending very low, and I thus see little of his face. His gesture reflects profound devotion. I see his beautiful, long, extremely white, pointed

wings, real wings made to fly swiftly and surely from Earth to Heaven, now gathered in behind his back. By his attitude he is teaching me how to say, "Hail Mary."

As I continue to observe him, I sense that someone is close to me on my right and is resting his hand on my right shoulder. It is my St. John, with his face shining with cheerful love.

I feel blessed. And I recollect myself in the midst of such blessedness, thinking I have touched the peak. But a brighter gleaming of the Spirit of God and of the wounds of Jesus, my Lord, further increases my ability to see. And I see the heavenly Church, the triumphant Church! I shall attempt to describe it for you.

Above there remain the Father, the Son, and now the Spirit as well, high above the Two, half way between the Two, whom He links with his splendors.

Further down, as if between two skyblue slopes_a blue which is not of this earth_gathered together in a blessed valley, is the multitude of those glorified in Christ, the army of those marked with the name of the Lamb, 400 a multitude which is light, a light which is song, a song which is adoration, an adoration which is blessedness.

On the left are the ranks of the confessors. On the right are those of the virgins. I did not see the ranks of the martyrs, and the Spirit has me understand that the martyrs are added to the virgins, for martyrdom renders the soul virginal once more, as if just created. All of them seem to be dressed in white, both the confessors and the virgins. That luminous white of the robes of Jesus and Mary.

Light emanates from the skyblue floor and the skyblue walls of the holy valley, almost as if they were made of burning sapphire. The robes of diamond cloth emit light, as do, above all, the spiritualized bodies and faces. And here I shall make an effort to describe for you what I have observed in the different bodies. highlight1 Only the bodies of Jesus and Mary are bodies of fleshhighlight0 and spirit_alive, pulsating, perfect, sensitive to touch and contact: two glorious bodies which are, however, really "bodies." ul The Eternal Father, the Holy Spirit, and my angel are light in the shape of a bodyulnone , just so it can be perceptible to this poor servant of God. St. Joseph and St. John are light which is now more compact, certainly because I must perceive their presence and words. All the blessed forming the host of the Heavens are white flames which are spiritualized bodies.

None of the confessors turns around. They are all looking at the Most Holy Trinity. Some of the virgins turn about. I distinguish the Apostles Peter and Paul, for, though luminous and dressed in white like everyone else, their faces are indeed more distinguishable than the others_a characteristic Jewish face. They are looking at me benignly (it's. a good thing they are!).

Then there are three blessed spirits, who I grasp are women, who observe me, gesture, and smile. You could say they are inviting me. They are young. But it in fact seems to me that all the blessed are of the same age: youthful, perfect, and equally beautiful. They are

lesser copies of Jesus and Mary. I cannot say who these three heavenly creatures are, but since two are carrying palms and one, only flowers_the palms are the only sign distinguishing the martyrs from the virgins_I think I am not mistaken in saying they are Agnes, Cecilia, and Therese of Lisieux.

In spite of my desire to do so, what I cannot convey to you is the Hallelujah of this multitude. A Hallelujah which is both powerful and soft as a caress (lang2052f3'93'e1'a3'a9lang3081f0 . And everything laughs and shines more intensely with each hosanna of the multitude for its God.

The vision ceases and in its intensity crystallizes in this form. Mary leaves me, and, with Her, John and Joseph; the former takes her place in front of the Son, and the other two, theirs, in the ranks of the virgins.

Praise be to Jesus Christ.

keepns2sb240sa60qclang1033 January lang2052f3 11lang1033f0line 12:15 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 John says:

"Instructed as I was, penetrated by and made one with the Master, in my Gospel there lives the Word just as it was spoken, for, on account of my union, I was able to repeat it without modifications. It is Christ who speaks. John is nothing but the instrument who writes. Just like you.

"Ours is a great destiny, to which one must be faithful even in the smallest details so as not to contaminate divine doctrine with ourselves as creatures, and for the sake of this destiny we must lead a chaste lang2052f3'a3'a8'8b'6f'9'8'a3'a9lang3081f0 life so that the Word may descend where there is nothing impure, not even the shadow of a thought.

"To receive the Word of God is like receiving the Bread of Heaven. He is the Bread of Heaven who becomes a Word for us so as to become Bread in the spirits of our brothers and sisters. He is the Eucharist of the Word, no less holy than the Eucharist of the altar, for, on coming into us, the Eucharistic Christ brings us his Word, which is heard more or less clearly to the extent that the life of the spirit is in us, and, on coming into us, Christ the Master brings us his nourishment, which renders us increasingly capable of making the Eucharist the Food of eternal life.

"He, my Master and yours, said so: 'Blessed are those who keep the Word of God in their hearts.' And He also said, 'Whoever listens to my Word has eternal life,' and highlight1 'I am the living Bread lang2052f3'a3'a8'c9'fa'c3'fc'fc'49'b0'fc'a3'a9lang3081f0 descending from Heaven. Whoever feeds on Me will not die, and I will raise him up on the last day.highlight0 ' 410 The Master, then, gives a single destiny to whoever feeds on Him_the Word of the Father and the Bread of Heaven.

"But I am not speaking so much to you for your sake, disciple who are in the light. I_a

light of Christ, of Christ, the Light of the worl_am speaking to the ones in darkness, who, like those with scales over their pupils, go groping in the dark and are unable to get onto the path where the Master is passing by; they don't want to get onto it and cry out, 'Jesus, save us! Give us your Light!'

"If they called Him, He would come to them; He would stay in them and give them the blessed destiny of becoming children of God, born a second time_the only time people can be reborn, not in the flesh, which, when lifeless, will never again clothe the spirit that has had it as a robe, except on the last day, when the spirit will go with it to glory or damnation, but in the spirit, which is regenerated by becoming inserted into Christ, for Christ, on possessing it in Himself, as part of his most holy Being, joins it to the Spirit of God, who is the One who enables us to be reborn, no longer as men, but as children of Go_a nd they would know the Light and separate themselves from Darkness and Deceit, for Christ is Truth and Christ is Light, and the Paraclete, whom Christ gives to those who are 'his,' is Light and Truth, and whoever has Christ has the Truth and the Light of the Triune Divinity in himself.

"Leave the eternal Killer, who perished and leads others to perish, for he did not persevere in the truth which, in his fortunate angelic destiny, he had possessed from the first instant of his creation. Believe in Christ, who cannot lie, for He is God and has God's Perfection.

"He tells you over and over again: 'I will raise you up.' Could He say an improper wor_He, Perfect in Knowledge and Intelligence? He says, 'I will raise you up'; He does not say, 'I will reincarnate you.' And He specifies 'on the last day' and further states, 'As the Father raises the dead and restores them to life, so, too, the Son gives life to whoever He wills... Whoever listens to my word and believes in the One who sent me has eternal life and does not undergo condemnation, but passes from death to life... The time is coming when the dead will hear the voice of the Son of God, and whoever has heard it will live. The time is coming when all those in the tombs will hear the voice of the Son of God and come out_those who did good, to the resurrec tion of life; those who did evil, to the resurrection of death.' 420

"Therefore, He who is Truth and Knowledge states, repeats, insists, and swears regarding one life, one alone, of the flesh, and one life, one alone, of the spirit. This life is led in our one day as man and then, only on the last day, at the command of the God Jesus, the flesh rises again to clothe the spirit whose robe it was. This eternal life is obtained only by means of our one day, and if during it we have slain the spirit once, never again can it become reincarnated to pass from death to life through successive stages.

"No. The power of God the Father, of God the Son, Jesus, and of God the Spirit Paraclete can give you the resurrection of the spirit on earth through a miracle of grace, or through the intercession of a 'saint,' on earth or in Heaven, or highlight1 through yourhighlight0 highlight1 desirehighlight0 to rise again as well. But this happens here, on Earth, in your one day. Once dusk has come for you and you have entered into the sleep of the human night, there is no longer a possible resurrection through new stages of life. If you are among the spiritually dead, there is only death.

"I, a disciple of Christ, I, who have seen the future life beyond life and the final resurrection, swear to you that this is true.

"Get free from these chains. They are the most dangerous ones which Satan hurls at you. Take the first step to say to Christ, 'I am coming to You,' and to Satan, 'Back, in the name of Jesus.' Receive the first truth.

"You cannot know how sweet the Lord is_the good Master, the holy Shepher_to those turning to Him. Like a father, He clasps you to his heart and instructs you, cares for you, and feeds you. Do not say that you love Him. highlight1 You do not love Him in truth and therefore do not lang2052f3'a3'a8really) lang3081f0 love Him.highlight0

"The truth is in his Gospel. The Gospel is the one spoken by Him to his disciples and the one He continues to confirm and explain, through his benignity as the Savior. Always the same after so many centuries. There is no other.

"If there were a second life, or several others, He would have said so. You are not Parsees or Shintoists (lang2052f3'b6'e0'c9'f1'a3'a9lang3081f0 (f4'a9'acu23572?'b6'eb'a4'48'a9'ce'af'ab'b9'44'b1'd0'ae'7blang2052f3)lang3081f0_you are 'Christians.' Abandon, then, the chimeras, errors, and deceits which Satan prompts to wrest you away from God and believe in what Christ has said.

"Whoever loves believes. Whoever loves little doubts. Whoever does not love accepts a contrary doctrine. The doctrine you fol low is contrary to that of Jesus Christ, the Word of God, our Master, the Light of the world. You do not, then, love Christ in truth."

keepns3sb240sa60qclang1033fs28

The Same Dayfs36 , fs48 January 11th, 7 amfs36 .

sb120qj144720144021602880360043205040576064807200792086401ang3081 Mary says:

"The longing of my spirit was to remain as a virgin in the Temple throughout my life, to praise the Lord and pray that Emmanuel would be granted to those who for centuries had been awaiting his coming with Grace.

"Therefore, when the High Priest expressed to me his desire to arrange for my marriage, my interior experienced its first disturbance. The second involved the angel's announcement. 430

"I experienced a moment of bewilderment, of prostration, for, Maria, it seemed to me that the Lord was refusing my offer as a virgin, not finding it to be worthy of his Perfection. I examined myself to discover where I had displeased my Lord, for I of course lacked even a trace of the thought that Divine Justice might have been unjust. But in the humble examination of myself I found the answer and peace.

"The Spirit told me, with his luminous voice of love, that this priestly wish, reflecting the will of God, was not a demotion in the eyes of God, but an advancement in the degrees of the spirit and that, as the will of God, simply accepting it with prompt obedience would bring me blessings and merits and a more intense bond to my holy Lord God.

"Then with cheerful obedience I said to God, through his priest, 'Here I am, O Lord, to do your will and not mine.' The words of my Son 440 flourished many years before on the lips and in the heart of his Mother.

"In exchange for my obedience, I asked only that God grant his servant the kind of husband who would not represent a perturbing violence for my virginity, sacred to the Lord, or a scornful mockery, but a respectful, holy companion in whose heart the fear and love of God would be a light to comprehend the soul of his Wife. I asked for nothing else. Attractiveness, youth, social position, and wealth were so negligible for me that they did not warrant even a fleeting thought. I asked for the 'sanctity' of my future husband. And did not concern myself about anything else.

"The first condition_excessively overlooked in your present marriages_is to turn to God to ask for a mate in keeping with your character and your position and, above all, a companion who is 'just' in his sight. You don't ask God for anything in this decisive hour of a woman's life and do not look at either your spirit or that of your mate. It is enough for you that he should be handsome, rich, and influential in the world. Everything else has no weight when it is time to choose. But, unfortunately, it takes on full weight after marriage, and many marriages are a disappointment limited to being such only if the wife is a woman with Christian sentiments. If even these are lacking in her, the marriage becomes a disaster whose expiatory victims are the innocent and often ends in double adultery. You place your souls at risk and frequently lead them to death because you consider only human ends in marriage and do not turn to the Father in Heaven in that solemn hour.

"When I saw Joseph, all my natural anxiety fell like a cloud dissolving into a rainbow. It was enough for me to look into his eyes to read in them that he was an honest, faithful, pure, just man. His age, more than twice my own, had left him with the clear gaze of a child, for Evil had risen up around him as he lived in the world, but had been unable to penetrate into his heart, filled with the love of God.

"With what trust I placed my hand in his, sensing that I had found in him a loving father, a faithful spouse, and a chaste companion who would be like olive and fig trees shading a small house and defending it from winds and the heat, providing the refreshment and comfort of sweetness and nourishment!

"My sweet spouse who did not disappoint me! Who, since he really loved me, believed in me, even going against appearances; 450 who concealed his tears from me so as not to disturb me; who had only smiles and help for me; who guided me as his first putative daughter, holding my hand to make me feel he was close by with his love, avoiding obstacles for me, and anticipating my needs_patient, silent, and chaste, chaste as only an

angel can be.

"Oh, yes! Blessed be the Lord for this! I, whom the Eternal had destined to be the Queen of his angels, had two angels as my subjects, beginning on earth: my Guardian Angel, whose invisible presence I felt stirring at my side continually, with flashes of light and heavenly perfume, and my angelic consort, whose flesh, not darkened by the desire of blood, lived close to mine_like that of two lilies blossoming in the same flowerbed scenting each other and blooming for the Lord, each an example for the other in rising ever higher, towards God, in perfuming more intensely out of charity for God and one's companion, but never joining their flowering mouths in a kiss which would sully with pollen the angelic silk of their robes of purity.

"My holy and blessed Joseph! My heart does not cease to thank its Lord for having given him to me as a consort, for as a holy Father He provided for his Servant and created this living defense for my virginity, drawn out of the Temple, and the world's breath thus broke against Joseph, so that the din and stench of human baseness did not penetrate where the eternal Virgin continued to praise the Lord as if she were assigned to the service of the altar, beyond the Holy of Holies, where the glory of the Eternal God was shining."

This morning my awakening was blessed. I had written from midnight until 2 a.m. Continuing to remain under the light of the golden Dove and in Mary's embrace, for the vision, 460 which had become obscured during the day, presented itself again last night in all its magnificence before sleep set in, and then returned in its initial stages, as it abided without interruption from 11 a.m. to 6 p.m., with the Holy Spirit and Mary. 470 After writing, I lay back, while praying) and towards morning fell asleep, in spite of the sharp pains shaking me out of slumber at every instant.

The last time they woke me up, the clock was striking 6 a.m. Together with the piercing pain of that agony, I felt a light kiss on my brow and heard the sweet voice of Mary, unmistakable, saying to me with all its softness, "May the Lord's grace always be with you." I replied at once, for I could not be wrong: "Blessed art thou among women." And I cuddled up in the silence and warmth, feeling watched over by the Mother, who had given me the most beautiful "Good morning" that can be given.

I wanted to write this for you at once. But at 7:30 Mary began to speak about her marriage, and I wrote later. I shall now add some pages, for I am told that there is a dictation to be appended here which belongs to the series of the preceding ones. 480

keepns3sb240sa60qclang1033 Still January 11, 10 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 The Apostle Paul says: 490

"The ancient pagans for whom I broke the bread of the Faith seem to be alive still_indeed, to have returned, according to your belief, to be reincarnated with their ancient theories regarding the resurrection and the second life_to such an extent the

theory of reincarnation is still incarnate_and now more than ever_and ingrown in your minds, after twenty centuries of preaching the Gospel.

"The only thing that is reincarnated is this theory of yours, which flourishes again like mold in alternating periods of spiritual obscurity. For_realize this, O you that think you are the most spiritually evolve_this is the sign of a spiritual decline and not of a dawn of the spirit. The lower the Sun of God is in your spirits, the more there are formed larvae in the rising shadow, and fevers stagnate, and the bearers of death swarm, and the spores that eat into, corrode, absorb, and destroy the life of your spirits germinate, as in hyperborean woods where the night lasts for six months and turns the thickets_filled with vegetable and animal life_into dead areas like those of a world without life.

"Fools! The (soul) dead do not come back. With any new body. There is just one resurrection: the last one.

"You are not_you that are made in the image and likeness of Go_no, you are not seeds that in alternating cycles sprout and become stems, flowers, fruits, and seeds, and, starting from the seeds, stems, flowers, and fruit. You are men, not grass in the field. You are destined for Heaven, not to a horse's stall. You possess the spirit of God, that spirit which God infuses into you through his continuous spiritual generation, which responds to human generation of new flesh.

"And what do you think? That God, our almighty, unlimited, eternal God, has a limit in his generating? A limit which dictates that He create a given number of spirits and no more, so that, to continue the life of men on earth, like a sales clerk in a department store, He has to go to the shelves and search among the spirits heaped up there for one to be reused for that specific merchandise; or, even better, do you think He is like a scribe who exhumes a certain document and looks for a given scroll because the time has come to record an event?

"O fools, fools, fools! You are not merchandise, parchment, or seeds. You are men.

"The body, like a seed, falls, when its cycle is over, into the corruption of the tomb. The spirit returns to its Source to be judged as to whether it is alive or as putrid as the flesh, and, in accordance with its state of being, it goes to its destiny. Nor does it emerge from that destiny any more except to call what was its own to a single resurrection, in which those who were putrid in life become perfectly putrid forever, with that corrupt spirit and that corrupt flesh which they had in their one, unrepeatable life; and those who were 'just' in life rise again, glorious and incorruptible, elevating their flesh to the glory of their glorious spirits, spiritualizing it, divinizing it, for through it and with it they have overcome, and it is right that they should triumph with it. highlight1 (lang2052f3'c8'e7'b9'fbspirit 'b2'bb'8f'c'bb'ee'a3'ac'ec'60'84'74'd3'c0'df'68'ca'dc'98'49'c1'a6'a0'bf'd2'fd 'a3'a8'd'86'de'92'a3'a9highlight0lang3081f0

"Here you are rational animals because of the spirit you possess, which obtains life for the flesh it overcomes as well. In the other life you will be spirits vivifying the flesh

which has obtained victory by remaining subject to the spirit. The animal nature always comes first. This is the true evolution. But it is single. Then, from animal nature, which has been able to lighten itself through threefold virtue, there comes spiritual nature.

"In accordance with the way you live in this life, such you will be in the second one. If what is heavenly has prevailed in you, you will know the nature of God in yourselves and possess this nature because God will be your eternal possession. If you have had a predominance of the earthly, beyond death you will know dullness, death, cold, horror, and darkness_all that is common to the body which is lowered into the grave, with this difference: the duration of this second, true death is eternal.

"As the heirs of God by God's will, O brothers and sisters, do not allow yourselves to lose this inheritance by following flesh and blood and mental error.

"I, too, erred and was contrary to Truth; I was a persecutor of Christ. My sin is always before me, even in the glory of this kingdom, whose gates were opened to me by my repentance, my faith, and my martyrdom because I confessed Christ and immortal life. But when the Light cast me down, making itself known, I abandoned error to follow the Light. 500

"The Light has made itself known to you by way of twenty centuries of prodigies, undeniable even for the fiercest deniers and the most obstinate. Why, then, do you fortunate ones who have twenty centuries of divine manifestations as witness to that Light wish to remain in error?

"I, a witness to Christ, swear this to you. Neither flesh nor blood can inherit the kingdom of God, but only the spirit can. And, as is stated in the Gospel of Jesus our Lord, 510 the children of this age_understand, O brothers and sisters, that here 'age' signifies those who are in the world, that is, those who are earth ly_are not the ones destined to rise again and remarry, possessing a second earthly life. Only those who are worthy of the second age, the eternal one, will rise again_that is, those who will no longer be able to die, having already lived, but who, in having obtained spiritual life and having become like the angels and sons and daughters of the Most High, no longer hunger for human marriage, but with their spirits desire one union alone: union with God as Love; one possession alone: the possession of God; one dwelling alone: the heavenly one; and one life alone: life in Life.

"Amen, amen, amen!

"I say to you: Believe so as to obtain it."

sb400qj144720144021602880360043205040576064807200792086 40 And St. Paul thus came as well. Good Heavens! What a hurricane! I am not surprised that he swept away even the Athenians, accustomed to their orators, by the forcefulness of his words! If John is a sigh of scented heavenly wind, Paul is a cyclone laden with all the elements capable of bending the proudest peaks.

sb120qj1447201440216028803600432050405760648072007920864O I think the cycle is complete. And if this whole concert of notes does not penetrate into them... 520 I don't know what else can penetrate. ul I had been wishing for one dictation on this subject for months and months. I waited. But I got highlight1 sevenhighlight0ulnone , and if I were in the shoes of certain people, I would feel like a mouse in a trap or a bird in a net. The evidence would close in on me on all sides.

I did not expect that even St. Paul himself would speak.

Now my back is aching, and I am relaxing, gazing with my soul at the golden Divine Dove and sensing Mary at my side. Her words in the morning continue to sing in my heart.

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sb120qj1447201440216028803600432050405760648072007920864Of0fs36

lang3081

keepns2sb240sa60qclang1033 January 12line Acts of the Apostles 10

sb120qj1447201440216028803600432050405760648072007920864Olang3081 Jesus says:

"My disciple says, 'God is Charity, and whoever has charity has God. How can someone say he loves God if he does not love his brothers?'53

"Here children of the same blood are not called brothers, or the children of a single nation, or the children of a single religion. All of you are brothers, for the family founder is single: Adam; and the origin is single: God. Latins, Aryans, Asians, Africans, the civilized, and the uncivilize_you do not come from different creators, but from a single Creator: your God, who is the Lord of the Heavens and the Father of all the living.

"The children dearest to his heart are those regenerated in Christ's Baptism. The most beloved children and co_heirs, with the Son, of the Heavenly City are those who live out Christ's doctrine. But if the degrees of paternity and filiation are different, your supernatural and natural seed remains one and the same: God, the Divine Father; Adam, the earthly father.

"You that want to be 'perfect,' not out of the perverse pride of the mind, but out of obedience to my sweet comman_'Be perfect as my Father is perfect'_must not, then, foster in yourselves a feeling of disdain or repugnance towards those who are not, like you, 'Christians' in reality or Catholics in name. You must not say, 'This person, because he is irreligious, a schismatic, or a pagan, is a reptile or an unclean animal to me; he is loathsome and scandalous in my sight.' One thing alone should cause you loathing and be a scandal for you because it is uncleanness and corruption. Your commerce with Satan, who harms your spirits and makes you repugnant in the eyes of God. Even with

the gaze of your minds, you must flee from, avoid, and shun this. This alone.

"But if you are, if you want to be, 'children of God,' true children, you must show charity towards your spiritually poor brothers and sisters, the spiritually indigent, the spiritually ill, the spiritually impure. The idolaters are poor, and the schismatics are indigent; the sinners are ill; impure are the ones led astray by doctrines even more inauspicious than those of the lesser Christian religions which believe in Christ, but are not a branch of the true tree, but, rather, a branch not grafted into Christ and thus wild and yielding bitter fruit, not worthy of the heavenly table. For, if God's benignity judges the works of all according to justice and gives a reward to the 'good,' this reward will never be so shining and full as the one given to those who are true children of the true Church.

"Those who love and believe much are forgiven much, when they believe themselves to be in the truth in another religion. But since the Gospel is preached even in the countries which are separated from Rome, much will also be demanded of these deaf ones who did not want to hear the Voice and see the Light of Jesus Christ, living in his Roman Apostolic Church.

"But it is not up to you Catholics to judge. I said, 'Judge not.' I said, 'First take the beam out of your own eye, and then the straw out of your brother's eye.' 540 Many beams are in your eyes, O Catholic Christians with a damaged faith, with excessively lukewarm charity, and with the four cardinal virtues extinguished. Many. Too many. Take care that it may not happen for you that idolaters and gentiles should surpass you in the love of Christ and deserve to hear themselves praised more than you for their secure faith in the religion of their fathers, for the charity towards the unknown God, and for their courageously practiced virtues.

"Love purifies even what is impure and profane. Love purified Mary Magdalene and Levi, 550 We may compare non_Catholic religions to these two redeemed people in the Gospel whom love redeemed. We can consider, O sons and daughters, that those believing in them, living in the love of God just as it has been taught to them (God, if anything, will ask those responsible for their separation from Rome about the reason for the error), are made pure in my eyes by the charity which is alive in them. I repeat: they will be asked why they have not wanted to accept the Gospel preached by Rome; but they will not be denied God's gaze because their impure altar, the altar of their spirit, will have been cleansed by love.

"Bear in mind Peter's words: 'I recognize that God makes no distinction among persons, but in any nation whoever fears Him and practices justice is acceptable to Him.' 560 Therefore, without mental pride and a lack of charity in your hearts, observe your brothers and sisters divided from Rome with a supernatural spirit and pour out your active love upon them to reunite them to the Rome of Christ, whatever their error may be.

"If you keep yourselves elevated beyond flesh and blood, elevated beyond human thought, fleshly contacts and mental contacts will be unable to harm you, for you will be living in spheres where contagion does not arrive. Remain in Me. I am a defense for whoever lives in Me. And pour out upon all that charity which you find alive in my heart

for all and as a teacher for all.

"The communion of the saints is not limited to your brothers and sisters in faith. It pours itself out upon all the living, for I am the First One who established and practiced it, I who shed my Blood for all.

"Prayer for those separated from Me_by schisms, doctrines, sects, and irreligion_is nothing but zeal for my Cause. It is nothing but imitation of your Master, who did not spare Himself any pain in order to take the separated children to God, the holy Father.

"Furthermore, suffering_and I am speaking to you, pearls of my flock, O my victim souls, my perfect copies, my comfort, and my glory_the pure gold of your love, blood of the heart of the mystical communion of the saints, is, like Christ's command, 570 what draws the dead out of death. And in Heaven you shall see the kind of resurrection this is, of a spirit, infinitely higher and more precious than that of flesh, when you hear my 'Blessed are you' 580 for all of you hidden evangelizers, more powerful, however, than so many lukewarm priests, who have conquered those currently uncircumcised for the Truth."

keepns2sb240sa60qclang1033 January 13

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"It is said, 'God, having infinitely loved man, loved him until death.' 590

"My truest followers are not and were not unlike their God, and, in keeping with his example and for his glory, they have given Him and men measureless love extending to the point of death.

"I have already told you 600 that the death of Agnes, like that of Therese has a single name: love. Regardless of whether the sword or illness appears to be the cause of the death of these creatures, who were able to love with that relative 'infinity' of the creature (I speak this way for quibblers over words), which is a lesser copy of God's perfect infinity, the true and exclusive agent is love.

"A single word should be affixed as an epigraph upon these 'saints' of mine. The one which is used for Me: Dilexit. 'He loved.' Agnes the girl and the young Cecilia loved; the group of Symphorus' children loved; the tribune Sebastian loved; the deacon Lawrence loved; the slave Julia loved; Cassian the teacher loved; Rufus the carpenter loved; Linus the pontiff loved; the white flowerbed of the virgins, the tender meadow of the children, the delicate company of the mothers, the virile one of the fathers, the iron_hard cohort of the soldiers, and the sacerdotal procession of bishops, pontiffs, priests, and deacons loved; the humble and twice_redeemed mass of slaves loved.

"This purple court of mine, which confessed Me in the midst of torments, loved. And, in gentler times, the host of those consecrated in cloisters and convents loved, and the

virgins in all convents, and the earthly heroes who, while living in the world, have been able to make love a cloister for the spirit so that it will live loving only the Lord, for the Lord's sake, and men through the Lord. "'He loved.' This little word, which is greater than the universe_for in its brevity it contains God's most forceful force, God's most characteristic, and God's most powerful power_this word, whose sound, when spoken supernaturally to describe a life led, fills creation with itself and makes mankind start with admiration and the Heavens with rejoicing, is the key, the secret which opens up and explains the resistance, generosity, fortitude, and heroism of so many creatures who on account of age or family conditions and position seemed to be the least suited for such heroic perfection. For, if it still does not cause amazement that Sebastian, Alexander, Mario, and Speditus should have been able to defy death for the sake of Christ_just as they had defied death for Caesar_it is astonishing that some who were little more than girls, like Agnes, and loving mothers should have been able to cast their lives into the midst of tortures, agreeing, as their first torment, to wrest themselves away from the embrace of relatives and children out of love for Me.

"But to the human and superhuman generosity of the martyr to love there corresponds the divine generosity of the God of love. It is I who give my strength to these heroes of mine and to all the victims of the unbloody, but long and no less heroic martyrdom. I make Myself strength in them. It is I who infuse fortitude into the lamb Agnes and the feeble old man, the young mother and the soldier, the master and the slave, and, in addition, over the centuries, into the cloistered nun and the statesman who dies for the faith, the unknown victim and the spiritual leader.

"In the depths of their hearts and on their lips, do not seek any other pearl or savor except this: 'Jesus.' I, Jesus, am wherever holiness shines and charity pours itself out."

sb400qj144720144021602880360043205040576064807200792086 40 It is midnight. Jesus has just finished dictating this passage, which I connect with my vision tonight.

sb120qj144720144021602880360043205040576064807200792086 40 The sentence "God, having loved man infinitely, loved him until death" had been sounding in my heart since this morning. To the point that I leafed through the whole New Testament to see if I could find it. But I did not find it. Either it escaped me, or it's not there. Almost blinded, I resigned myself to terminating the search, convinced that Jesus would certainly speak on that subject. And I was not wrong. But before speaking about it, my Lord granted me a sweet vision, and with that in my heart I abandoned myself to my usual... rest, later encountering it once more, as fresh as in the first instant, on my return among the living.

It seemed, then, that I was seeing a kind of portico (either a peristyle or a forum), a portico in ancient Rome. I say "portico" because there was a beautiful marble mosaic floor and white marble columns supporting a vaulted ceiling, decorated with mosaics. It might have been the portico of a pagan temple, or of a Roman palace, either the Curia or the Forum. I don't know.

Against a wall there was a sort of throne, composed of a marble platform supporting a seat. On this seat was an ancient Roman wearing a toga. I then understood he was the

Imperial Prefect. Against the other walls were statues and statuettes of gods and tripods for incense. In the middle of the room or portico was an empty space with a large slab of white marble. In the wall facing the seat of that magistrate there opened the real portico, by way of which the square and street were visible.

While I observed these details and the Prefect's surly expression, three young women entered the vestibule, portico, or room (whichever you prefer).

One was very young_practically a child. Dressed completely in white_a tunic which entirely covered her, leaving only her thin neck and small hands with a girl's wrists visible. Her head was uncovered, and she was blond. Simply combed hair, with a part in the middle of her head and two long, heavy braids over her shoulders. Her hair weighed so much that it made her bend her head slightly backwards, giving her a queenly bearing, without her so desiring. A little lamb a few days old was frolicking at her feet, bleating_entirely white, with a pink little nose like a child's mouth.

A few steps behind the girl were the other two young women. One was almost the same age as the first one mentioned, but more sturdily built and with a more lower_class appearance. The other was more adult_about sixteen or eighteen years old at most. They, too, were dressed in white, with their heads covered. But more modestly dressed. They seemed to be servants, for they behaved respectfully towards the first one. I understood that the latter was Agnes, and the one her age, Emerentiana_I don't know who the other was.

Agnes, smiling and secure, went right up to the Magistrate's dais. And here I heard the following dialogue.

"Did you wish for me? Here I am."

"When you find out why I wanted you, I don't think you will still call this gesture of mine a 'wish.' Are you a Christian?"

"Yes, by the grace of God."

"Do you realize what this assertion can bring to you?"

"Heaven.

"Be careful! Death is ugly, and you are a child. Don't smile, because I'm not joking."

"And I'm not, either. I am smiling at you because you are the pronubus of my eternal wedding, and I am grateful to you."

"Think of an earthly wedding, instead. You are beautiful and wealthy. Many are already thinking of you. You have only to choose to become a happy patrician."

"my choice has already been made. I love the Only One worthy of being loved, and this is

the hour of my wedding; this is the temple for it. I am hearing the voice of the Spouse who is coming and am already seeing his look of love. I am sacrificing my virginity to Him so that He will make it into an eternal flower."

"If you are concerned about your virginity and about your life as well, sacrifice at once to the gods. This is what the law requires."

"I have one true God and will sacrifice to Him willingly." 610 And here it seemed that some of the Prefect's assistants gave Agnes a vase with incense in it so that she could scatter it before a god over the tripod chosen by her.

"These are not the gods I love. My God is our Lord Jesus Christ. To Him, whom I love, I will sacrifice myself."

It seemed to me at this point that the angered Prefect ordered his assistants to place chains around Agnes' wrists to keep her from fleeing or committing some offensive act against the images, since from that moment on she was regarded as guilty and a prisoner.

But the smiling virgin turned to her executioner, saying, "Don't touch me. I came here spontaneously because I am called here by the voice of the Spouse, who from Heaven is inviting me to the eternal wedding. I have no need for your bracelets or your chains. Only if I wanted to be moved towards evil would you have to place them on me. An_perhaps_they would be of no use, for my Lord God would make them more useless than a linen thread on a giant's wrist. But to go out to meet death, joy, and marriage with Christ_no, your chains are of no use, O brother. I bless you if you give me martyrdom. I do not flee. I love you and pray for your spirit."

As beautiful, white, and upright as a lily, Agnes was a heavenly vision in the vision...

The Prefect gave the sentence, which I did not hear clearly. There seems to have been a kind of gap during which I lost sight of Agnes, intent as I was on the multitude that had crowded into that place.

I then came across the martyr again, even more beautiful and cheerful. In front of her was a little golden statue of Jove and a tripod. At her side was the executioner, with his sword already unsheathed. They seemed to be making a last attempt to bend her will. But Agnes, with flashing eyes, was shaking her head and, with her small hand, refusing the statue. The little lamb was no longer at her feet, but, rather, in the arms of the weeping Emerentiana.

I saw they were having Agnes kneel down on the floor, in the middle of the room, where the large slab of white marble was located, The martyr recollected herself, with her arms over her chest and her gaze uplifted to the sky. Her eyes, in the rapture of a delicate contemplation, became flooded with tears of superhuman joy. There was a smile on her face, which was not paler than before.

One of the assistants took hold of her braids, as if they were a rope, to keep her head still.

But there was no need to.

"I love Christ!" she cried when she saw the executioner lift the sword, and I saw it penetrate between the shoulder blade and collarbone and open her right carotid, and the martyr fell, still maintaining her kneeling position, to her left, like someone cuddling up to sleep, in a blessed sleep, for the smile did not leave her face and was hidden only by the stream of blood gushing from her slashed throat as if from a beaker.

This was my vision tonight. I could not wait to be alone to write it down and take joy in it once more in peace.

It was so lovely that while I was experiencing it_and tears were falling which I think the faint light in the room hid from those present, and I remained with my eyes closed, partly because I was so absorbed in contemplation that I needed to concentrate and partly to make them think I was sleeping, although I don't like people to know... where I am_I could not bear to hear bits of ordinary, very human phrases drifting like flotsam amidst the beauty of the vision, and I said, "Hush, hush," as if the noise bothered me. But it was not that. The fact was that I wanted to remain alone to contemplate in peace. As I indeed managed to.

Then, afterwards, Jesus spoke to me. 620

keepns2sb240sa60qclang1033 January 14line Acts of the Apostles 10:15

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"What God has purified, though it may appear to be impure, is a spirit that seeks God with purity of purpose.

"I have already told you, 630 and through you I say so to many who are even less evangelized than you in my doctrine, that you must never judge. God alone is the judge. When, from the height of my throne, I see upright spirits pursuing their longing and seeking God with every means at their disposal, seeking to serve and love this God with all their strength, I justify them and make them pure and pleasing in my sight as children of mine, and where men fall short, I make up for it by granting spiritual lights.

"O lukewarm Catholic Christians, how often my Word shines and becomes light in the hearts of those who are not your brothers and sisters in Catholicism, but who surpass you in love for Christ and, even if they do not know Christ, in love for the true God, whom they feel_although He is unknown to them_to be living eternally in his Creation! In truth I tell you that the Spirit of God knows no limitation and becomes the Teacher of Truth for many whom you deem to be disliked by God.

"Like a tide covering one shore while leaving uncovered the opposite one, which, because it is enveloped excessively with sand, does not allow the waves to rise up to cleanse it and moisten it with themselves, the Holy Spirit, whose coming too many of

you Catholics hinder with your way of life, pours out his lights upon others more deserving than you to receive them and purifies them for God, for He is the Purifier, the Preparer, and the Perfecter of the work of the Word.

"As, in human history, the Spirit, through the mouth of the Prophets, prepared men for my coming and, after my return to God, perfected in you the capacity to understand my Word, so, too, it is always He, the Third Divine Person, who prepares the way for Me in the hearts that have not yet received Me as Truth and waters them for Me so that my Truth, deposited like a seed borne by the divine wind, will become a large tree in them upon which all the virtues may take up their dwelling. Prior to Me, He baptizes present_day pagans (and by 'pagans' I mean all the non_Catholics). And if only your good will wanted Him to rebaptize you as well, for you are becoming, or have already gone back to being, pagans. He baptizes with the fire of true love.

"I thus say to you once more: Do not judge to be profane what God has purified, and have a heart of fraternal charity for all."

sb400qj144720144021602880360043205040576064807200792086 40 I obey you by writing down Jesus' indication concerning Antonia's 640 epigraph...

sb120qj144720144021602880360043205040576064807200792086 40 After I had given you the page and you had departed with it, Jesus said to me, "Be sure you point out to Father that you forgot to put an accent on the letter e 650 preceding "blessedness." And that changes the meaning of the sentence and makes it meaningless. Remember to tell him and have him add this accent." That's that.

This morning there was nothing special for me, as there as been nothing up to this moment, 11 p.m.

keepns2sb240sa60qclang1033 January 15

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Once I had you see the Monster of the abyss. 660 Today I shall speak to you about his kingdom. I can't always keep you in Paradise. Remember that your mission is to recall certain truths for your brothers and sisters who have forgotten them excessively. And from this forgetfulness, which is really disdain for eternal truths, many evils come to men.

"Write down this painful page, then. Afterwards you will be comforted. It is the night of Friday. Write while looking at your Jesus, who died on the cross amidst such torments that they are comparable to those of hell and who wanted that death to save men from Death.

"The men of this time no longer believe in the existence of Hell. They have invented an afterlife according to their taste, such as to be less terrorizing for their conscience,

deserving of great punishment. More or less faithful disciples of the Spirit of Evil, they know that their conscience would draw back from certain misdeeds if it really believed in Hell just the way Faith teaches that it is; they know that their conscience, after committing the misdeed, would turn back upon itself and find repentance in remorse and, with repentance, the way to return to Me.

"Their malice, instructed by Satan, whose servants or slaves they are (according to their degree of adherence to the desires and suggestions of the Evil One), does not want these acts of withdrawal and turning back upon themselves. It thus cancels out faith in Hell as it really is and manufactures another one_if it goes so far as to manufacture it_which is nothing but a pause to make a dash for other, future elevations.

"It pushes this opinion to the point of believing sacrilegious ly that the greatest of all the sinners of mankind, the favorite son of Satan, the one who was a thief, as stated in the Gospel, 670 who was lascivious and anxious for human glory, as I state, the Iscariot, who through the hunger of the threefold concupiscence became a merchant of the Son of God and for thirty coins and with the sign of a kiss_a ridiculous monetary value and an infinite emotional value_placed Me in the hands of the executioners, 680 can be redeemed and arrive at Me by passing through successive stages. "No. If he was the sacrilegious one par excellence, I am not. If he was the unjust one par excellence, I am not. If he was the one who shed my Blood with disdain, I am not. And to forgive Judas would be sacrilege for my Divinity, betrayed by him; it would be injustice towards all other men, who are always less blameworthy than he and are still punished for their sins; it would be disdain for my Blood; finally, it would be to neglect my laws.

"I said 690_I, the Triune Go_that what is destined for Hell endures in it for eternity, for people do not emerge from that death to a new resurrection. I said that fire is eternal and that all the scandalous and workers of iniquity shall be gathered together in it. And do not think, either, that this will be until the moment of the end of the world. No, because, on the contrary, after the tremendous review, that dwelling of weeping and torment will become even more atrocious, since what is still granted to its lodgers for their amusement_to be able to harm the living and to see new damned ones plummeting into the abyss_will no longer exist, and the gate of Satan's iniquitous kingdom shall be riveted shut, bolted by my angels, forever, forever, forever_a forever whose number of years has no number and compared to which the grains of sand of all the earth's oceans, if they were to become years, would be less than a day of this immeasurable eternity of mine, made of light and glory on high for the blessed, made of darkness and horror in the depths for the accursed.

"I told you 700 that Purgatory is a fire of love. Hell is a fire of severity.

"Purgatory is a place where, while thinking of God, whose Essence has shone for you in the instant of the private judgment and has filled you with a wish to possess it, you expiate the acts involving a lack of love for the Lord your God. Through love you conquer Love, and, by degrees of increasingly inflamed charity, you wash your robe until making it white and glistening to enter into the kingdom of Light, whose splendors I showed you a few days ago, 710

"Hell is a place where the thought of God, the memory of God, glimpsed in the private judgment, is not, as for those being purged, a holy desire, a grieved, but hope_filled longing, a hope full of tranquil expectation, of secure peace which shall reach perfection when it becomes the conquest of God, but which already gives the spirits being purged a cheerful activity in purgation because every affliction, every instant of affliction, draws them closer to God, their love; but it is remorse, anger, damnation, and hatred. Hatred for Satan, hatred for men, hatred for themselves.

"After having adored Satan in life, in place of Me, now that they possess him and see his true appearance, no longer hidden behind the bewitching smile of flesh, behind the shining brightness of gold, behind the powerful sign of supremacy, they hate him since he is the cause of their torment.

"After_forgetting their dignity as children of Go_having adored men to the point of becoming killers, thieves, swindlers, and merchants of filth for their sake, now that they re_encounter their bosses, for whom they have killed, robbed, deceived, and sold their honor and the honor of so many unfortunate, weak, defenseless creatures, making them an instrument for the vice which beasts are not familiar with_for lust, the attribute of man poisoned by Satan_now they hate them since they are the cause of their torment.

"After having adored themselves, giving flesh, blood, and the seven appetites of their flesh and their blood all satisfactions, trampling on the Law of God and the law of morality, now they hate themselves since they see themselves to be the cause of their torment.

"The word 'Hatred' covers that boundless kingdom; it roars in those flames; it howls in the cackling laughter of the demons; it sobs and barks in the laments of the damned; it rings and rings and rings like an eternal hammering bell; it blares like an eternal bugle of death; it fills the recesses of that jail with itself; it is in itself torment because, with each of its sounds, it renews the memory of Love lost forever, remorse over having wanted to lose it, and rage over never being able to see it again.

"The dead soul, in the midst of those flames, like the bodies thrown onto pyres or into a crematory furnace, twists and shrieks, as if animated again by living movement and reawakens to understand its error, and dies and is reborn in every instant with atrocious sufferings, for remorse kills it in a curse, and killing brings it back to life again for a new torment. The whole crime of having betrayed God in time stands before the soul in eternity; the whole error of having refused God in time remains present for it forever for its torment.

"In the fire the flames simulate the specters of what they adored in life; the passions are painted with burning brushstrokes with the most appealing appearance, and they shriek and shriek their memento: 'You wanted the fire of the passions. Now receive the fire set aflame by God, whose holy Fire you derided.'

"Fire responds to fire. In Paradise it is the fire of perfect love. In Purgatory it is the fire of

purifying love. In Hell it is the fire of offended love. Since the elect loved to perfection, Love gives itself to them in its Perfection. Since those being purged loved in lukewarm fashion, Love becomes aflame to take them to Perfection. Since the accursed burned with all fires_except with the Fire of Go_the Fire of God's wrath burns them 'eternally. And in the fire there is ice.

"Oh, you cannot imagine what Hell is! Take everything that is man's torment on earth_fire, flame, ice, submerging waters, hunger, sleeplessness, thirst, wounds, illnesses, sores, and death_sum it up into a single amount and multiply it millions of times. You will have only a shadow of that tremendous truth.

"Sidereal cold will be mixed with the unbearable burning. The damned burned with all human fires, having only spiritual iciness for their Lord God. And ice awaits them to freeze them after fire has salted them like fish set upon a flame to roast. A torment in the torment is this passing from the burning which dissolves to the cold which condenses.

"Oh, this is not metaphorical language! For God can make souls, burdened by the sins committed, have a sensitivity equal to that of flesh, even before they take on that flesh. You do not know and do not believe. But in truth I tell you that it would be better for you to undergo all the torments of my martyrs rather than one hour of those infernal tortures.

"Darkness will be the third torment. Material darkness and spiritual darkness. To be in darkness forever after having seen the light of paradise and to be in the embrace of Darkness after having seen the Light that is God! To writhe in that dark horror where, in the glare of the burnt spirit, there is illuminated only the name of the sin for which they are nailed to that horror! To find no other support in that continuous agitation of spirits hating and harming each other but the desperation making them crazed and increasingly accursed. To feed on it, base themselves on it, and kill themselves with it. It is said that death will nourish death. 720 Despair is death and shall nourish these dead ones in eternity.

"Even I, who created that place, tell you that when I descended into it to bring out of Limbo those who awaited my coming, I, God, experienced horror at that horror; and if something made by God were not immutable, on account of being perfect, I would have wanted to make it less atrocious, for I am Love, and I was pained by that horror.

"And you want to go there.

"Meditate, O children, on these words of mine. The sick are given bitter medicine; the diseased areas of cancer patients are cauterized and cut out. For you, sick and suffering from cancer, this is a surgeon's medicine and cauterization. Do not refuse it. Use it to heal yourselves. The duration of life is not these few days on earth. Life begins when it seems to you to be ending, and it no longer has an end.

"Have it flow on for you in the place where God's light and joy make eternity beautiful and not where Satan is the eternal Torturer. "

sb400qj1447201440216028803600432050405760648072007920864O John says:

sb120qj1447201440216028803600432050405760648072007920864O "I will be the comfort, little sister. "Yesterday morning you complained a bit to our Good Jesus. It seemed to you that He was placing you after the last person who set to Work, 730 the victim immolated at once, while you, that have been on the altar for years and were the first to pronounce the prayer given by the Master, 740 never see your sacrifice being consummated.

"You are my sister, Maria. I was the first disciple of Jesus. I was the one who was more like Him than all the others. I made his words, his affections, and his desires my own. I had the same longing as He did to die in order to redeem. And I saw the others go to God before me. Even Paul, the apostle who was a latecomer, preceded me. And Stephen was the first to fall_the one who came after the Master. And I remained.

"I experienced the pain of separation from the Master, the longing of expectation, persecutions, martyrdom, and exile. But not the swift consummation of the sacrifice. I, who was hungry for my Jesus, had to watch the years go by until the most advanced old age before being able to reach Him.

"And what of it? Was my martyrdom of love and desire less of a martyrdom than that of the others? Or less fruitful? No, little sister. There are some who are received immediately and others who 'must remain as long as He wants them to remain,' 750 for their task is to be God's voice for their brothers and sisters.

"But, sister in Christ's love, believe that your wait is Jesus' predilection. He leaves you because you are his little John, 760 and you must preach love to your brothers and sisters with the words the Master gives you. It is the sweetest mission.

"Peace be with you always."

keepns2sb240sa60qclang1033 January 16line Colossians 1:15_20

sb120qj1447201440216028803600432050405760648072007920864Olang3081 Jesus says:

"I previously stated on one occasion, 770 when explaining John's Apocalypse, that I am the firstborn of all creatures. 780 The firstborn because I emerged first from the Father's thought before there was anything else in the heavenly and planetary Universe. The firstborn because I was the first to be born from the lineage of Adam just as, according to the Father's will, the children of men should have been born: by procreation devoid of sensuality and pain.

"The heir, who is always the firstborn, is given dominion over all his father's goods, and the father, for his beloved one, who is the first to emerge from his love, makes every effort and sacrifice to increase the goods and power of his first son, of the one destined to

bear the name of his lineage.

"To Me, the heir, the firstborn of the Holy Father, the Father, without sacrifice or effort, gave an infinite realm embracing Earth and Heaven, made up of spiritual creatures and earthly creatures, made up of numberless 'lives,' all of them created perfect by God, Father and Creator, which are the 'lives' of stars and planets revolving through the fields of the heavens and singing the praise of the spheres for God with their eternal, swift, shining existence; they are the 'lives' of minute or imposing animals_singing, silent, flying, crawling, wriggling, running, very strong, and very delicate_'lives' that seem to be crags and 'lives' that seem to be flowers which give you flesh, wings, song, help, wool, and honey, which fertilize far_off flowers, which transport and sow seeds from even farther away, which cleanse the waters and the sod, and which join together the continents by crossing deserts and savannahs and forests and mountain ranges with their slow or swift pace.

"They are vegetable 'lives' giving you shade, delight, food, fire, and furnishings. They are mineral 'lives' giving you necessary

77 See August 16 and 17 in The Notebooks. 1943.

78 Revelation 1:5.

0 substances. They are microscopic 'lives' not without a reason for existence. And all of them were created perfect and given to Me by my Father as subjects of the King for whom all things have been made. 790 They are the perfect 'lives' of the angelic beings, that are my spiritual subjects adoring a gesture of mine, which for them is a command turned into action by the love spurring them on. They are 'lives' which have reached perfection through Me and their good will and which, having gone back up to Heaven, from which they proceed, constitute my eternal court.

"They are 'lives' created by continuous generation by my Father: the souls destined to enliven the flesh conceived on earth, which, through Me, will obtain healing from the hereditary bite of Satan and become acceptable again to the Almighty Lord God, future citizens in my Kingdom.

, "For my glory and my joy the Father has created everything, and, like a divine magnet, I attract to Myself all the created things which recognize Me as the One through whom they have life.

"The first in life, I am also He who was the first to rise from death, on the dawn of the third day, when the corruption of the flesh had not yet begun, since it was not appropriate for my nature to undergo putrefaction. My Flesh was divine on my Father's side and immaculate on my Mother's. Thus free from the condemnation which makes your bodies-excessively loved by you_a mass of verminous rottenness before making them a heap of calcined bones and, by their slow decay, a heap of pulverized lime_dust. Nothing more than dust.

"As the supreme Expiator, I had to undergo death. As the Redeemer and head of a new religion_my own_I had to give you a sign that it was the only one which was divine. And what sign could be greater than the resurrection after so many pains in death whereby my dying was observed by all, and after a stay of so many hours in the hermetic enclosure of a tomb, under bandages impregnated with aromas whose violence could provoke death by itself? And who is the one that, without human help,

79 John 1:3; Hebrews 1:2.

0 after so much martyrdom, after so much asphyxiation, rises and frees himself, like a giant shaking off the garlands of flowers with which a child has wreathed him, from the bands filled with aromas and the stones riveted over his tomb, and surges up, shaking off the earth in the triumph over death and evil_handsome, healthy, strong, and free?

"But, beyond this trial, undergone out of love for you_so slow and rebellious as regards Faith_it was not right for the Son of God to experience another trial, and the resurrection followed death just as the sunrise follows the setting of the morning star, and I am the first one to be reborn from death, which could not hold Me in a long embrace, but just for that short time needed to present Myself to mankind as a host in the monstrance, so that it would see the Great Victim and not deny his sacrifice, and worship Me as its God and Victor, for I am the One who, after having created death, gained victory over it; I have made it not a curse, but a blessing for the man who dies in Me, since, with the Father's wrath canceled out by the Blood shed from my Cross, death is no longer separation, but union with your Father, with whom I, the Firstborn, have reconciled you by joining your hands to mine, pierced for your sake.

"I, the Prince of Peace, have brought peace to things, and if you do not have peace, it does not come through a deficiency of mine, but through your iniquity, which prefers evil to good, crime to holiness, and blood to the spirit. " 800

keepns2sb240sa60qclang1033

January 17 81line0 Colossians, Chapters 2 and 3

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Take into consideration_more than for yourself and for many like you_that this dictation falls within the group of the 'seven

80 The entry included at this point_dealing with the marriage at Cana and containing two dictations with specific instruction_is found in the cycle narrating The First Year of the Public Life in Maria Valtorta's life of Christ.

81 Alongside "17" the author inserted "18," and above the line specified "from 11:30 p.m.

on the 17th to the early hours of the 18th."

0 dictations. 820 When one has begun to undermine a system, it is good to continue with the blows of a battering ram. And this form of thought is a steel_hard system. One must persist to overcome.

"There is only one Faith which is true. Mine. Just as I have given it to all of you_a divine gem whose light is life. It is not enough to remain in that faith nominally, just as a piece of marble placed in a room by chance remains. But it is necessary to fuse oneself with it and make it Part of yourselves.

"Is the clothing you wear life for you? Does it perhaps become your flesh and blood? No. It is attire which is useful for you, but if you take it off to don other apparel, you remove nothing from your interior. Whereas the food you eat becomes your blood and your flesh, and you can no longer remove it from yourselves. It is a part_and an essential one_of yourselves, for without blood and flesh you could not live, and without food you would not have flesh and blood.

"The same occurs with Faith. It must not be something resting upon you at certain hours, like a veil for the purpose of appearing more attractive and seducing one's brothers, but it must be an intrinsic part of you, inseparable from you, vital in you. Faith is not just hope for things believed in; faith is a life reality. A life beginning here, in this chimera of human life, and fulfilled in the hereafter, in that eternal life which awaits you.

"Today a great heresy is taking place, a supremely sacrilegious heresy. The son of Satan, one of the sons, whom I could call one of the greatest, not the greatest one in the past, who is Judas, not the greatest one to come, who will be the Antichrist, but one of those living now for the punishment of man, who has worshipped man and not God, dealing out death to himself by way of man, whereas I, God, gave man Life by way of my death_meditate on this difference_the son of Satan proclaims a new faith which is a tragic, sacrilegious, accursed parody of my Faith. A new gospel is proclaimed; a new church is founded; a new altar is raised up; a new cross is set on high; a new sacrifice is celebrated. Man's gospel, church, altar, cross, and sacrifice. Not God's.

82 On reincarnation or metempsychosis. as in the final passage for January 11.

0 "There is one Gospel: mine.

"There is one Church: mine, Roman Catholic.

"There is one Altar: the one consecrated by oil, water, and wine, the one founded upon the bones of a martyr and saint of God.

"There is one Cross: mine. The one from which the Body of the Son of Go_Jesus Christ_is hanging, the one reproducing the figure of the wood I bore with infinite love and such great fatigue up to the summit of Calvary. There are no other crosses. There may be other signs, hieroglyphics like the ones sculpted upon the Pharaohs' hypogea or

upon the Aztecs' stems_signs, nothing more than signs, of man or Satan, but not crosses, not a symbol of a whole poem of love, redemption, and victory over all the forces of Evil, of whatever kind.

"From the time of Moses until now, and from now until the moment of Judgment, 830 there will be one cross: the one like mine, the one which first bore 'the serpent,' 840 a symbol of eter nal life, the one which bore Me, the one I shall bear with Me when I appear to you as the Judge and King to judge everyone: you, O my blessed ones who believe in my Sign and my Name; and you, accursed ones, parodists and sacrilegious, who have forcefully removed my Sign and my Name from churches, states, and consciences, replacing them with your Satanic symbol and your name as Satanic ones.

"There is one Sacrifice: the one mystically repeating my own, and in the bread and wine it gives you my Body and my Blood immolated for you. There is no other body or blood which can replace the Great Victim. And the blood and the bodies that you immolate, O ferocious sacrificers of those who are subject to you and at your disposal_for you have turned them into the bodies of galley slaves condemned to row, marked with your sign as if they were beasts to be slaughtered, rendered unable even to think, for you have robbed, suppressed, and stricken this sovereignty of man over the brutes, and you crack the whip over them and threaten them with 'death' if they so much as dare,

83 Matthew 25:31_46.

84 Numbers 21:4_9, John 3:14_15.

even inwardly alone, to judge you_and this blood and these bodies do not celebrate, do not substitute, and are not of use, no, for sacrifice.

"Mine obtains graces and blessings for you. This one obtains condemnation and eternal curses for you. I hear and see the moans and the tortures of the oppressed whom you slaughter in soul and mind even more than in body. Not one of your subjects is safe from your knife, which empties them of freedom, peace, serenity, and faith and makes them moral dimwits, frightened, desperate, and rebellious. I hear and see the death rattle of the slain and the blood bathing 'your' altar. Poor blood, for which I have a mercy surpassing all measure and whose error, too, I forgive, for man has already punished himself thereby, and God does not rage where there has already been expiation.

"But I swear to you that I will make that blood and those moans your eternal torment. You shall eat, regurgitate, and vomit blood; you shall choke in it; your souls shall be deafened by those death rattles and those moans to the point of madness, and you shall be obsessed by millions of ghostly faces that will shout at you the millions of crimes you have committed and curse you. You shall find this in the place where your father, the king of deceit and cruelty, is awaiting you.

"And where among you is the Pontiff, the Priest for the celebration of the rite? You are executioners and not priests. That is not an altar_it is a scaffold. That is not a sacrifice_it is a blasphemy. That is not a faith_it is a sacrilege.

"Come down, O accursed ones, before I fulminate you with a horrendous death. At least die the death of beasts, that withdraw into their burrows to die, sated with prey. Do not wait on that pedestal of yours as hellish gods for Me to hand you over to expiation_not of the spirit, but of your beastly bodies_and have you die in the midst of the mockery of the throng and the cruelty of those who are now being tortured . There is a limit. I remind you. And there is no mercy for those aping God and becoming like Lucifer. 850

"And you, O peoples, manage to be strong in Truth and Justice.

85 Isaiah 14:9_15.

Human philosophies and human doctrines are all contami nated with dross. The current ones are filled with venom. One should not play with poisonous snakes. The time comes when the snake emerges from the charm and administers a fatal bite. Do not let yourselves be poisoned.

"Remain united to Me. In Me there is justice, peace, and love. Do not seek other doctrines. Live out the Gospel. You will be happy. Live by Me, in Me. You will not experience the great bod ily joys. I do not confer them_I confer the true joys which are not just the enjoyment of the flesh, but also of the spirit, the honest, blessed, holy joys which I have granted and sanctioned, the ones in which I did not refuse to take part.

"The family, children, an honest well_being, a prosperous and peaceful homeland, real harmony with one's brothers and sisters and with the nations. This is what I call holy and what I bless. Therein you also possess health, for family life, when honestly lived out, gives health to the body; therein you possess serenity, for a business or a profession, when honestly engaged in, provide tranquillity of conscience; therein you have the peace and prosperity of your homeland and town, for, when living in real harmony with your countrymen and with neighboring peoples, you avoid resentments and wars.

"In your blood Satan's venom ferments, I know, my poor chil dren. But I have given you Myself as an antidote. I have taught you to engrave my Sign, which overcomes Satan, upon yourselves, in yourselves.

"Circumcise your spirits with Me. A much higher and more perfect circumcision! It removes from your flesh those cells in which the germs of death settle and implants in you the Life that I am. It strips you of animality and robes you in Christ. It buries you as children of blameworthy Adam_and you are also blameworthy yourselves because of original sin and your own sins_in Baptism and the Confession of Christ and makes you rise again as children of the Most High.

"Do not separate from Me. Oh, I shall certainly take you into the Heavens if you remain part of Me, and, in addition_since not all of you are 'heaven,' but a little of the Earth's mire always remains in you_look, I promise you that the Father's blessing

will not be lacking even upon your mire, for the Father can only bless his Son, and my Power shall overshadow you to such a degree_if you remain in Me, if you pray with Me. saying 'our Father' just as I taught you 860_that the Father will give you both the Kingdom of Heaven, as is requested in the first part, and your daily bread and the forgiveness of sins, as is requested in the second.

"If you remain in Me, like children in their mother's womb, our Father will be able to see only the robe which robes you: Me, your Redeemer, the one generating you for Heaven and his Son; and upon his Son, the object of all his pleasure, for whom He has made, in addition to all things, forgiveness and glory, too, for the joy of his Son, who wants you to be forgiven and glorious, He will make his graces rain down.

"I destroyed your death with mine. I annulled your sins with my Blood. I redeemed them beforehand for your sake. I have made everything powerless to harm you in the future life by nailing your sin_from Adam on to every one of you_to my cross. I can say I consumed all the world's poison by tasting of the sponge soaked in gall and vinegar on Golgotha and turned that Evil into Good for you, since, in dying thereby, I distilled it, and made the deathly mixture water of Life flowing from my torn chest.

"Remain in Me with purity and fortitude. Do not be hypocrites, but sincere in Faith. It is not external practices that constitute faith and love. Even the sacrilegious have these and make use of them to deceive you and obtain human glories for themselves. You must not be like this.

"Remember that, as I have regenerated you to the Life of Grace, to which you were dead, so I have raised you up with Me to eternal Life . Look, then, at that place of Life. Seek all the things which are currency for you to enter therein. All the things of the spirit: Faith, Hope, Charity, and the other virtues which make man a child of God.

"Seek the unerring Science: the one contained in my doctrine. This is the one which makes you capable of orienting

86 Matthew 6:9_13, Luke 11:2_4.

yourselves in such a way that Heaven will be yours.

"Seek Glory. Not the ludicrous and often blameworthy glory of the earth, which I frequently condemn and never deem to be true glory, but only a mission which God gives you so that you will turn it into a means to reach heavenly Glory. True Glory is obtained by overturning the world's values. The world says, 'Enjoy, stockpile, be proud, overbearing, heartless, hate in order to overcome, lie in order to be successful, commit cruelties in order to domineer.' I say to you, 'Be moderate, continent, without thirst for flesh, gold, or power; be sincere, honest, humble, loving, patient, meek, and merciful. 870 Forgive those who offend you, love those who hate you, help those who are less fortunate than you. Love, love, love.'

"In truth, I tell you that not a single act of love, though minimal, such as a sigh of

compassion for someone suffering, shall go unrewarded. A boundless reward in Heaven. And now a great reward, not comprehensible except for the one experiencing it, even on earth. The reward of the peace of Christ for all my good ones, of the luminousness of the Word for the 'very good ones' into whom I come to find my comfort.

"My dear children, whom I love with a love much greater than all the hatred circulating like a hellish liquid over the Earth, love Me, in turn; whatever you do or say, do it in the name of your Jesus, thus giving thanks, by means of Him, to God your Father, and the grace of the Lord will remain over you like a shield on earth and a secure halo for Heaven."

sb400qj144720144021602880360043205040576064807200792086400 That highlight1b "address" was delivered about eight days ago_around the 10th or 11th of this monthhighlight0b0 , then. The following declaration was made therein, after other, varied statements: that priests are not necessary for either God or souls because they are moneygrubbers and so on and so forth and that, when the war is over_with the victory of Germany, of course_a new, true worship will be established and new, true temples will be opened, and there the faithful of the new religion will go to witness the consummation of the sacrifice in which the bread given to the 87 Matthew 5:3_12, Luke 6:20_23.

sb120qj144720144021602880360043205040576064807200792086400 Germanic people and its blood will be brought.

Hitler's words and promises for his subjects.

keepns2sb240sa60qclang1033

January 19

sb120qj144720144021602880360043205040576064807200792086400lang3081 Jesus says:

"My poor daughter, so sickened by what surrounds you, both at home and in your country, listen to Me. Last night I was close to you, a comfort which is not lacking to those suffering without separating from Me.

"If all were able_instead of just cursing over all of life's troubles, afflictions, and misfortunes_if all were able to come to Me when their neighbor offends, nips, harms, calumniates, deceives, degrades, or strikes with indifference, anticharity, or incomprehension, as if with a sword, how much better it would be! They would suffer less and acquire divine blessings. Instead, cursing of everything and everyone, including Me, always flowers on these human lips, which feel tired when it comes to praying, but not tired when it comes to insulting.

"And how can I go to those harboring hatred which ferments? And isn't cursing hatred which ferments? Against Me, against one's neighbor, against the will of God, and against yourselves. And know that, even if it is against yourselves, it is condemned by Me

because I abhor the hearts and mouths that hate, whether they hate Me, God, or their brothers and sisters, creatures of God, or themselves, the work of God.

"Moreover, whoever hates an unfortunate_for Me, to hate is not to love, and in order not to love there is no need to kill; it suffices to fail to show that sense of patient compassion which even household pets feel for their suffering master_whoever hates an unfortunate, causing him to feel his condition in a harsh way and grating his wounds, which I have medicated with my love so that he will suffer less, offends Me, who said, 'Blessed are the merciful! You shall be rewarded even for a glass of water.' 880 And a good word receives a much greater reward than a glass of water.

88 Matthew 10:42.

0 "Finally, when, with mocking thought, a servant of mine is judged negatively and disturbed to the point that he is rendered physically unable to transcribe my word, then a twofold offense is committed against my Person. For only I can withdraw the faculty to receive in a servant of mine if he fails to fulfill that way of life which I demand of him; and, on the other hand, whoever, by human art, strikes him, turning him into a poor wounded man unable to move_over whom I, the Divine Samaritan, 890 must bend to medicate his wounds and restore his strength with my merciful love_arrogates to himself a right he does not have and defrauds God of his right and his instrument.

"In truth, I tell you that, though knowing that heart, I dictated important words for it to spur it on, to force it towards good; I did so for your sake, and also for hers, so that the memory of her mother, a true Christian, would prod her to imitate those virtues. But wild fruits sometimes sprout from a very sweet apple tree. And they remain such because they do not receive God's word with faith. I am the one who implant Good in you. But whoever does not receive Me remains harsh and wild like the fruit of a wild plant.

"In truth, that is not the way to practice 'charity towards one's neighbor.' The Martha of old was much better. She worried about too many things, 900 but did not deride her sister's love; on the contrary, she was glad that she was caught in that love, and it did not disturb her to the point of placing the bitter veil of fraternal incomprehension, which is always disturbing, between her and Me.

"I said to the woman from Samaria, 'Whoever drinks this water will still be thirsty, but whoever drinks the water given by Me will no longer be thirsty, but, rather, the water given by Me will become a fount of living water in him gushing up to eternal life.' 910

"But if the person into whom I come_bringing the divine fount, under the Eucharistic species, containing all the virtues

89 Luke 10:29_37.

90 Luke 10:38_42.

91 John 4:13_16.

0 and graces suitable for making a man a saint_remains marble which does not soak it up, and with his lack of true faith and true charity remains not only an impenetrable marble basin, but even a basin perforated by this lack of honest faith and charity, how can I become a fount of living water in him gushing up to eternal life? The fact is that I shall flee from him after having come because I do not love the incredulous and the uncharitable, and each time I shall leave him empty and arid as before.

"This is the destiny of those demanding that God work the whole miracle and making no effort on their part to improve themselves.

"How Satan works around these hearts! If they saw themselves, they would tremble. Like unheedful birds, they do not listen to their father's cry warning them of danger and calling them; they do not see_they do not want to see_that the malefic bird catcher is standing with the net in his grasp to capture them and make them unhappy. And they end up becoming his prey and an instrument for the affliction of my beloved ones.

"The world is full of these distracted people. They are the least likely to be converted because pride already possesses them and there is no charity in them to heal them. They prompt my pity. Be merciful, too, and pray If your prayer, like my grace, brings no benefit, it will come back to you, as grace comes back to Me, and you will have the same merit as you would if it obtained the conversion of that heart.

"Overcome human aversion, Maria. You possess joys which compensate you for this a hundredfold."

keepns2sb240sa60qclang1033 January 20

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"I want to explain to you the epistle and Gospel at Mass yesterday. Yesterday you were too tired for Me to do so.

"'Whoever perseveres until the end will be saved,' the Gospel passage states. 920 And the epistle says, 'Do not cast aside your

92 Matthew 10:22; 24:13.

0 confidence, then, for which a great reward is reserved. You now need patience so that by doing the will of God you may obtain what has been promised to you, for in a little while the one who is to come will come, and he will not delay. But the just man lives by faith; however, if he turns back, he will no longer be pleasing to my soul.' 930

"That's it, daughter. Always bear in mind these luminous words in your present state of dejection and the many future ones_all of them resulting from the anticharity which surrounds you. It is these words which encouraged those martyred by tyrants and those

martyred by relatives or superiors.

"It is necessary to persevere until the end, in spite of the mockery, clashes, pressures, and afflictions. I am the reward given to those persevering. Consider, Maria. I, your Jesus. Why, what will these thorns now piercing you and bringing you so much suffering be for you then? A trifle_rather, more than a trifle, a joy. You will gaze at them with love. You will kiss them with gratitude because precisely because of them you will possess Me more and more powerfully.

"Every affliction overcome unbendingly is an increase in heavenly fusion. Remember this. There everything is seen in a new light. Even those whom you now love only out of love for Me_for their way of acting would spur your humanity not to love them_will be loved by you there on your own because you will see them as means that have given you the infinite Treasure that I am.

"The final prayer of the martyrs was for their executioners, that they might arrive at the Light; the final prayer of the saints, for their oppressors, that they might arrive at Charity.

"You do not know, you do not know, but I will tell you this. Many superiors at convents whom humanity_alive in them, in spite of their habit signifying renunciation of the flesh_led to pride and thus anticharity towards their subjects have arrived at repentance and gone from it to spiritual rebirth, the origin of birth in Heaven, precisely through the prayers of a 'saint' who repaid their acts of harshness and injustice with acts of super

93 Hebrews 10:35_38.

0 natural love, praying and suffering for the redemption of that heart, which was so lacking in benevolence towards them. Now, in Heaven, my angels gaze at both the oppressed and the oppressor side by side, and the oppressor is not the superior now_ it is the oppressed one, who, like a loving father, looks joyfully at the one he has saved, who has entered eternal life thanks to his true love.

"The light of these spirits, who have saved their tormentors, is a special light and comes from the ray of my open side, of my heart, which prayed on the cross for those crucifying it since those who pray for the ones causing them suffering are like Me, who prayed for my executioners. 940

"Trust in Me, who see, and patience towards others, towards the things harassing you. The reward is such as to warrant every sacrifice. And it will not be long in coming.

"Do not be dejected. Let others be what they want to be. As for you, be mine, and that's enough. Indeed, pray_it is the greatest charity_that others may be what I want them to be. And be mine increasingly. Go in peace. I bless you."

sb400qj144720144021602880360043205040576064807200792086 40 The description of the vision you have should be inserted here. 950

keepns3sb240sa60qclang1033 4 p.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 As a comfort for my sadness, the good Jesus grants me the following vision, which I hasten to describe for you, with the thought that you may be pleased with it.

I am witnessing the deposition of Agnes. 960

I see the garden of a patrician's house. I do not know if it is the house of Agnes' father or of another Christian family. After

94 Luke 23:34.

95 This annotation, included here by the writer I precedes the dictation published below for the same date (at 11:30 p.m.). The "vision" referred to follows here; it was written twice, with additions in the second draft, by way of two eight_page texts which were separated from the handwritten notebook and then introduced at this Point.

96 "This may be considered a sequel to the martyrdom of Agnes, written on January 13.

0 all, that is not very important. In short, I see a very ample garden with roads and lanes, flowerbeds, fishponds, and plants with long stems.

It is evening_I might say night, since there are already thick shadows. The place is illuminated by lovely moonlight and scattered torches or lamps of some kind. I see the flames curving from time to time before the slight evening wind. The moon is in the first quarter, and I thus think it is 8 p.m. or even before 8, since the moon has barely risen above the horizon and in January it rises early, especially when in its initial phase.

At first I see nothing else. The scene then becomes livelier. Many people with lamps and torches enter the garden, and the light grows. They are undoubtedly men and women Christians led by their priests and deacons to the burial of Agnes.

At a certain moment one of the doors of the house opens, and a brightly illuminated peristyle appears, parallel to the street, of course, for facing this door_towards the inside, shall we say_there is another one, which also opens as if someone had knocked outside, and a group of people enters, bearing a body wrapped in a shroud on a stretcher.

After the stretcher has been set down in the middle of this peristyle and the door alongside the street closed, the body is uncovered, reverently lifted up and placed on another kind of stretcher resembling a cot without panels, covered with very opulent dark_red cloth which I would describe as embroidery.

I see that the martyr has already been washed and laid out. There is no longer blood on her face and hair or her clothing. They must have dressed her in a clean tunic since there is no stain on it.

The young martyr's face is so pale that she looks like a marble statue. But she is very peaceful. She is smiling. Her hair is loose under the white veil entirely covering her. But she is veiled first of all by her long blond hair. A real cloak of gold enveloping her down to her knees. Her hands are joined over her breast and are holding a palm. The wound on her neck is not visible. They have mercifully covered it with the golden locks and white veil.

Around her is a throng of relatives who are soundlessly

weeping and kissing her waxen face and marble brow_family members, companions in faith, and priests.

A venerable old man comes in, flanked by two others. They are all dressed like Romans at that time. From what is taking place I understand that the old man is the Pontiff or one of his vicars. But I would say he is the Pontiff, for they all kneel when he enters and blesses. He, too, draws near the martyr and prays over her. He then puts on his liturgical vestments, as do the two deacons accompanying him and many of the priests scattered among the Christians, and the funeral train is formed.

A group of virgins, including Emerentiana, draw close to the stretcher and lift it up. Though Agnes, on being viewed stretched out, seems taller than when alive, the weight must not be excessive_she is a child and not very buxom. The virgins are all dressed and veiled in white: a hedge of lilies around a faded lily laid out on the purple of the funeral cloth. At the forefront are the Pontiff and the priests, preceded and flanked by ushers with torches; behind them are the virgins with the martyr; then the parents, relatives, and Christians_all of them with lamps_proceed along the paths towards the place where the garden borders on what (I think) is open countryside. It is clear that there are no other houses afterwards, but other plants and meadows.

The scene is placid and solemn. The moon is kissing the snow_white body, and the wind is caressing it. I see a blond lock waving tenuously in the slight breeze.

The Christians are singing in a low voice. At first I find it hard to understand, perhaps because I am distracted on seeing so many things. I then make out the words of the sacred melody in Latin and remember having known it. I wonder where I have heard or read it.

In the meantime they have arrived at a sort of shaft which is quite wide at its mouth and into which one can descend by a little stairway cut into the tufa or sandstone, as the case may be. The leading figures gradually go down, and in the underground cavity, which has been dug in a circular shape, with many tunnels running off in different directions which seem to have barely been begun, the voices become louder and more solemn.

Now I remember clearly. They are the words of the Apocalypse,

at the point where there is mention of that "canticle" which may be sung only by those who did not contaminate themselves on earth. 970 But not all of it is uttered. It is uttered in that way. They were singing that hymn so slowly that I was able to transcribe it, and I

then checked to see if my asininity had made a lot of mistakes in Latin. 980

Et vidi supra montem Sion Agnum stantem, the men were singing.

Et audivi vocem de caelo, tamquam vocem aquarum multarum, the women responded.

Sicut citharoedorum citharizantium in citharis suis.

Et cantabant quasi canticum novum.

Et nemo poterat dicere canticum, nisi illa 144,000 qui empti sunt de terra.

Hi sunt qui cum milieribus non sunt coinquinati: virgines enim, sunt.

Hi sequuntur Agnum, quocumque ierit.

Hi empti sunt ex hominibus primitiae Deo et Agno.

Sine macula enim, sunt ante thronum Dei.

The men and the women were singing the lines alternately.

A heavenly harmony! There were tears in my eyes, and there is still a kind of river of sweetness in me which soothes everything. I hear it above all the noises around me...

A last farewell by the relatives, and the body is then upraised and carried towards the long, narrow burial niche scooped out of the sandstone, sidelong and not lengthwise. The Pontiff accompanies the deposition with the following words: "Veni, sponsa Christi. Veni, Agne sanctissima. Requiescant in pace."

A stone is positioned and secured over the opening.

The vision comes to a halt there.

I feel at peace as if I, too, had been carried into that little burial niche alongside the sweet child, waiting to rise again with her in Christ after the martyrdom, as if I, like her, had already emerged from the torments and wickedness of the world and were singing at her side the canticle which only those who

97 Revelation 14:1_5.

98 The transcription of the Latin text, which follows, does not contain errors.

0 have been rescued from the earth sing.

It is indeed beautiful to die for Jesus! It is indeed beautiful to be able to say to oneself, "My pain obtains Paradise for me! "

I now recollect myself, waiting for you to come. I recollect myself in the echo of that sweet song so full of promises for those who have given themselves to the service of the Lamb and follow Him in all He wills.

keepns3sb240sa60qclang1033 Written again on the morning of the 23rd, out of fear that those detached pages might get lost. 990

sb120qj144720144021602880360043205040576064807200792086401ang3081 I see the garden of a patrician's house. There are roads, flowerbeds, fishponds, little meadows, and long_stemmed plants. It seems vast and must border on the open countryside or other enormous gardens, as I later observe, for where it ends there are no houses, but other meadows and plants.

At the beginning of the vision there are no people in the garden. I see it in the brightness of the light provided here and there by oil lanterns or torches set at different points. I see the reddish flames, which bend from time to time in the light evening wind. There is also moonlight. The moon is in its initial phase, for the illuminated section is thin and facing westward. Given the season and the position of the moon, which has barely risen in the sky, I think it must be the early hours of the night, which comes on very soon at this time of year.

Later on I observe near the house_which seems to be entirely closed up as if it were empty_many groups of men and women dressed as in that time, accompanied by other men who seem to be invested with a special role and dignity and whom all obey respectfully. I understand that they are Christians who have come to Agnes' funeral.

Many have little oil lanterns, and this fact enables me to see that there are some among the men with short_I would say "close-shaven"_hair and short grayish robes and others with better groomed hair, which is also short, however, and long, light_colored robes with cloaks; one of the edges of each cloak

99 See note 95.

0 passes over their heads as a hood. Among the women, too, some are dressed modestly and in dark colors while others are better dressed, wearing light colors; a large group is dressed in white, with white veils on their heads. 1000

As I observe all of these details, an enormous door to the house opens, in the facade overlooking the garden, and a bright light emerges from within. It proceeds from a peristyle which is brilliantly illuminated. Facing this door is another one which is certainly in the facade overlooking the street. At a given moment it is opened, as if someone had knocked outside.

A group of people enters, surrounding a stretcher carried by four stout men dressed in a dark color (resembling gray wool). They set their burden down in the midst of the peristyle as the door to the house is immediately closed again with care. When the cloth

covering the stretcher is lifted, I see it contains a body lying extended, entirely wrapped in a shroud. This body is reverently raised up and laid out_without the shroud, which remains on the stretcher-on a kind of cot covered with a precious purple cloth which seems to be embroidered as if it were damask. It was certainly prepared in advance to receive its burden.

I see the martyr Agnes, stiffened in death. Her face, little hands, and small feet bearing sandals are so pale that she looks like a snow_white marble statue. She is dressed entirely in white, with a snow_white veil which totally envelops her. But her first veil is provided by her shining blond, knee_length hair, which is now completely loose, like a golden cloak . It is not curly, but soft and slightly wavy, very abundant, and most beautiful. She is smiling as if before a peaceful vision. Her hands are joined over her abdomen, and she is holding a palm_her only ornament_in her stiffened fingers .

She is totally spotless. It is clear that they have washed away the blood and dressed her in clean clothing before bringing her

100 The italics in the text indicate, as usual, the words which are underlined in the handwritten version. In this description, however, all the underlining is in different ink (and thus may have been added after the initial draft) and is to be accounted for by the following annotation by the writer in the upper margin of the page: The points underlined correspond to those I mentioned to you orally, which, when I had to describe the vision again, I inserted into the account, in keeping with your desire.

0 here, for there is no longer blood on her face, hair, and robe. The wound on her neck is not visible. They have reverently covered it with her hair and veil.

Her relatives approach her and kiss her, weeping over her waxen little hands and frozen brow. But their sorrow is orderly and dignified. None of the manifestations of hysteria which are common in such cases. A Christian sorrow. After the relatives her friends and brothers and sisters in faith throng around her. I see Emerentiana at once weeping and smiling before the foster sister who has preceded her into glory. All bid farewell to the martyr and pray.

Here I get the impression_which I forgot to write down in the first version, limiting myself to telling you orally-of a great love among the Christians, the sensation of what the "communion of the saints" is, just as it was understood by the early Christians, from whom we could learn so much. They had come, defying all dangers, to pay homage to Christ's martyr, to implore her, now raised into Heaven, to be a source of intercession for all of them before God in the upcoming combats for the Faith, and it seemed to me that she was already gliding in spirit over those present, infusing her heroic sentiments and protection into them. Heaven and Earth were communicating.

At this point the outer door opens again, and an old man enters, accompanied by two men between twenty_five and thirty_five years of age. The old man has a sweetly serious expression. He is very thin_I would say he's in pain_and quite pale. He must be a very influential person among the Christians, for all kneel when he appears, and he passes,

blessing, between two rows of bowed heads. I get the impression that he is a bishop or the Pontiff himself.

He draws near the stretcher and blesses the dead girl and prays over her. He then dons his priestly robes (I see the pallium_I don't know if this is the term_which is a white band forming a sort of circle over his shoulders and chest and then descending in back and in front in two bands. The entire surface is adorned with little dark crosses). Those accompanying him also don their robes, putting on the vestments for deacons (a knee_length tunic and sleeves extending to slightly above their elbows).

The funeral procession then forms. In front are the clergy_that is, the elderly man, the two deacons, and the other priests, who were previously scattered among the throng of Christians and who have also put on their priestly stoles. Around them men bearing lit torches position themselves. They are wearing short dark robes. I would say they are servants and Christians, for I get the impression that all in the house are followers of Jesus. Around the stretcher as well, a row of lamps borne by the virgins dressed and veiled in white is forme_ a veritable hedge of lilies around the clipped lily The stretcher is easily lifted by four virgins, including Emerentiana. It must not weigh very much, for, though Agnes, laid out as she is, seems taller than when alive, she is still a teenager and, in addition, not very buxom.

The funeral procession heads towards the tomb along the garden paths. All are carrying lit torches or lanterns. And they are singing. In a low voice. A hymn full of sweetness and hope which I do not recognize at first. I seem to have heard those words before, but I don't know where. The evening wind bends the flames, which then straighten up, more beautiful than before. I distinctly see a lock of Agnes' hair which has emerged from underneath the veil and is moving under a puff of breeze. The procession is very orderly and reverent.

They reach the edge of the garden. A sort of shaft is there, with a very large opening. A little stairway, cut into the sandstone or tufa, leads downwards. Many descend. Those who are unable remain on the edge of the shaft and continue to sing, responding to the singing below. In the hollow of the shaft the voices resonate, and I clearly understand what they involve. They are verses from the Apocalypse at the point where it speaks of the virgins who follow the Lamb. 1010 One verse is sung by the men, the next, alternately, by the women, the way I wrote them in the first account.

I see that the shaft is semicircular_rather, horseshoeshape_and passages start from it radially. It is like this. (picture)0 Where I have marked the cross there is a burial niche dug into the sandstone. Prepared for Agnes. The first

101 Revelation 14:4.

0 one in this sepulcher, the future tomb of many martyrs and a catacomb. The first of the burial niches, to the right of the cross

(as you look, the one I have marked with a "V"), is the deepest. It runs some five or six

meters into the earth, whereas the others are less profound, and one, the first on the left as you look, beside the stairway, has barely been begun. I get the impression that it is a hypogeum which has just been started, almost as if Agnes' death had caught it unprepared.

The relatives and those closest draw near for a final farewell. The edges of the purple cloth on which the martyr is lying are then raised over her, and she is wrapped in this precious cloth from head to foot.

The Pontiff bids farewell to her for the last time; "Veni, sponsa Christi. Veni, Agne sanctissima. Requiescant in pace!" as if he were receiving her in the name of the Church. And the body is lifted with devotion and laid out in the burial niche, over which a stone closing it is rolled in place.

And the vision comes to a halt like this.

There remain in me the sweetness of the singing and the religiosity of the whole scene in its smallest details, in which the union of the ancient Christians and their fervor are evident.

I have written this vision down again at the behest of Jesus, who says to me, "This is another probatory fact. Only someone who has viewed a scene which has made a powerful impression on him can repeat the account of it exactly after some days' time."

He tells me this tonight, January 23, at 12 o'clock_that is, when I have written for the reason given to me at the outset.

keepns3sb240sa60qclang1033 Still January 20, at 11:30 p.m., to be written after the narration of the vision. 1020

sb120qj144720144021602880360043205040576064807200792086401ang3081 The virgin Agnes says:

"Do not look just at my body. Rather, look at my spirit, blessed in the place where the canticle you like so much is sounding.

"There I am happy. No more of what was a momentary pain

102 The vision of Agnes' burial, written twice. See note 95.

0 for me on earth came with me into the dwelling of the Spouse. But I encountered only ineffable rejoicing.

"There, in the light emanating from God, our joy, we live in peace. The harmonies of the blessed are interlaced with those of the angels. All is light and harmony. On high the Most Holy Trinity shines and the Mother of God smiles.

"You cannot conceive of what Paradise is, even though you received a flash of it. 1030 To know it in its full rejoicing would be to die, for it is blessedness unbearable for the flesh, which dies of it. God gives you a taste of it to encourage you in the face of trial. As He did with us, who suffered for Him.

"Come. Pain ceases, and joy lasts forever. Pain, when seen from this place, is an instant of time; the glory which pain gives us is eternal. Here it is He who loves us, and in loving Him we do not commit a sin, but deserve a reward.

"Jesus has rescued you with his love. Love Him with your love to deserve to join the choir filling blessed Paradise."

sb400qj144720144021602880360043205040576064807200792086 40 After she departed, at 6 p.m., I remained in the joy of that harmony and that vision.

sb120qj144720144021602880360043205040576064807200792086 40 But it then changed into the presence of the glorified body 1040 of Agnes_most beautiful, dressed in white, and with an enraptured gaze. And I seemed to feel two small hands sweetly caressing me, the little hands of a girl. I drifted into drowsiness that way. A wearisome drowsiness, for the tremendous pains (it is the night between Thursday and Friday) give me no rest.

Having regained awareness, as my pains become sharper and sharper and I think of what I saw in order to relieve them, the young martyr says these words to me.

I now lie back, feeling her close to me to console my martyrdom in flesh and heart. Only my spirit is blessed. But it strikes midnight, and Friday begins. I think of my Lord on his tragic Friday of passion and do not complain about suffering. I ask only that He enable me to suffer well: for Him and for souls.

103 In the vision on January 10.

104 In the sense of "spirit," as stated at the beginning of the preceding dictation.

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keepns2sb240sa60qclang1033 January 21

sb120qj144720144021602880360043205040576064807200792086 40lang3081 As a comfort for my complex suffering, and to make me forget the wickedness of men, my Jesus grants me this gentle contemplation. 1050

keepns2sb240sa60qclang1033 January 22 1060

sb120qj144720144021602880360043205040576064807200792086 40lang3081 "... And I

shall prepare you for tomorrow's lesson. Mark the point at the twelfth paragraph in Daniel, with the words spoken by my luminous angel: 'Do not fear. Peace is with you. Take courage and be strong,' and always manage to respond, 'Speak, O my Lord, for You have strengthened me."' 1070

keepns2sb240sa60qclang1033 January 23line Daniel, Chapter 12

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"The archangel who overcame Lucifer and who stands guard over my Kingdom and the children of it will be the one to rise up as a heavenly sign in the last time. This will be the time when Israel is rejoined to Christ's Rome and there are no longer the two branches of the people of God: the blessed one and the one accursed for its deicide, but one single trunk to be called Christ's because it is living in Me. 1080

"Then, since the number of the saved will be complete, the resurrection of the flesh will come, and, like a sleeping multitude which a trumpet awakens to call to muster, the dead, lying

105 We omit the episode involving "Mary Magdalene at the Home of Simon the Pharisee" and the explanatory dictation following it, which belong to the cycle on The Second Year of the Public Life.

106 We omit slightly over six pages of the handwritten notebook containing a note by the writer and a dictation entitled "Considerations on the Conversion of Mary Magdalene," both of them belonging to The Second Year of the Public Life. We include the final passage in the dictation here because it is an introduction to the next dictation, dated January 23, which follows.

107 Daniel 10:18_19.

108 Daniel 12:1_13; Matthew 25:31_46.

0 in numberless cemeteries, in the deserts, and in the seas_wherever there lies someone who was a man_will rise to come to Me, the supreme Judge.

"Oh, light, that are an attribute of mine and that will render radiant as stars those who knew Wisdom and taught Justice and lived it out, how joyfully you will shed yourself upon my blessed ones on that day!

"The last time of three years and six months, the most tremendous time ever known by man, will be when Satan, by way of his son, burning with supreme hatred (for the split between the two branches of the people of God will be over and, with it, the cause of so many material, moral, and spiritual evils), uses his perfect and ultimate acts of craftiness to harm, ruin, and slay Christ in hearts and hearts for Christ.

"The wise will comprehend Satan's trap_the numberless traps of Satan, for those who possess true Wisdom are illuminate_and through their fidelity to Grace will become snow_white and tested like fire, worthy to be chosen for Heaven. The wicked will follow Evil and do evil, unable to understand Good, for by their spontaneous will they will fill their hearts with Evil.

"Then the time will come when, trampled under foot to a point never reached before, the Church will no longer be free to celebrate the perpetual Sacrifice, and the abomination of desolation will be upraised over the Holy Place and over the holy places, just as is stated by the prophets and repeated by Me, who do not err.

"Daniel says, 'There will be 1290 days [of this trampling under]. Blessed is he who waits and arrives at 1335.' 1090

"This means that in the three years and six months which will precede the end, a short time will finally be reserved for the faithful to gather together and listen to the last Word, resounding in their spirits, as an invitation to Heaven, while Michael with his angels overcomes Satan and his demons. 'Blessed is he who waits and arrives at 1335 days' means 'Blessed is he who has persevered until the end,' for he will be saved. 1100

109 Daniel 12:11_12.

110 Matthew 10:22.

0 "And I say to you, 'Go to the limit established for your time as one living on earth, and you shall have rest, and shall remain in your destiny until the end of days.'" 1110

keepns2sb240sa60qclang1033 January 25line Daniel, Chapter 7

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Daniel is the one who has the same note as John, and John is the one who gathers in and amplifies Daniel's initial note. That is why you, little John, like him so much.

"Like a fish in a clear fishpond, you are happy when you move in the atmosphere of your Christ, who will have his supreme triumph in the hour when Satan, his son, and his courtiers are rendered powerless forever. And in Daniel this atmosphere is present. If Isaiah is the pre_evangelist who speaks of my coming into the world for the salvation of the world, 1120 Daniel is the pre_apostle, the pre_John who announces the glories of my eternal triumph as King of the everlasting Jerusalem.

"Now see the way the signs of the diabolical ministers of the Apocalypse 1130 are foreshadowed in the four beasts described by Daniel. 1140 The commentators have labored to provide a historic-human meaning for those four monsters. But it is necessary to project one's gaze much further ahead and much higher When you meditate on the holy books, lift yourselves above the earth, detach yourselves from the present

moment, and project your gaze into the future and the supernatural. The key to the mystery is there.

"The four beasts: the four errors which will precede the end. The four errors which will be four horrors for mankind and which will give birth to the final Horror.

"Man was a demigod through Grace and Faith. Like an eagle and a lion, he was able to face and overcome the dangers of

111 Daniel 12:13

112 Isaiah 2:1_5; 7:10_17; 9:1_6; 11:1_9.

113 Revelation 13; 17; 19:11_20:10.

114 Daniel 7:1_8, 11_12, 15_25.

0 sense and raise himself to soar in the atmosphere of God, where the soul is joined to her Lord in a supernatural marriage, in continual, swift unions of burning passion, from which she descends to the earth each time renewed in strength, joy, and charity, which she pours upon her brothers and sisters, and she then rises again, even more impetuously, towards God, for every union is an increase in perfection which is fulfilled when union becomes eternal in my Paradise.

"Atheism tore away man's wings as an eagle and heart as a demigod and made him an animal walking in the mire and bearing over the mire, towards the mire, his oppressive heart, entirely of flesh and blood. In his selfhood, deprived of the spiritual wings of the spirit, man bears a weight heavier than lead, a weight bending him over, knocking him down, and plunging him into the mire.

"Man was a demigod because of the Charity living in him. In loving God and his Law, which is the law of Charity, he possessed God and, with God, Peace, which is one of God's main attributes, and, with peace, so much universal and individual good.

"Man rejected the Law of God to take up many other doctrines. But none of them was or is of God, and true Charity is thus not in any of them. Hence man, who had embraced atheism, changing from an eagle and a lion into a mere man, through a hellish sorcery gave birth to himself turned into a bear, the fierce devourer of his fellows.

"But horror produces horror. By an ascending ladder. Horror is ever greater, for in accursed unions with Satan man, whom Christ brought back to his nature as a demigod, generates increasingly monstrous monsters. And they are the children of his erring, sold to Satan to receive his earthly assistance.

"From man the demigod came man; from man, the bear; from the bear, the new monster, ferocious and false as the leopard, endowed by Satan with multiple wings so as to be swifter in doing harm. I told you 1150 that Satan is the aper of God. He, too, thus

wanted to give wings to 'his' chil_by now his chil_ to h umanity

115 On January 8.

0 without Faith and without God. Not the wings of an eagle, but of a vampire, so that it would be a nightmare for humanity itself and be quick to rush down upon its own parts, the victims of itself, to suck their blood.

"The mystical pelican, I have opened my heart to give you my blood. Satan makes man_to whom I have given my bloo_the vampire that sucks parts of itself and slays itself with torment.

"Doesn't it sound like a nightmarish legend? It is, however, your reality. It is not a mythical monster. It is you that with diabolical hunger devour part of yourselves, bleeding yourselves to death, mutilating yourselves so as to generate afterwards the new parts, while you devour those already formed, with a continuity which has a maniacal aspect to it-diabolically maniacal, however.

"Power which is willed, pushed forward, and imposed to the point of crime is the third beast . Since it is human power_that is, sold to Satan just to become increasingly powerful, going against every divine and moral law_it begets its monster, whose name is Revolution and which, in keeping with its nature, bears in the protuberances of its monstrosity all the fiercest horrors of revolutions, the social shipwreck of Good and Faith.

"Honesty, respect, morality, religion, freedom, and goodness die when this monster exhales its hellish breath upon a nation, and like a pestiferous emission it expands beyond these confines, infecting different peoples with itself until it infects the whole world, preparing_over the tatters of the victims slain and torn to pieces by it, over the ruins of the nations reduced to rubble_the cradle for the final monster: the Antichrist.

"I told you 1160 that he will be the son of man's lust, born of the marriage of lust with the Beast. I told you. I do not change in my mode of expression. What I say is true. I know it with no need to read it; I remember it with no need to reread it. It is written in my mind as God, before which there incessantly flow over each other all the events of man in time, without one's im peding the vision of another.

"This Antichrist, the perfection of Horror, as I was the perfection

116 On July 23. 1943. See The Notebooks. 1943.

0 of Perfection, with his numberless weapons, symbolized by the ten horns, his jaws toothed with iron, his savage feet, and, finally, his small horn, a symbol of the extreme hatred with which Satan will endow his son to corrupt humanity as he seduces it with his lying mouth, having himself worshipped as a god, will excessively torment those who, as a little faithful flock, will remain my followers. The little horn will grow by the hour to do harm; the Satanic intelligence will grow to make the mouth tell the most distressing

lies; he will grow in power as I grew in wisdom and grace, 1170 armed with eyes to read the thought of holy men and kill them through that thought.

"Oh, my saints of the last time! If the life of the early ones amidst the persecutions of paganism was heroic, three times, seven times, and seven times seven times as holy will be the life of my last saints! Only those nourished with the crumb of Faith will be able to have a lion's heart to face those torments and the eyes and feathers of an eagle to gaze steadily at Me as Sun and fly to Me as Truth, as the darkness overwhelms them on all sides and Deceit tries to persuade them to worship it and believe in it.

"After the forerunners of the Antichrist, the Antichrist himself will come. The anti_Christian period, symbolized by the Beast armed with ten horns_the ten servants, who are believed to be kings, of Satan, three of whom (note carefully) will be torn away and cast into nothingness (that is, into the abyss where God is not present and where there is thus Nothingness, the opposite of God, who is All)_will culminate in the birth and growth of the eleventh horn to the point of its maximum power, the reason for the fall of three forerunners, and seat of the true Antichrist, who will curse God as no son of man ever did, trample upon God's saints, and torture the Church of Christ; since he will be the son of the union of demoniac pride with human lust, he will think 'he can do great things and change the times and laws,' and for three and a half years he will be Horror reigning over the world.

"Then the Father will say, 'Enough,' before the immense choir that will be formed in Heaven through the 'sound of the solemn

117 Luke 2:40.

0 words' of the saints; and the wicked Beast will be slain and cast into the well of the abyss and, along with it, all the lesser beasts, to remain there with Satan, their begetter, for eternity.

"I shall then be called by the Father to 'judge the living and the dead,' as stated in the Symbol of the Faith. And the 'living,' those who preserved life in themselves by having kept Grace and Faith alive, will inherit 'the kingdom, the power, and the magnificence of God.' The spiritually dead will receive eternal Death as their will has chosen to receive.

"And there will no longer be the Earth or fleshly man. But there will be only 'children of God,' creatures freed from all pain, and there will no longer be sin, and there will no longer be darkness, and there will no longer be fear. But only joy, joy, immense, eternal joy inconceivable for men. The joy of seeing God, of possessing Him, and of understanding his thought and love.

"Come, O men, to the Fount of life. I open its source to you. Draw from it, fortify yourselves in it so as to be intrepid in trials and come to immerse yourselves completely in it, in Me, the source of blessedness, in the lovely Paradise which my Father has created for you and in which the threefold Love of the One God and the Purity of 'our' Mother await you and, along with them, those who, by having been faithful, have already

obtained Life."

sb400qj144720144021602880360043205040576064807200792086 40 Jesus then says to me:

sb120qj144720144021602880360043205040576064807200792086 40 "When I see you so attentive to my lessons, you strike Me as a diligent student fond of her teacher, who, for her, represents all knowledge. When, on the other hand, you discover new parts on your own and make observations (and you do this in the visions), you make Me think of a good child whose little hand is held by a father and who is led by him before what he wants the child to see so as to grow in intelligence, but at the same time he does not intervene so as to give his tot the joy of discovering something new and getting the sensation of growing in self_esteem.

"To do this, you must always be free from human cares. Increasingly free. You must be more and more secure to walk at ease along the paths of contemplation and ever more peaceful

and trustful of Me, who am holding your hand.

"A father does not let himself be noticed, but with a thousand loving arts acts to the point where his child sees that certain thing which he wants the child to see. Oh, I am the most loving of fathers and the most patient of teachers for my little ones, and when I can hold the hand of one who is docile and attentive, I am happy. Happy to be a Teacher and Father.

"It is so hard for my creatures to place their hand in mine trustingly so as to be led and instructed by Me and to say to Me, 'I love You above all things and with my whole self!' To those few who are so entirely mine, without reserve, I open the treasures of revelations and contemplations and give Myself without reserve.

"However, Maria, I choose you for the role of making known my Divinity, in its different manifestations, among those who need to be awakened and led to glimpse God: remember to be scrupulous to the utmost in repeating what you see. Even a single trifle has value, and it is not yours, but mine. It is thus not licit for you to hold it back. It would be dishonest and selfish. Remember that you are the reservoir for the divine water 1180 into which that water is poured so that all may come to draw therefrom.

"As regards the dictations, you have arrived at the most faithful fidelity. In the contemplations you observe a great deal, but in the haste of writing, and on account of your special conditions in health and surroundings, it happens that you omit some details. You must not do so. Place them at the foot of the page, but write down all of them. This is not a reproach_it is sweet advice from your Master.

"Some days ago you said to Me, 'For men to love You a little more by way of me justifies and repays all my effort and my life; even if one single man were to return to You by means of your "hidden violet," 1190 she would be happy'

"The more attentive and precise you are, the more numerous those who come to Me will be, and the greater your present spiritual

118 In the dictation on June 21, 1943 and the two dictations on December 11, 1943, in The Notebooks. 1943.

119 In the vision described on the evening of Holy Thursday 1943, in The Notebooks. 1943.

0 happiness and your future eternal happiness will be.

"Go in peace. Your Lord is with you."

keepns2sb240sa60qclang1033 January 27 1200

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"This is a page which is painful to dictate, write, and read. But it is true and should be uttered. Write. It is for the priests.

"The faithful are accused a great deal of being not very faithful and very lukewarm. Men are accused a great deal of being without charity, without purity, without detachment from wealth, and without a spirit of faith. But since children, with only rare exceptions, are the way they are trained by parents, not so much by repression as by example, in the same manner the faithful, excluding the exceptions which always arise, are as they are trained to be by priests, not so much by words as by example.

"The churches scattered in the midst of man's houses ought to be like a beacon and a purifier. From them there ought to issue forth a gentle, powerful light which penetrates and attracts, and, in spite of all locks, as happens with daylight, enters into the depths of hearts.

"Observe a lovely summer day. A glorious light flows from the sun and embraces the earth_so victorious and powerful that even in the most thoroughly closed room darkness is never complete. It may be a beam as slender as the hair of a child, a tremulous point on a wall, or a mote of golden dust dancing in the atmosphere, but a little sign of light remains in that room to testify that outside there is the blazing sun of God.

"Similarly, if from the churches scattered among the houses there issued forth a 'light' as I have indicated it to you as your sign, O priests, whom I call the 'light of the world' 1210_I called you that when I created you_a thread, a point, or a dust mote of light would penetrate into the most tightly closed hearts, just

120 We omit the episode involving "The Holy Family in Egypt" (January 25) and the dictation containing instruction on it (January 26), which are included in the

Preparation cycle.

121 Matthew 5:14_16.

0 enough to recall that upon the world there is 'a Light,' just enough to prompt a hunger for light, for 'that Light,' in hearts.

"But how many churches are there from which there emanates such a bright light that it forces open the closed doors of hearts and penetrates them and brings them God, the God who is Light? How many souls in churches are there_you, pastors and curates, priests and monks, all of you whom I have called to be bearers of Me to hearts_that are so inflamed by Charity that they can overcome the frost in souls and bear into men's hearts God's love and love for God, for the God who is Charity?

"Men in their sorrows_and I alone know how many there are_in their sorrows, different from yours_or, at least, yours ought to be different from theirs, for yours ought to be only afflictions which come from your zeal concerning your Lord God, not sufficiently loved, the faithful who are lost, the sinners who are not converted; these and no others ought to be your sorrows, for I, in calling you, did not show you a royal palace, a table, a purse, or a family, but a cross, my Cross, on which I died naked, on which I breathed my last alone, onto which I rose after having detached Myself, stripped of everything, even of my poverty, which was wealth compared to my wretchedness as a condemned man for whom there remained only a scaffold made of a little wood and three nails and a handful of thorns woven into a crown; and this serves to tell everyone, and you in particular, that souls are saved through sacrifice, through generosity in sac rifice which goes as far as total, absolute stripping of affections, comforts, necessities, and life_men, in their sorrows, ought to be able to see their church as a mother to whose lap one goes to weep and hear words of comfort, after having recounted one's cares, with the certainty of being listened to and understood. Men, in their moments of obscurity prompted by so many factors_not always originating in their will, but imposed by the will of others, by a whole set of circumstances leading them to believe in error or doubt Go_ought to encounter you, bearers of light, of my light; you, merciful as the Samaritan 1220 ; you, masters like your Master; you, fathers like your Father.

122 Luke 10:29_37.

0 "The earth, corrupted by so many things, ferments like a rotting body and contaminates souls with its stench. But if the churches scattered among the houses were incense burners where a priest lives burning and burns himself by loving, the world's stench would be counterbalanced by the perfume of God issuing from the hearts of the priests living in total fusion' with God, effaced in God to the point of being only like Me, who am in the Sacrament at man's disposal at all hours_I, God, am there without weariness, without pride, without resistance-and hearts would be purified.

"Such priests, perfect ones, are like the sun. They breathe souls into Heaven as if they were drops of water; they purify them in the atmosphere of Heaven and then are like clouds delicately dissolving into beneficent dew, during the night, in concealment, to

bring refreshment to the parching thirst of souls, poor flowers wounded by so many things.

"They breathe in: to breathe into oneself it is necessary to possess great strength. Only very energetic love for the Lord and one's brothers and sisters can give it to you. Gazing steadily at God, on high, very high above the earth, you can, if you wish, attract souls to you_that is, to God, in whom you live. It is an operation requiring generosity and constancy. Even a blink must serve this end. All of your actions must have this as their goal. There are looks which can convert a heart when God shines forth in them.

"To dissolve oneself_ to sacrifice oneself, in all ways, in concealment, bearing to parched souls heavenly refreshment which issues forth so sweetly that they do not know when it has flowed out, but they find themselves covered with dew. Just as the silent, demure dew acts, which descends while all is at rest_men, animals, and flowers_and cleanses the air of the impurities of the day, quenching the thirst of the stems and fronds and covering them with beads.

"Sacrifice, sacrifice, sacrifice, O priests. Prayer, prayer, prayer, O pastors.

"I called you 'shepherds.' 1230 I did not call you 'solitaries' or

123 John 10:1_21.

0 'captains.' The solitary lives by himself. The captain marches at the head of his men. But the 'shepherd' remains in the midst of his flock and watches over it. He does not isolate himself because the flock would be dispersed. He does not walk at the head because the absent_minded in the flock would be left behind along the way, prey to wolves and thieves.

"The shepherd, if he is not a madman, lives in the midst of his flock; he calls it and gathers it together; he tirelessly goes back and forth along its extent, he precedes it at difficult junctures and is the first to examine obstacles, leveling them as much as possible; he makes rough ways safe by his efforts and then remains at the troublesome spot to oversee the passing of his sheep, and if he observes that one of them is fearful or weak, he takes it on his shoulders and carries it beyond the point of danger; and if a wolf comes, he does not run away, but hurls himself against it, in front of his sheep, and defends them, even at the price of dying to save them. He immolates himself for them to satisfy the beast's hunger so that it will no longer feel the need to tear anyone to pieces. How many beasts attacking souls there are! The shepherd does not waste time on useless chatter with passers_by and does not get distracted with matters which are not his concern. He takes care of his flock, and that's all.

"Now observe. Doesn't it seem we are reading the eighth chapter of Ezekiel?

" The first idol: jealousy.

"You should be charity, shouldn't you? Charity to lead others to charity. What are you? Jealous of each other. You get offended if a layman criticizes you. But don't you criticize each other, and often unjustly? The superior criticizes his inferiors. The inferior criticizes his superiors. You are jealous if one of you attracts attention, if one of you is more successful, if one of you becomes wealthier. Furthermore, this aspect, which ought to cause you horror, is, on the contrary, what you most covet. But was I, the eternal Priest, wealthy? Be perfect, and you will be noted and praised, though the praise of your God should be your only spur.

"The second idol_rather, many idols: the different heresies which in you take the place of the worship you should possess.

"Each of you as well, like the seventy elders named by

Ezekiel, 1240 is incensing the idol he prefers. And you do so in the darkness, hoping the eyes of men will not see you. But they see you. And you scandalize them. For the faithful, and men in general, are like the children who seem not to observe, but who never cease to keep their eyes and ears set upon those who are their elders.

"Why, don't you know that, even if man does not see, God sees you? And why, then, do you cast your incense before the power of gold or the power of man? From the height of my throne, don't I see too many of my priests devoting their time_the time I give them so they will spend it on their priestly mission_on human commerce aimed at increasing their well_being? Yes, I see this. Don't I observe_and my heart turns_too many of my priests abjuring my Law to obey the law of wretched men, hoping to receive honor and gain from them? Yes, I see this.

"Oh, the politician priests! The current members of the Synedrium! Let them remember, however, what the lot of the Synedrium was at the hands of those at whose feet they had prostrated their consciences and violated my Law. And I will say no more. This is for the affairs of men. The rest will come afterwards from the eternal, just Judge.

"The third idol: sensuality.

"Yes, there is this, too. And I will say no more out of respect for my 'spokesman.' But let each examine himself to see if in the place where the only female creatures to be remembered licitly with love by a priest are my Mother and their mothers there is not a pagan goddess. Consider that you touch Me and receive Me. And that's all. Do not place the Most Pure One in contact with flesh stained by lust.

"The fourth idol: the adoration of the east.

"Sects. Yes, this, too. And shouldn't I gaze at many of you with disdain and use the same apostrophes for many as I used for the Pharisees and doctors in my time? 1250 And shouldn't I raise up 'lights' among the lay people who love Me as many of You do not love Me, out of mercy on the souls you leave in the

124 Ezekiel 8: 11.

125 Matthew 23:1_32; Luke 11:37_54.

0 cold, in the dark, and in impurity, for the sake of the souls for whom you are not a way to God, but a path leading downwards? And how do you dare to repeat my Word and preach my Law when Word and Law are a condemnation for you? Let whoever is clean become cleaner and whoever is unclean be cleansed.

"Mankind stands at a major fork. Two roads branch off there from: one leads upwards to God; the other leads downwards to Satan. At the fork there is a rock. It is you. If you act as a bulwark and spur towards the first road, Satan will not burst forth, and souls will be propelled towards God. But if you are the first to roll towards Satan's slope, you will drag mankind towards the horrors of the Antichrist ahead of time.

"And if he must come, woe to those who hasten his coming and prolong it, for he will cease to be at the eternally pre_estab lished hour, and the longer he remains, the more souls will be lost. Not one of them shall go unavenge_remember this . For, if your God sees the dying sparrow, how can He fail to see a dying soul? I will call those who slay it_whoever they are_to account and pronounce my sentence."

keepns2sb240sa60qclang1033 January 29 1260

sb120qj144720144021602880360043205040576064807200792086401ang3081 There are two points I would like to tell you about here which are certainly of interest to you and which I decided to write down as soon as I emerged from drowsiness. But since there are other more pressing matters, I will write later.

sb400qj144720144021602880360043205040576064807200792086401 What I am seeing this evening:

sb120qj144720144021602880360043205040576064807200792086401 An immense expanse of land. As boundless as a sea. I say "land" because there is earth, as on fields and roads. But there is not one tree, stem, or blade of grass. Dust, dust, and more dust.

I see this in a light which is not light. A barely outlined, leaden

126 We omit the text written on January 28, which contains the episode involving "Jesus' Discussion with the Doctors in the Temple"; it is found in the Preparation cycle.

0 brightness of a green_violet hue as is seen at the time of a very heavy thunderstorm or a total eclipse. A light prompting fear, of burnt_out stars. That's it. The sky is devoid of stars. There are no stars, no moon, no sun. The sky is empty, as the earth is empty. The former is stripped of its flowers of light; the latter, of its plant and animal life. They are two vast remains of what was.

I have every opportunity to see this desolate vision of the death of the universe, which I

think will have the same appearance as at the first moment, 1270 when heaven and earth already existed, but the former was devoid of stars, and the latter, deprived of life_a now solidified globe, but still uninhabited, flying through space, waiting for the Creator's finger to give it grass and animals.

Why do I understand that it is the vision of the death of the universe? Through one of those "second v oices"_I don't know who they come from, but in me they do what the chorus does in ancient tragedies: the role of indicators of special aspects which the main actors do not clarify on their own. This is exactly what I want to say to you and what I will say to you later.

As I turn my gaze over this desolate scene, for which I do not grasp the need, I see Death, 1280 springing from I don't know where, standing upright in the middle of the boundless plain. A laughing skeleton, with her teeth bared and empty eye sockets, the queen of the dead world, wrapped in her shroud as if in a cloak. She does not have a scythe. She has already cut down everything. She is turning her gaze over her harvest and leering.

Her arms are joined over her breast. She then separates these skeletal arms and opens her hands with nothing more than naked bones and, since it is a giant, omnipresent figure_or, rather, omniproximate_sets a finger, the right index finger, upon my forehead. I feel the chill of the pointed bone, which seems to perforate my brow and penetrate into my head like a needle of ice. But I understand that this has no meaning other than to seek to call my attention to what is happening.

127 Genesis 1:1_2.

128 1 Corinthians 15:26.

0 Indeed, with her left arm she gestures, indicating to me the desolate expanse we_she, the queen, and I, the only living being_are dominating. At her silent comman_given by the skeletal fingers of her left hand and by turning her head rhythmically to the right and the left_the earth splits into thousands and thousands of clefts, and in the depths of these dark furrows scattered white objects appear. I don't understand what they are. 1290

As I strive to figure out what they are, Death continues to plough the glebes with her gaze and her command, as if with a ploughshare, and they go on opening increasingly as far as the distant horizon; and she furrows the waves of the seas devoid of sails, and the waters open in liquid eddies.

And then from the furrows of earth and the furrows of sea there arise the scattered, disconnected white objects I saw, which are being recomposed. They are millions and millions and millions of skeletons surfacing from the oceans, rising straight up from the ground. Skeletons of all heights. From the minute ones of infants with little hands like small dusty spiders to those of adult men, and even giant ones, whose mass brings to mind certain antediluvian beings. And they stand in astonishment, as if trembling, like those who are suddenly awakened from a deep sleep and do not grasp where they are.

The sight of all those skeletal bodies standing whitely in that apocalyptic "nonlight" is tremendous.

And then around those skeletons there slowly condenses a nebulosity like mist rising from the open ground, from the open seas; it takes on shape and opacity and becomes flesh, a body like the one we who are alive have. The eyes_rather, the eye sockets_are filled with irises; zygomas are covered with cheeks; gums extend over the exposed jaws, and lips form again, and hair appears once more on the craniums, and arms become shapely, and fingers, nimble; and the whole body becomes alive again, just the way ours is.

The same, but different in appearance. There are very beautiful bodies, with a perfection in shape and color which make

129 Ezekiel 37:1_14.

0 them resemble artistic masterpieces. There are other horrible ones, not because of any real crippling or deformity, but because of their overall appearance, which is more proper to a brute beast than a man. Grim eyes, contracted faces, a savage appearance, and, what strikes me most, a darkness emanating from their bodies and increasing the lividness of the air surrounding them. Whereas the very beautiful ones have laughing eyes, a serene visage, and a gentle appearance and give off a luminosity which forms a halo around their being from head to foot and radiates out on all sides.

If they were all like the former, the darkness would become total to the point of concealing every object. But by virtue of the latter the luminosity not only endures, but increases, to the extent that I can observe everything.

The ugly ones_concerning whose destiny of accursedness I harbor no doubt, since they bear this condemnation as a mark on their brows_remain silent, casting frightened, surly glances up and down around them, and group together on one side at an inner command which I do not understand, but which must have been given by someone and perceived by the risen ones. The very beautiful ones also gather, smiling at one another and looking at the ugly ones with pity mixed with horror. And these lovely ones are singing_they are singing a slow, sweet chorus of blessing for God.

I see nothing else. I understand I have viewed the final resurrection. 1300

sb400qj144720144021602880360043205040576064807200792086400 What I wanted to say to you at the outset is the following. You asked me today how I had been able to know the names of Hillel and Gamaliel and that of Shammai. 1310

sb120qj144720144021602880360043205040576064807200792086400 It is the voice which I call the "second voice" 1320 that tells me these things. A voice even less perceptible than that of my Jesus and of the others who dictate. These are voices_I told you before, 1330 and I repeat_which my spiritual hearing perceives as

130 1 Corinthians 15:35_58.

131 The reference is to the episode mentioned in note 126.

132 Referred to above in this entry.

133 For example, see the entry for May 13 in The Notebooks. 1943.

0 just like human voices. I hear them as sweet or irate, loud or soft, laughing or melancholy. As if someone were speaking right next to me. Whereas this "second voice" is like a light, an intuition speaking in my spirit. "In," not "to," my spirit. It is an indication.

Accordingly, as I approached the group of those disputing and did not know who that distinguished personage arguing so heatedly alongside the old man was, this inner "something" said to me, "Gamaliel. Hillel." That's right. First Gamaliel and then Hillel. I have no doubt. As I wondered who they were, this internal indicator alluded to the third unpleasant individual just when Gamaliel was calling him by name. And I was thus able to know who the one with the pharisaical appearance was.

Today this internal indicator has me understand that I was seeing the universe after its death. And so it often happens in the visions. It is what leads me to comprehend certain details which I would not grasp on my own and which need to be comprehended.

I don't know if I have made myself understood clearly. But I will stop because Jesus is starting_to speak.

sb400qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "When time is over and life is to be exclusively Life in the heavens, the universe, as you thought, 1340 will again become as it was at the beginning, before being dissolved completely. This will take place when I have judged.

"Many think that there will be just an instant between the moment of the end and the universal Judgment. But God will be good until the end, O daughter. Good and just.

"Not all of those living at the final hour will be holy, and not all of them, damned. There will be some among the former who are destined to Heaven, but have something to expiate. I would be unjust if for them I annulled the expiation which, however, I had inflicted on all those preceding them who were in the same state at their death.

"Therefore, while justice and the end come for other planets

134 At the point in the text where note 127 is inserted.

0 and, like torches Upon which one blows, the stars in the sky fade out one by one and

darkness and cold progressively increase in my hours, which are your centuries_and the hour of darkness has already begun, in the firmaments as in hearts_those living in the final hour, dying in the final hour, deserving of Heaven, but in need of cleansing themselves further, will go into the purifying fire. I will increase the heat of that fire so that purification will be more expeditious and the blessed will not wait too long to take their holy flesh to glorification and have it, too, rejoice on seeing its God, its Jesus, in his perfection and in his triumph.

"That is why you saw the earth devoid of grass and trees, animals, men, and life, and the oceans devoid of sails, a still expanse of still waters, for movement will no longer be necessary for them to give life to the fish of the waters, as warmth will no longer be necessary for the earth to give life to crops and beings. That is why you saw the firmament empty of its stars, with no more fires, no more lights. Light and heat will no longer be necessary for the earth, now an enormous cadaver bearing in itself the cadavers of all the living from Adam until the last son of Adam.

"Death, my last handmaiden upon the earth, will perform her last task and then cease to exist as well. There will be no more Death, but only eternal Life. In blessedness or in horror. Life in God or life in Satan for your selves, recomposed in soul and body.

"That is enough for now. Rest and think of Me."

sb400qj144720144021602880360043205040576064807200792086 40 And this evening, too, when I did not want to write because I was exhausted, I had to write twelve pages... ul I ulnone No comment.

sb120qj144720144021602880360043205040576064807200792086 40 I forgot to tell you that the bodies were all naked, but there was no sensuality, as if malice had also died: in them and in me. And, furthermore, the bodies of the damned were shielded by their darkness, and those of the blessed were robed in their light itself. Therefore, what is animality in us disappeared under the emission of the inner spirit, the quite joyful or quite wretched lord of the flesh.

keepns2sb240sa60qclang1033 January 30

sb120qj144720144021602880360043205040576064807200792086 40lang3081 What sweetness I have felt today.

I was working on that lace you know about and listening to music in the company of family members. I was thus distracted by ordinary things. When suddenly I was transported by the vision, which gave me another face that, fortunately, only Paola understood. I remained with that joy throughout the afternoon until the moment of the usual collapse, which came more quickly than usual, for when I "see" that way, the strength of my body, and especially of my heart, undergoes great dispersion 1350 which does not torment me because it is made up for by so much spiritual joy.

Now that everyone is sleeping, I shall tell you about my joy. I have "seen" today's Gospel. 1360 Note that this morning, on reading it, I said to myself, "This is a Gospel episode which I shall never see because it does not lend itself very much to a vision." However, when I least imagined, it really came to fill me with joy.

This is what I saw. 1370

It is a shame that you did not come today You would have seen a face marked by blessedness, and I would have been able to find out how I change, since Paola says she realizes, in spite of the fact that I go on working_indeed, more quickly than ever_but she is unable to explain any more... At least I would know how to orient myself and, if necessary, act as Moses 1380 did: place a veil over my face.

135 This term is commented on and rectified in the dictation on February 3.

136 The episode of the calming of the storm: Matthew 8:23_27; Mark 4:35_40; Luke 8:22_25.

137 We omit the aforementioned account and the commentary following it, found in the cycle on The Second Year of the Public Life.

138 Exodus 34:29_35.

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keepns2sb240sa60qclang1033 January 31 line Ezekiel, Chapters 10 and 11 1390

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"The sign of Tau: a pollarded cross, as is proper for the one marking subjects, who may not bear a canopy over their throne, with the name of a king. The children of God, but not the 'firstborn of the Father.' Only the Firstborn sits on his kingly throne. only Christ, whose earthly throne was the Cross, bears his glorious sign at the top of it, on the board rising above his head: 'Jesus Christ, King of the Jews.' 1400 Christians bear Christ's sign, humbly incomplete at its summit, as is appropriate for the children of a royal lineage who are not, however, the firstborn of the Father.

"What does the sign of Tau consist of? Where is it affixed? Oh, leave aside the materiality of forms when you immerse yourselves in knowledge of my kingdom, which is entirely spiritual!

"It will not be a material sign that will make you immune to the verdict enforced by the angels. It will be written_in letters invisible to the human eye, but quite visible to my angelic ministers_upon your spirits, and it will be with your works_that is, yourselves_that during your lives you will engrave that sign, which makes you worthy to

be saved for Life. Age, social position_everything will be a nonentity in the sight of my angels. The only value is that sign. It will equalize kings and beggars, women and men, priests and warriors. All will bear it in the same way, if in their respective ways of life they have equally served God and obeyed the Law, and the reward will be the same_to see and enjoy God eternally_for all those who present themselves to Me with that resplendent sign in their spirits.

"Just to be very convinced of the need, of the duty, to give God all glory and all obedience engraves upon your souls that holy sign which makes you mine and which communicates to You a gentle likeness to Me as Savior, whereby you, like Me, grieve over the sins of men and the offense they cause the Lord

139 More specifically, from 9:1 to 11:21.

140 Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19_22.

0 and the spiritual death they bring to their brothers and sisters. Charity is set inflame, and where charity is, there is salvation.

"Ezekiel says he heard the Lord order the man dressed in linen to take the burning coals which were between the cherubim and cast them upon the city to punish the blameworthy, beginning with those in the sanctuary, for the eyes of the Lord were weary of seeing the works of man, who thinks he can do evil with impunity because God lets him do it and deludes himself into believing that God does not see anything but the hypocritical outward appearance.

"No. With his infinite power, God reads the depths of your hearts_ O ministers of the sanctuary, O powerful of the earth, O spouses who sin, O sons and daughters who infringe upon the fourth commandment, O professionals who lie, O merchants who steal, O all of you that disobey my ten commandments. 1410 All veils are useless. Like your X_rays, which you are so proud of, the eyes of God probe, penetrate, pierce, read, and examine you much more still, as regards what you really are. Remind yourselves of this.

"The taking of the fire from between the cherubim to punish is not a symbolic action.

"In what are you at fault in your failings? In charity. I have already explained this to you when speaking of Purgatory and Hell, 1420 these two realities, which you think are fables. Charity towards Go_the first three commandments. Charity towards one's neighbor_the other seven.

"Oh, you will often hear Me come back to this topic! It would be better if there were not so much need to! It would mean that you are improving. You are instead plunging at meteoric speed towards anticharity.

"Your actions_or, rather, your 'bad actions'_regarding Charity are teeming in ever greater numbers like mushrooms emerging from the decomposition of a field. I observe this increasingly vast, intensive germination, this thriving of bad actions upon previous bad

actions, as if from layers of putrescence there were

141 Exodus 20:1_17; Deuteronomy 5:1_22.

142 In the dictation on January 15.

0 to arise other increasingly unhealthy ones in succession. It is the atmosphere of sin and crime; it is the terrain of sin and crime; it is the layer of sin and crime in which you live, on which you settle, and from which you arise that with its corruption nourishes each new layer, terrain, and atmosphere, increasingly corrupt and bloodthirsty. It is a perpetual movement; it is a revolving chaos of evil resembling certain pathogenic microbes which go on reproducing unceasingly and with growing virulence in contaminated blood.

"Now it is proper for you to be punished for the sins against Charity with the fire of Charity, which you have rejected. It was Love. Now it is Punishment. God's gift is not to be disdained. You have disdained it. The gift turns into punishment. God withdraws his Charity from you and leaves you in your anticharity. God hurls the Charity you have disparaged at you, like arrows, and punishes you. To call you still_if not many of you, at least those who are capable of repentance and meditation.

"The cherubim_that is, the symbol of supernatural Charity_guard the embers of Charity in their midst. This action, which seems only symbol, conceals an actual truth.

"When you are summoned to the great Judgment, those who lived in Charity will not be seen to be burned by the punitive fire. Already burning on their own, through the holy love which filled them, they will not experience the bite of the inflamed divine punishments, but only the divine kiss, which will make them more beautiful. Whereas those who were flesh, flesh alone, on their flesh will bear the scars of the divine thunderbolts, for the flesh, only the flesh, can be marked by such a scar, not the spirit, which is fire living in the Fire of the Lord.

"At this Judgment, at either side of the Judge who I am, my four Evangelists will be. They consumed themselves to take the law of Charity into hearts, and after death they continued their work with their Gospels, from which the world receives life, since to know Christ is to have Life in oneself. It is proper, then, for John, Luke, Matthew, and Mark to be with Me when you are judged for having or not having lived out the Gospel. 1430 I am not

143 Matthew 25:31_46.

0 a jealous, miserly God. I call you to share my glory. Shouldn't I then, enable these faithful servants of mine, who spread my Word among you and subscribed to it with their blood and their afflictions, to take part in the glory of the Judgment?

"I will judge you, not in life, but for the life you have led, 'at the boundary' of life_that is, in the place where life will cease so as to turn into eternity I will judge you all, from the first to the last, definitively, for the good you have done or failed to do, an_as you saw

1440_on rising again you will all be equal, poor disconnected bones, poor smoke recondensing into flesh, and you are now so proud of these things, almost as if those bones and that flesh were such as to be superior to God.

"As matter you are nothing. Only my spirit, infused into you, makes you something, and only by conserving within you my spirit_becoming a soul in you_do you deserve to be clothed in that unperishing light which will be the robe for your flesh, rendered eternally incorruptible.

"I will judge you, and, among yourselves, in yourselves, you will already judge yourselves, even before my appearance, for you will see yourselves. When the Earth, for which you are so greedy, is dead, and, along with it, all the tastes of the Earth, you will emerge from the drunkenness you sate yourselves with and see.

"Oh, a tremendous 'seeing' for those who lived only by the Earth and its lies! Oh, a joyful 'seeing' for those who, beyond the Earth's voices, 'wanted' to listen to the voices of Heaven and remained faithful to them.

"With the former dead and the latter alive, they will be darkness or light, according to their way of life, which is either with the Law or against the Law because of having replaced it with human or demoniac law, and they will go into the tremendous embrace of eternal Darkness or into the beatific embrace of the Triune Light, which burns in expectation of fusing you with Itself, O my holy ones, O those who love Me, for all Eternity."

144 In the vision on January 29.

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keepns2sb240sa60qclang1033 February 3 1450

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says to me:

"What you wrote on January 30 might spur the distrustful to give preference to their ifs, ands, and buts. I shall respond for you. You wrote, '...When I see that way, the strength of my body, and especially of my heart, undergoes great dispersion.' 1460

"There will certainly be 'doctors of the impossible' who say, 'Here is the proof that what is happening is human, for the supernatural always gives strength and never weakness.'

"Let them explain to Me, then, why the great ecstatics_after an ecstasy in which they have surpassed human powers, abolishing pain, the weight of matter, the consequences of internal wounds, and imposing hemorrhages and rejoicing in a happiness which makes them even physically attractive_as soon as the ecstasy ceases, remain swooning on the ground in such fashion as to make one think their souls have departed from them.

"Let them also explain to Me why_after a few hours of most atrocious agony which repeats my own, as is that of my servant Theresa, as were the agonies of my holy Gemma 1470 and of many other spirits whom my love and their love rendered worthy to live out my Passion_they regain or regained a strength and physical equilibrium which the healthiest people lack.

"I am the Master of life and death, of health and illness. I use my servants in the ways I want to, as I would use a delicate thread placed in my hand as a plaything.

"The miracle in you_one of the miracles_resides in this: the fact that you, in the physical state you are in_a state which is miraculous in its duration_can enter into that blessedness without dying from it, transported into it while you are in a Prostration which in others would impede even the most rudimentary thoughts. The miracle lies in the vitality which flows

145 We omit the entries for February 1, "The Presentation of Jesus at the Tempe," and February 2, the dictation following it and containing instruction, both of which are found in the Preparation cycle.

146 See the second paragraph in the entry for January 30.

147 Theresa Neumann, then alive (1898_1962), and Gemma Galgani (1878_1903).

0 back into you in those hours, as it flows back in the hours when you write down my dictations or those of the other spirits who bring you their heavenly words. The miracle resides in regaining strength at once_after joy has consumed within you that vestige of vitality you have left_in order to write.

"But I transfuse that vitality into you. It is like blood entering your exhausted veins from Me; it is as when a wave overflows a riverbank and floods it, and that bank continues to be inundated as long as it is soaked by the wave and then remains dry again until a new wave comes, just as it is similar to an operation which empties you of my blood until a new transfusion is made.

"On your own you are nothing. You are a poor being in agony who survive because I will it, for my purposes; you are a poor creature who have worth exclusively because of your love. You have no other merits. Only love and the desire to be the occasion for other instances of love for your Go_it is always love, then. This is what justifies your existence and my benignity in preserving your life, whereas in human terms you should have been consummated in death some time ago.

"Your feeling all over again like a 'rag,' as you say, after I have ceased to take you with Me into the fields of contemplation or to speak to you, is the proof I give you and others that everything which is happening is exclusively through my will. And if someone thinks in human terms that with the same will and love I could cure you and that it would be the best proof of love and win, I reply that I have always preserved the lives of my servants as long as I have considered that their mission ought to continue, but I have

never given them a happy life in a human sense because missions are carried out in and with pain, and my servants, moreover, have only one desire, like my own: 'To suffer in order to redeem.'

"Do not say, 'dispersion of strength,' then. Say, 'After the goodness of Jesus annuls in me my condition as a sick person, for his purposes and my joy, I go back to being what his goodness has granted that I be: a woman crucified in and for his love.'

"And now go forward in obedience and love." 1480

148 Entries for February 3 and February 4, involving, respectively, "The Baptism of Jesus at the Jordan" and a commentary on this episode, have been omitted here and are included in the Gospel cycle on The First Year of the Public Life.

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keepns2sb240sa60qclang1033 February 4

sb120qj144720144021602880360043205040576064807200792086401ang3081 As you see, I have hastened to include the details which, on account of their minuteness, had escaped me and which you wished to have. 1490

Afterwards, on reading the set of pages today, 1500 I observe a statement by Jesus which can be a rule for you.

This morning you said you could not make my descriptions known by way of the style, and I, who have a real phobia about being known, was quite happy with that. But don't you think that this is contrary to what the Master says in the last dictation in the set? "The more attentive and precise you are (in describing what I see), the greater the number of those who come to Me will be." 1510 This implies that the descriptions must be known; otherwise, how can there be a number of souls who go to Jesus thanks to them?

I submit this point to you; do as you think best, then, since it is all the same to me. Indeed, in human terms, I share your opinion. But we are not in the human domain here, and even the human aspect of the spokesman must disappear.

In today's dictation, 1520 too, Jesus says, "...In showing you the

A number of texts not included in this edition were also written in the month of February 1944: the passages involving "The Death of St. Joseph," found in the Preparation cycle; "Jesus' Farewell to His Mother and Departure from Nazareth" (February 9), found in The First Year of the Public Life and the beginning of the Passion cycle (February 10 and 11); a description of the Passion appearing in the Italian edition (February 11, 18, and 19), but written in a new, definitive version for the life of Christ in 1945; the episode involving "Jesus and His Mother in the Forest Of Matathiah," which was written again in 1946 for The Third Year of the Public Life; a vision of "The Last Supper" (February 17) found in the original edition of these notebooks, but written again in 1945 for the

definitive Passion cycle; part of a vision of "The Burial of Jesus" (February 19), which was written again in 1945; and a vision of "The Resurrection" (February 21), which was also rewritten in 1945 for the definitive life of Christ.

To clarify the content and sequence of the aforementioned texts and others, the reader should consult the Italian edition of these Notebooks: Maria Valtorta, I Quaderni del 1944 (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1985).

149 She is referring to some marginal observations introduced by her into the episode written on February 3 and mentioned in the preceding note.

150 This must be a reference to the typed version of her handwritten notebooks Prepared by Father Migliorini.

151 See the end of the dictation on January 25.

152 The one on February 4 mentioned in note 148.

Gospel, I am making a more forceful attempt to bring men to Me. I am no longer limiting Myself to the word... I am resorting to vision and explaining it to make it clearer and more attractive." And what about this?

Meanwhile, since I am a poor nonentity who, on my own, immediately withdraw into myself, I tell you that your observation has disturbed me_and the Envious One is taking advantage of this_to the point of making me consider not writing down what I see any more and writing only the dictations. He mutters in my heart, "So, you see'? Your famous visions are of no use at all. Just to make you look like a crackpot. As you really are. What do you see? The phantoms of your disturbed brain. Something quite different is needed to deserve to see Heaven! "

He has kept me under the corrosive spray of his temptation all day long. I assure you that I have not suffered so much from my great physical pain as I have suffered and suffer for this reason. He wants to make me despair. My Friday is a Friday of spiritual temptation today. I am thinking of Jesus in the desert and Jesus at Gethsemane...

But I do not give up, so as not to make this crafty demon laugh. And while fighting against him and against my less spiritual side, I write to you of my joy today, assuring you at the same time that, as far as I'm concerned, I would be quite happy if Jesus took this gift of seeing away from me which is my highest joy. It suffices for Him to preserve his love and his mercy for me.

sb400qj144720144021602880360043205040576064807200792086 40 Today in the afternoon I saw the Lourdes apparition.

sb120qj144720144021602880360043205040576064807200792086 40 I clearly saw the grotto hollowed out of the mountain, with its protuberances of stone on which the small plants found in grottoes had arisen, taking advantage of a little earth deposited in the

crevices. Slender blades of grass, moss, caper_or, rather, wall pellitory_wild ivy with hanging branches, and, alongside the right wall (as I look), at the edge of the grotto, a thorny wild rosebush extending its branches, still devoid of leaves, inwards and upwards_to the place above where there is a cleft in the rock, a cleft which penetrates into it like a narrow, dark, ascending corridor.

The grotto_don't laugh at my scrawling_has the following shape.

That sort of window is the cleft, and those scrawls going towards it from the ground are intended to show you the wild rosebush; the two lines behind the crack, the estimated route of the corridor in the stone. On the ground there is earth mixed with stones and grass, the short, shiny grass characteristic of certain places in the mountains.

The crack is illuminated at a certain point by a very soft yellow_pink glow, as if a sunbeam had penetrated into its shadow to turn it gold or a hidden lamp had set it aflame with its joyful brightness. It is a light which brings gladness.

Then from the light there emerges my sweet Lady, whom I love so, the Mother whom I know so well by now. She is smiling, with her face like a lily, with a loving, reserved gaze. She is clothed entirely in white, as when I saw Her in Paradise, 1530 but she is wearing a long sash made of a splendid heavenly silk which encircles her waist beneath her heart and descends nearly to the hem of her very long dress, from which there emerge the points of her slender, rosy feet. Two roses are pinned to the hem of her dress, above her feet_two magnificent roses that seem to be made of gold filigree. A long veil, with an airiness which is nonetheless solid, covers Her from head to foot. Resting on her joined hands there is a long rosary, which seems to be made of pearls set in gold. The rosary looked complete to me_fifteen sequences.

I forgot to tell you that, when the light formed in the cleft in the rock, the tassel of branches on the rosebush at the foot and along the right wall of the crack stirred as if a wind were bending its thorny branches and its surviving leaves, curled up by the frost and re_green in color, as if rusty.

Mary is smiling without speaking, in the nimbus of her golden

153 In the vision on January 10.

0 light, which makes Her seem even more snow_white in her dress and the color of her hands, neck, and very pure face proper to one who is barely more than a girl. You would think She was not over twenty_and a very lovely twenty, too.

Mary descends towards the opening in the crack, as far as its edge. I see her slightly swaying step, as I previously saw it on the other occasions when I saw Her walk_the step characteristic of someone used to sandals, with no rising of the heel. On reaching the edge of the opening, just above the rosebush, She stops.

Mary makes the sign of the cross. She teaches me to make the sign of the cross. There is

cause for shame on considering the way we do so! The angel in the vision of Paradise taught me to say, "Hail Mary." 1540 Mary teaches me to say, "In the name of the Father and of the Son and of the Holy Spirit."

She separates her hands joined in prayer, rests her left hand on her heart, and with her right hand, free of the rosary, touches her forehea_looking towards heaven_her chest, and her shoulders, and then bends her head at the "Amen," rejoining her hands, as before, and smiling again. Before, on making the sign of the cross, She was neither serious nor smiling_She was absorbed in God. The gesture is very sweeping and slow. Not even distantly related to ours, which resemble... fly swatters and are mutilated in the words.

She then starts to pass her fingers over the beads of her rosary. Slowly, saying the "Glory be to the Father" in a loud voice, bowing her head low. While I say the "Hail Marys" and the "Our Fathers," She smiles and keeps silent. From time to time the wind moves the extremity of her silken sash. A light wind.

Finally, She opens her arms and stretches them towards the ground, bending her head and slender body in a slight bow of humility, and in her very soft, inimitable voice says, "I am the Immaculate Conception," and, on saying this, She lifts her head up again and rejoins her hands once more, looking towards heaven with eyes moistened by supernatural emotion.

154 In the same vision on January 10.

0 She says nothing else. But her gesture, her smile, and her gaze make me understand that She is "the handmaiden of God" 1550 and always deems Herself to be such (by humbly lowering her arms and head); She is such by the grace of God and not through her own merit (this is the meaning of her initial gesture), and She is such through the Lord, to whom praise should be given for having bestowed Her upon the world as the first forgiveness for blameworthy mankind (this is the meaning of the second part of the gesture, in which there is praise, gratitude, and modest recollection).

To say this conveys nothing. But on being seen, how many things that gesture alone taught!

She then recollects Herself as if in inner prayer, with her gaze enraptured in God, whom She sees, and fades out in this way, returning to her Paradise, leaving in me the light, music, and fragrance of her whiteness and the spirituality of her prayer.

I have written while overcoming the hindrances created by the Tempter and my humanity. And I now remain still, with my rosary in my hands, trying to imitate Mary, the Mother_Teacher who has come to teach me to pray and give praise to the Lord for everything He does with us.

Our Lady of Lourdes, teach me to pray and protect me from the devil and myself. Amen.

keepns2sb240sa60qclang1033 February 6 line Ezekiel, Chapter 47

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"I said, '[In whoever accepts Me] I am a spring of living water welling up for eternal life.' 1560

"Whether it is a man or a nation, blessed are those who receive Me and possess the prodigies of the Water of True Life in themselves. But there are now too few men who receive Me, and even fewer nations. And the fruits of this rejecting_or even just

155 Luke 1:38.

156 John 4:13_14.

0 neglecting-Jesus Christ are visible. They are visible in their full tragic appearance and are savored in their poisonous taste, which leads you to despair, to death, after having made you delirious with a fear of the future which nearly drives you mad. And you are right to become mad.

"If you saw the full truth of the advancing future, not one of you_except someone supported by Satan_would resist. I say, 'Satan,' for you do not think of seeking support in Christ. On the contrary, the more you need merciful support, a light in the darkness, or a word to console and guide you, the more you turn your hostile gaze to these things, accusing God and directing towards Him the antipathy which you ought to direct towards those who are the cause of so much evil: Satan and your wicked passions.

"Observe what you have already become, and tremble, tremble, considering what you will become. Worse than the and salt sands, in which every form of life is impossible and which are found in the most desolate parts of deserts_a desolation. lacking even the poor robe extending over the barrenness of deserts, which, with its frail grass, thorny bushes, and the few animals dwelling there, bestows on that solitude a life of flights, chirps, and darts and shows that this patch of land is not dust which has been dead for centuries_worse than these salty areas, where nothing lives and no seed can sink its roots in and no bird can halt its flight and no reptile can pause on the ground or even slide its shiny skin over it in swift motion, you will become, are becoming, and have already become like this to a great extent because you have rejected the Christ, the Water bringing fecundity.

"From my heaven, I, the Head of the Mystical Body composed of all Christians, pour forth my waves of life and from my Church shed them upon the world. I would shed them. But the world erects embankments and dikes and prevents Me from pouring Myself forth; the world shoves these dikes against the Church to engulf her, to bury her-and Me, along with her. It is a struggle with no respite. It is the true War, the one from which all the wars in the whole of mankind in the Christian era come. The struggle against Christ.

"Be aware of this: it is not necessary to engage in major persecutions or schisms to fight

against Christ. Even the small, individual, interior struggle by each of you against my Law and the hidden, crafty struggle by the government of a country against the voice of Catholic Rome, against the voice speaking in my name from the lips of my Vicar and calling men_especially leaders_to the law of honesty, duty, and love are fights against Christ. They are the guerrillas. You are so familiar with the terminology of warfare that you understand Me if I characterize them in this way. They are the guerrillas. The real assaults, the major advances, the imposing maneuvers, and the cruel massacres then originate from them.

"Satan is the Captain of this army, which began in Jerusalem, within the Synedrium, in the caste of the Pharisees, scribes, and Sadducees, which found its standard bearer in Judas, which has become increasingly numerous in the course of centuries of anti-Christian persecutions, which, like an avalanche, has become laden with ever_new elements, with schisms, demagogic doctrines, political parties, and new forms of government, and which will culminate in the Antichrist, who against my torrent of Grace will set a torrent of cruelty and blood in which you will wallow and fall, and only a few will fall as holy victims invoking Christ. Most will fall like slaughtered beasts, sated and fattened with vices, disturbed, poisoned, and bedeviled by accursed doctrines, devils in their blaspheming words, negating minds, and abjuring hearts.

"Oh, Water of Divine Grace, that on passing would have brought life, that would have purified and nourished the sands, that would have removed saltiness and corruption from the waves with which you would have mingled, enabling the former to be a cradle for strong trees laden with fruits of every kind and the latter to be a dwelling place for fish of every kind! O flowering language of my Prophet! The purifying water is the water issuing forth from my Heart, opened out of love for mankind. It brings with it the essence of this divine love, in contact with which every impurity falls, as if through a blessed filter.

" Your humanity filtered through mine! And can there be a

greater poem of love than this_of a God who becomes man to save all mankind through Himself?

"The sands: souls, as numerous as the grains of sand, rendered fertile, good, and capable of yielding a tree of life by contact with Me, fusion with Me.

"And, again, the plants: souls, once more, that, because they live on land watered by Grace, thrive to the point of touching Heaven and bearing upon themselves fruits of every kin_that is, all the virtues.

"The waters, which were bitter and which Grace makes healthy in such fashion that numerous fish can flourish in them: good works.

"Comprehend the language of my Prophet. It is so transparent when observed with eyes rendered clear by the love of God. And, furthermore, do not wish to be putrid swamps and low_lying shores, where the acridity of salt_that is, evil_stagnates and where corruption_that is, the greatest evil_reigns. For if the evil of slight charity, lukewarmness,

and negligence is salt hindering life for good works, the corruption of the great evil_that is, the seven vices_of anti_Christianity negates even the swift passing of a good thought.

"Do not descend to corruption. Try to climb back up from your baseness. Rise again towards the fount of God. Mingle with it. Ever advancing towards Me, have it submerge you, impose itself on you, and annul your poor selves under its great power for

Redemption and make you holy, blessed, and happy. Even in this life, children, where there is already so much unhappiness, where, in order to weep, it is not necessary to add on the unhappiness of being against Christ, provoking so many individual and collective ruins.

"Listen to the Voice calling you. Listen to the voice of the One who loves you. There is not, no, there is not anyone else who loves you as your God does, and there is no one else who utters words for you truer than mine. Open yourselves to receive them. Open yourselves to Grace. It comes to heal your maladies; it comes to dry your tears. It comes... and waits on the threshold for you to say, 'Come in,' in order to rush into you with all its graces of peace, tranquillity, salvation, and, in short, eternal

life, for the sum of all joy resides therein."

sb400qj144720144021602880360043205040576064807200792086 40 I remark that I have written after a black day of desolation, during which it seemed to me that heaven and earth were nothing but a single punishment for me. For whose sake am I suffering like this? Jesus does not tell me. But He pours his word into n_ie to introduce a balm into my chalice today.

keepns2sb240sa60qclang1033 February 7line 6 p.m.

sb120qj144720144021602880360043205040576064807200792086 40lang3081 My joy today.

I see a place in the mountains. I do not know where it is. There is a gorge of mountains entering and emerging with their spurs from a valley on whose floor there flows a torrential stream entirely covered with foam on its jagged course. It is narrow, but, like all mountain currents, it is swift, a whole succession of resounding cascades. From where I am, it is heading south. Other, more distant mountains are beyond another steep slope and another valley.

I understand I am in a range of not extremely high peaks, which are, however, mountains, not hills. Just like our Apennines at so many points, such as the Magra Valley, for instance, or near Porretta. The vegetation is more suitable for sheep raising than for other forms of livelihood. I see green meadows plunging down or rising up here and there along the steep slopes, which at this hour_I think it is approaching sunset_seem to be turning an indigo violet. The season appears to be early summer, for the grass is beautiful_already tall, but not yet scorched by the sun.

From the point where I am, I see a mule track rising towards a town and entering among the houses there. A typical mountain road, pebbly and uneven all along. It rises from south to north (from where I am looking), in such fashion that I see it heading in that direction into the town and running on to meet the stream, which is moving in the opposite direction, but not into the town-down into the valley

There is also another little road which from the valley climbs up this spur where the town is nestled. A little road that is more a path than a road and that runs right along the mountain ridge. Further down, beyond it, the mountain slopes off steeply, with green pastures as far as the foaming little torrent, beyond which there are other pastures assailing other mountains grouped together to the east.

Jesus is coming up from the path along with his disciples. Not all of them. I see Peter and Andrew, John, and Judas Iscariot. I do not see the others. Jesus is dressed in white and wrapped in a dark blue cloak, more navy blue than a lighter shade. He is bare_headed and is climbing nimbly, alone. Behind, in a group, are the four disciples, who are speaking to one another. Jesus, who is a few meters ahead of them, is not speaking. He is thinking. He is looking around, but never speaking.

At a certain point, the little road runs alongside a low flat wall which marks the boundary of a piece of property (or so it seems to me), as if to keep the earth on this land from sliding down into the valley. Jesus enters this piece of property, with very well_tended pasture land, on which there are scattered apple and walnut and fig trees. All of them are very well looked after and are already laden with fruit.

Jesus stops for an instant right at the spot where the mountain spur forms a sort of pointed triangle resembling a ship's cutwater. He leans on the wall and looks up and down and around Himself. He waits for the apostles, who are coming up rather slowly, especially Peter. Then, when they are together, He says a few words to them which I do not grasp. I see Him bend slightly to speak, for He is much taller than they. I do not understand the words, but I intuit their meaning, for I see Judas Iscariot heading briskly towards a house rising up at the end of the wall.

It is a house that is quite different from the one in Cana. 1570 This one does not have a terrace on the roof, but is crowned with a kind of rounded dome, perhaps to keep the winter snows from building up on the roof, for in this locality the winter must certainly be snowy, or at least very rainy. Instead of the missing

157 See note 80.

0 terrace, it has a protruding wing on one side, a wing into which the stairs_also outside, but protected by a sort of overhanging roof_lead. This wing has a portico on the ground floor and a covered gallery above. The house is entirely white and stands out against the surrounding greenery. There is a large grass_covered open space in front with a well in the center surrounded by fruit trees which have been placed there with the intention of creating a garden, for little flowers have been planted around them forming circular flowerbeds. I get the impression the house belongs to people who are well off and more

refined than the owners of the house in Cana.

The mule track passes in front of the house, which can thus be reached by both the shortcut and the track. The bramble hedge is not an insurmountable barrier_all the more so because the two rustic gates situated in it are barely closed.

Judas uninhibitedly enters the house, as if quite well acquainted with those living there. A blooming mother surrounded by three children and holding the smallest one in her arms comes out at once. Smiling, she goes to meet Jesus, who in the meantime has continued towards the well.

I notice that this woman is very dark in complexion and shapely, about thirty years old. Her hair, quite black and rather curly, is clasped in two braids surrounding her head. Her eyes are also black and large; her nose, aquiline; and her lips, rather thick and very red. She is tall and well built. I further notice that she is dressed differently from the way Mary and the other women seen in Cana dress. She, too, is wearing a long, light_blue dress which is nearly white, but she is also entirely wrapped in a sort of dark_blue, tightly_clinging shawl which follows the contours of her body. It passes under her armpits on both sides, and one border, the upper one, then bends behind her left shoulder and rises over her head, which it covers with its fringed point as far as her brow. Her overall appearance leads me to think she is not a Galilean, for her physical characteristics and clothing are different from what I have observed in the case of Galilean women.

The small child in her arms is two years old at most. He is a beautiful child, dressed in a kind of shirt made of white wool.

The other children are a little girl about six years old, with very curly, chestnut_blond hair and dressed in light pink, and two smaller boys, also wearing light_blue woolen tunics, like their mother. They must know Jesus very well, for they crowd around Him, laughing.

The young mother greets Him, "Come in, Master, for my house is yours," and smiles.

Jesus replies, "May the Lord repay you," and then extends his right arm_his left arm is bent over his chest, and He is holding back the edge of his cloak_to caress the baby. I see the beautiful hand of my Jesus touching the forehead of the tot, who plays the charmer and, laughing, hides his little head against his mother's neck and from that nesting place looks at Jesus and laughs_he laughs to lure Him to repeat the caress.

Near the well, under an apple tree laden with fruit which is starting to ripen, there is a stone bench, a seat. Jesus sits down there while the woman goes into the house and comes out with a pitcher.

Jesus tells her to let Him hold the child and sits him on his lap while the woman draws water and then comes back with one cup full of water and another with milk and gives them to Jesus; and she selects some ripe apples, passing over those that are still green and offers Him these, too, putting everything on a tray placed on the bench, alongside Jesus.

It is clear that she has previously done so on other occasions. She knows what Jesus likes.

The apostles have followed Jesus and are also drinking under the arcade.

Jesus first drinks the water. He continues to hold the child on his lap and is laughing, for the tot is tugging at his hair and beard. The other three are around Jesus. Jesus takes the apples and hands them one by one to the three older children, and, finally, He, too, takes one and eats it. He has the smallest one drink some of the milk in the cup and then drinks as well. Jesus is content. He is laughing as I have never seen Him laugh.

The girl nestles up to his knees and takes the liberty of resting her head in his lap. Jesus caresses her curls. The two boys, who had gone off on a run, come back_one with a dove clasped

to his chest and the other dragging along by the ear a little lamb a few days old that is bleating desperately. They show Jesus their treasures.

Jesus shows interest, but, taking pity on the state of the two poor animals, has the dove handed to Him and, after having admired it, lets it fly off to its nest; and He lifts the little lamb onto the seat, caressing it and keeping it safe until the children's mother returns and takes it back to its spot.

The girl, who has nothing else, bends down and gathers a bouquet of flowers and gives it to Jesus.

The Master is a teacher with these children, too, and, continuing to hold the youngest in his arms, speaks to the older ones about the flowers: "So beautiful, made by the Heavenly Father, from the biggest to the smallest, the flowers, which, in the eyes of God, are as beautiful as children when they are good. And to be good it is necessary to be like flowers, which do no harm to anyone, but, rather, provide fragrance and joy for all and always do the will of the Lord in sprouting where He wills, in blossoming when He wills, and in letting themselves be picked if He so pleases. "

He speaks of the doves: "So faithful to their nests and so clean that they never perch their homes and loved by on ugly things, always remembering their homes and loved by God because they are faithful and pure. The children of God must also be like this: like little turtledoves that love the house of the Lord and make their nests Of love in it and that, to be worthy of it, are able to keep themselves pure."

He speaks of the little lambs: "So meek, so patient, so resigned, that provide wool and milk and meat and let themselves be immolated for our good, giving us such a great example of love and gentleness. The little lambs are loved so much by God that He will call his Son the 'Lamb. ' 1580 The good Lord loves those who are able to keep their souls like lambs until death as his dearest children."

While Jesus speaks, other children come into the enclosure and form a crowd. And not

only children, but there are also

158 John 1:29.

0 adults who listen. There are other mothers, who present the smallest ones and some who are suffering to Jesus so that He will caress them and take them onto his lap for a moment. The older ones approach on their own.

Jesus is surrounded by a brood of children. They are in front of Him, at his sides, on his shoulders, and between his legs. He cannot move. But He is laughing in the midst of that unruly and also rather wrangling hedge. They would all like the first place, and the little masters of the house do not intend to give it up, thereby providing Jesus with the occasion to be a teacher once more: "One must not be selfish even in what is good. I know that you love Me and am glad. I, too, love you, but I will love you more if you now let the others come to Me. A little for each one. Like good brothers and sisters. You are all brothers and sisters and equal in the eyes of God and in my eyes. Indeed, those who are obedient and loving towards their companions are the ones most loved by Me and by God."

The swarm, to show that... it is obedient and loving, withdraws at once. They are all good! Jesus laughs.

But the innocent swarm then returns. It returns in spite of the mothers_and especially the disciples_who do not like so much disrespectful invasiveness. Judas Iscariot is the most intransigent; John, the least. He has sat down on the grass and is laughing, too, surrounded by children. But Judas is frowning and grumbling. Peter is also complaining.

But the children, pressing in around Jesus, pay no attention. They look defiantly at the grumblers, and only respect for Jesus stops them from making faces at the two. They feel protected by Jesus, who has opened his arms and drawn to Himself as many children as He can: a bouquet of live flowers.

There are children who show Jesus toys... that are broken. And Jesus, with a little piece of a branch, replaces the axle for the wheels of a small cart and, with a short cord and a piece of wood as reinforcement, repairs the leg of a wooden horse which a dark_complexioned boy shows Him. There are shepherd boys who, having left their flocks along the way for a moment (dusk is now setting in), approach Jesus, who caresses and blesses them. One of them brings a little wounded ewe lamb to Jesus,

who, not wanting his young friend to be scolded by his master, stops her bleeding and gives her back to him.

A mother comes in and elbows her way through. She is holding a pale, sick child in her arms. The child is very ill, entirely desolate on the mother's breast. Jesus, who has already touched other infirm children presented to Him by their mothers, opens his arms and rests the half _dead child on his lap. The mother, in tears, implores Him.

Jesus listens to her and looks at her. He then gazes at the poor little child, bone_thin and pale. He caresses and kisses the child, whom He rocks a bit because the tot is crying. The boy_or girl (I do not know which because the child's hair extends down to his or her ears)_opens his eyes and looks at Jesus with a sad smile. Jesus speaks to him slowly. I do not understand what He is saying because it is spoken in a whisper. The sick child continues to smile.

Jesus gives him back to his weeping mother and looks steadily at her with his commanding eyes: "Woman, have faith. Tomorrow morning your child will play together with these others. Go in peace." And He makes another gesture of blessing over the pale little face.

And here, O Father! 1590 Amd here I seem to be drawing near my Jesus and asking Him, "Master, what is there in your hand which makes everything that touches it be repaired or healed or changed in appearance?"

A very silly question, it's true, but my Jesus answers it with divine goodness: "Nothing, daughter, except the liquid of my immense love. Look at my hand. Observe it." And He extends his right hand to me.

I take it with veneration, with my fingertips, on my fingertips. I do not dare to do anything else, while my heart is beating very forcefully. I have never touched Jesus. I have been touched by Him, but I never dared to. I am now touching Him. I feel the warmth of his fingers. I feel his smooth skin, his very long fingernails (long not in terms of jutting out, but in their shape in the last phalanx). I see his long, slender fingers and his markedly

159 She is addressing Father Migliorini.

0 concave palm. I notice that his metacarpus is much shorter than his fingers. I observe the embroidery of his veins where his wrist begins.

With benignity Jesus lets me hold his hand. He is now standing, and I am kneeling. I thus do not see his face, but I feel He is smiling because the smile is in his voice:

"You see, soul that I love, that there is nothing. My years of work have left Me an ability to repair children's toys, and I use this ability of mine because it, too, serves to attract to Myself the creatures whom I love: children. My humanity, which remembers that it has been a worker, works in this. My divinity works in the other aspect of healing sick children, just as I heal sick toys and little lambs.

"I have nothing except my love and my power as God. And I pour it upon no one with so much joy as upon these innocent ones, whom I give you as a model to enter into the Kingdom of Heaven. 1600 I rest in their midst. They are simple and frank. And I, who am the Betrayed One and am filled with disgust by those who betray, find peace in the company of these, who are unable to betray; and I, who will be the One distrusted by so many, find joy in the company of these, who are unable to distrust. And I, who will be

denied by those who, with adult reflection, think of getting out of harm's way in stormy hours, find comfort in the company of these, who believe in Me, without giving thought to whether good or evil may come to them from this believing. They believe because they love Me.

"You, too, must be like a child. Like one of these, and you shall have the Kingdom of Heaven, which opens under the impatient push of Jesus, who is burning to have at his side those whom He has most loved because they have loved Him most.

"Go in peace, now. I caress you like one of these little ones to make you happy. Go in peace."

sb400qj144720144021602880360043205040576064807200792086 40 Note that the vision came while, disgusted by a rude reply (not the first one today), I was weeping in discouragement and desolation, full of regret and repugnance over what I observe in

sb120qj144720144021602880360043205040576064807200792086 40 160 Matthew 19:14; Mark 10:14_15; Luke 18:16_17.

0 the hearts of others. The vision calmed me from the outset and then brought me gladness. But when I later was able to have the joy of feeling Jesus' fingers, I felt the sweetness of ecstasy overwhelming all bitterness.

I look at my writing hand, which conserves the sensation of having touched Jesus' hand, and it seems holy to me, like something which has touched a relic. 1610 Blessed be my Jesus!

keepns2sb240sa60qclang1033 February 8

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Come, little John. After having rejoiced in the vision of your Jesus, who loves children_and you along with them_let us go together to read my and your Daniel, in the place where he speaks of the three children who pleased God because they had the faith, fidelity, and trust proper to children and believed tenaciously, believed unhesitatingly, believed even in a tremendous trial because they loved 'the Lord God with their minds, with their hearts, with all their strength, and with their entire selves.' 1620

"There have always been tyrants. And in their tyranny_of which Satan makes use to pervert them and to torment their subjects, leading them to distrust God, above all_they take delight in iniquitous laws, promulgated at the instigation of haughtiness and supported by the power of the sword.

"A wretched power condemned by Me. Cursed by Me. A power which is weakness. The power of one who is overbearing which turns against him as a weapon. A power which triggers other powers, which either resolve the situation in human terms with a crime

which is the result of all the previous crimes or supernaturally attract divine aid, which_in being much more powerful than all weapons and all words_casts down the tyrant's pride and turns it into benignity, freeing his subjects from his sacrilegious tyranny in a holy manner.

161 That hand, her right hand, remained white when the writer died, whereas her left hand became leaden.

162 Daniel 3:8_97.

0 "Nebuchadnezzar, intoxicated by his power, thought it was licit to overstep his bounds, as regards God as well, by introducing idolatry centering on a golden statue_the symbol of his power, which he deemed divine_even among those who worshipped the true God.

"There is nothing divine except God. There is no true power except divine power The others are missions involving command, for there must be someone at the head of an ethnic group, but they are not superpowers, much less divine. I have already explained 1630 that they exist as long as God allows them to, that they exist for the sake of their action in aiding or punishing men deserving or undeserving of heavenly protection, and that they cease to exist when they overstep their bounds by making the punitive yoke upon arrogant men too harsh. To punish a sin, God does not allow a greater one to be committed, and He then strikes those who are no longer the administrators of justice, but of blameworthy power.

"Man submits to tyrants_indeed, to the powerful_and the more tyrannical they are in their poorly understood and poorly exercised power, the more man submits. That idolatry by the masses takes place which I have spoken to you about on several occasions 1640 as regards one member of the multitude who, in a more or less licit and holy way, has become the Head of a people and performs his missions more or less justly. And, since Satan is the eternal creator of deceit, the one begetting the ever_new apocalyptic 'beasts' to suck man into his power and endowing them with all powers for seduction; and since men have an impetus towards evil more than good in them, for they are more inclined towards Evil_Satan_than towards Goo_Go_and do not counterbalance and neutralize the malefic impetus with love and union with Christ, the victor over Satan, it happens that the more these conquerors for an hour are unworthy to be such, the more idolized they are.

"In the kingdom of Babylon, the subjects, seduced by the gleam of the golden statue (what a deep meaning!) and by the

163 See June 30 and October 23 and 30, in The Notebooks. 1943.

164 See July 21 and 28, November 5 and 10, and December 29, in The Notebooks. 1943.

voices of those proclaiming the king's will, hastened to worship the idol. The idol! Not God. The idol of gold! Gold! The eternal charmer!

"God is not an idol of gold. God is an infinite, eternal, perfect Spirit in Heaven; God is most holy Flesh hanging from a cross on the Earth or living in the Sacrament on the altar of the Eucharist. In Heaven the nine angelic choirs sing around his throne. Around his cross_from Golgotha to the present day and until the end of the worl_there ascend the voices of those praying and loving (a few!) and the howls of those cursing (many!). Around his Tabernacle, like lamps, are the hearts worshipping Him and awaiting life and comfort from Him.

"This is God. Spirit and Flesh. Not gold. A metal which you have endowed with great value because, as eternal savages, you have let yourselves be seduced by its glitter, but it is less precious than the grayish iron which gives you ploughs, scythes, and spades, the only useful, holy weapons, because they till the glebes, open them for seed, and cut down the ear of grain, God's great gift to man, the ear of grain which is your daily bread.

"The subjects of Nebuchadnezzar_partly because of the seduction of gold (the case of most of them) and partly out of fear of royal punishments_worshipped the idol. All of them, except the three young men who, thanks to the care of God's Prophet, had not contaminated themselves with impure food.

"Observe the great teaching carefully. The stimulus towards sin often enters by way of gluttony. In a body nourished in a gluttonous fashion the other appetites also arise. Concupiscence appears in its threefold garb, for the fumes of excess in food arouse sensuality, enkindle pride, and consequently spur man to be avid for money, since to possess woman and power a lot of money is needed. In the seething of the passions faith dies, and the soul detaches itself from God, thus preparing itself to worship the first idol which is presented to it.

"Shadrach, Meshach, and Abed-Nego had lived chastely as regards gluttony as well. Faithful to God, to their God, in this, too. And God had grown in them with the growth of themselves. God reigned in their hearts, pure altars to which they provided every form of care because they were the throne of their Lord.

"In possessing God, alive in them and the master of all their strength, and, more than a master, the Father and Governor of their strength, they were able to resist every threat and not fear, not fear, Maria. They did not even find it useful to argue with the tyrant. It is a good rule not to get into arguments with the wicked, but to ask God to argue for us in their hearts better than we could.

"Look at what I, though I was God, did with my accusers, inquisitors, and judges. I always broke off sharply and did not reply at all. 1650 I first went up onto the Cross, praying and suffering, and then acted from Heaven. That is the way to act, little John, for those one wants to convert. The first conversion is obtained with prayer and pain. Afterwards God's Light descends into the heart prepared to receive it, and it becomes Word and Life.

"The three young men did not argue. They knew that all argument would remain fruitless and that a miracle was needed to clear the haze from the king's heart. A miracle obtained

through an act of absolute faith and intrepid heroism. Faith, heroism-the two flowers of love.

"And Love responds to love. God never disappoints anyone. And God, who in his perfection already knew how the three young men would act, had his angel go before them into the furnace so that, when the cruel men had cast them into the flames, the place would already be prepared, as fresh as a dew_covered meadow in the morning, ventilated by the angel's wing with the gentlest wind, compared to which the sweet wind of April is foul breath; He had the angel precede them so that the flames could not even graze the slightest hair on their innocent heads, but would be only a living tent of heat_less (oh, less!) intense than the tent of their charity_extended between the pagan world and the dwelling prepared by God.

"God is a Father, Maria. God always precedes his children in their needs. When you call out to Him for help, He has already made provision. But it is necessary to have faith. Great faith. And great gratitude.

"The cry rising from the earth, from the heart of a grateful

165 Cf. Matthew 27:18; Mark 15:4_5; Luke 23:9 as examples.

0 man, to the throne of God is so beautiful! It resounds like the arpeggio of a harp in Paradise, and all the heavenly harmonies remain silent for an instant, for the whole Empyrean bends over, listening to that cry of thanks which a good son sends to the good Father. And that cry is then gathered in, repeated, and amplified by all the choirs of the angels and the blessed and becomes that day's song in lovely Paradise, and the Trinity beams in its gladness, and Mary laughs with her laughter as the Mother and the Queen.

"Too few give thanks, Maria. And only God knows how He continually provides you with gifts' You don't even realize. His Fatherhood gives them to you so delicately in order not to offend you, as with a small offering, that you think they are your work. No. From morning to night, from night to morning, God comes to your aid. And you do not give thanks. You do not give thanks even for the 'major' graces obtained.

"But you are no longer a man_you are the little John. Do you know what 'John' means? It means 'God grants graces.' In truth, to few have I granted or do I grant so many graces as to you. And, observe: you bear the two names dearest to Me: MaryJohn. One was given you by your relatives. But the other was given you by Me, your King and Spouse. You were the bitter Pearl, the bitter Sea. But I wanted to make you sweet: a little pearl of my Heart, which is divine sweetness. And I rebaptized you 'John,' for I am the God who grants you graces.

"But say 'Thank You' to me always, always, always, from dawn to dusk, from night to day. Let your 'Thank You' fill Heaven continuously, for yourself and for the numberless persons who live and die without a 'Thank You' for their God. Amplify your 'Thank You, like the three young men, calling all created things to join in your song_things which, with their language, are able to praise God better than men can.

"Join the saints in Heaven and the saints on Earth to say Your 'Thank You.' Join Me as Eucharist, and with your lips rendered sweet and scented by the Bread of life, pray and thank God the Father with Christ Himself living in you. And the miracle will take place as it did for the three boys and the cruel king. Men 'will see' God by means of your prayer. Not all of them. But

even if it were one alone, you would be blessed by Me once more.

"Nebuchadnezzar saw God in his angel and understood that one must not fight against that God. He understood that his idol was lifeless matter rendered sinful through man's wrongdoing and that the true God is one alone_the God of Shadrach, Meshach, and Abed-Nego_and, touched by the Light, He recognized his error and confessed it and offered worship and honor to the holy God, Lord of Heaven and Earth.

"Do you see, little John, how much the faith of three boys can do?

"Now, confess, you that were saying yesterday that you no longer wanted to be my little disciple until I had heeded you because you were too wounded by what exists in the world and around you. Hasn't everything disappeare_yesterday's pain, disgust, and discomfort? Isn't everything canceled out by the wave of rejoicing I have poured over you? What would you do without Me, poor soul that live on this bread of mine_on my Word, more than the bread made of wheat with which you satisfy your hunger? Don't you know that when one is caught up in my whirlpool of love, one can no longer emerge, no longer wants to emerge? But you know. And if, as in an April sky, clouds arise, they are nothing but holy water which makes the sun brighter and the earth more beautiful.

"Come, come, like the children yesterday. 1660 Come and lay your head on my knees. This is the posture of children and those expressing love. The one adopted by Mary, when redeemed, 1670 who drank in Life by listening to Me. Come and never be afraid. I am with you."

keepns2sb240sa60qclang1033 February 13line Sunday at Dawn

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"My poor little star, left submerged under the storm of her

166 Cf. the vision on February 7.

167 Luke 10:38_42.

0 Jesus' pain, hidden, eclipsed, and annulled behind my infinite pain, like a little star behind the sun; my poor little violet, weighed down to the point of bending under the blood of her Jesus, like the grass you have seen soaked in my red sweat in the garden_do you know what I have done? I have taken you to 'shared love,' which is the perfection of

the love involving fusion, which I spoke to you about in the autumn. 1680

"Now it is springtime_no longer autumn. 'The winter has passed... The flowers have appeared in our land... Come, my beloved! ' 1690

"The love involving fusion is lofty. Very high, at the summit of that height, is 'shared love.' In the former you annul yourself, with your human personality, in your Beloved. In the latter you take the place of your Beloved; you surround Him: He is the soul; you, the body of the soul. And you feel in this body of yours the afflictions of your Love while, within you, He cries out his spiritual and moral tortures and makes them known to you, just like thought, which makes the mind's impressions known to the flesh, and you receive material impressions.

"It is compassionate love. Cum_passio_that is, the Passion lived through by Christ and by the adorer of Christ.

"I have done this to you. And if I have introduced you into the 'wine cellar' 1700 and the smell of the wine has so inebriated you as to make you fall as if dead, know, my beloved, that this wine is my Blood. It is this which fills the cellar with its divine fragrance, and it descends into your heart with this blood, and it rises into your thought with this blood, giving you insights and lights which are no longer earthly, but supernatural, divine, for it is I who speak in your thought, and there is no word of mine which is more divine than the one spoken by my tortures as the Redeemer.

"'In the shade of the One I desired I have taken my seat.' 1710

168 The date "October 11, 1942" has been added here, in handwriting which does not seem to be Maria Valtorta's. But the year should be cited as 1943, for there is an evident reference to the dictation found in The Notebooks. 1943.

169 The Song of Songs 2:11_13.

170 The Song of Songs 2:4.

171 The Song of Songs 2:3.

0 That tree is not, however, the apple tree laden with apples, but my Cross, from which a single fruit hangs: your Christ. Well then, I come down from it_I have come down from it_to 'sustain you' with the flowers of charity, to 'comfort you' with my caresses, for 'you were languishing' with compassionate love.

"Dear one, whom I love because of your love! Your tears on witnessing my weeping, your tears on hearing the hiss of the scourges, your tears on seeing Me fall against the stones, and the other tears you will shed before my supreme torture and my extreme desolation. I have already savored them, and for Me they_along with the tears of your sister souls in shared love_ were sweeter than wine filled with honey. They were in the chal ice which the angel offered Me to attenuate the bitterness of my Father's chalice, to

invigorate my Humanity, languishing in a cruel agony. 1720 He, the angel of my pain, to comfort my downcast spirit, cited for Me the names of all those who would love Me, love Me completely, to the point of sharing my tortures, and among them was your name, little violet, little star, little John. 1730 Maria, my Maria. Thank you, soul that I love!

"I would have gone and would go more slowly in introducing you into my suffering. But it is necessary to speed things up. I know. I must thus quicken your knowledge. Even if it makes you feel very bad on plunging into you in a mass.

"And if someone says the words already uttered in the Gospel 1740 -'And couldn't He, who healed the man born blind, keep this woman from suffering?'_I reply, 'I need her pain for a great work.' I could also be asked, 'Why didn't You begin with the preparatory pains, at least from the Supper on?' I respond, 'I needed this soul to be already soaked in this weeping. To make her more proficient, more clear_headed, and more purified to see the ineffable Mystery of my dying to redeem you.'

"The impure and the carnal do not go up_should not go upto the altar. But if they can still go up to your altars because you are blind and I am forbearing, only those who have purified

172 Luke 22:43.

173 See notes 76 and 119.

174 John 11:37.

0 themselves with the incense of love and the water of weeping and annulled the flesh on the pyre of sacrifice, letting the spirit alone live, can come to my altar to be present at my Mass.

"I follow my method, then, not yours, and I would like you to be less burdensome in desiring certain explanations of such insignificant details, which have value as curiosities and not as revelations.

"Leave my John alone. 1750 This soul seeing her Jesus being tortured cannot busy herself or concern herself with examining everything so as to state whether Caiphas has a square or pointed beard, whether Herod is dressed in red or yellow, whether Pilate is tall or short_perhaps adding how many centimeters shorter than I he is_or whether the room in the Pretorium is long or short, square_shaped or rectangular. If you were to see the person you love most being tortured, would you be concerned about the first one who passed by? No. You would look only at your dear one, or you would close your eyes to see nothing. You would not observe a woman's dress, the height of a passer_by, or someone else's nose.

"Stay in place, men, stay in place, when the tortures of a God are being revealed. And let this be observed with the other revelations as well.

"My little John is looking at Me and at Mary. She has eyes for nothing else . And if, at the beginning of a vision, she can describe the environment or nature, once the revelation of Ourselves by my Mother or Myself begins, she loses her ability to see what is not Us. And only Us. To give you clarification, We direct her at tention to a secondary circumstance, such as clothing, a gesture, or a change in light, as regards the background and setting of a scene. The 'spokesman' would otherwise not see anything else, except for Christ or Mary, or the Saint who is involved.

"This is for your guidance and for the serenity of my little John, who is already too occupied, occupied beyond her strength, to gain additional capacity _and, furthermore, she would be un able_to satisfy useless curiosity.

"And now, come, soul of mine. Come with Me. Close your

175 To be understood as "little John," as in the references mentioned in note 76.

0 eyes to the world and open them where I tell you to and look. Look and rest. Now there is blessedness. Tonight I shall render the vision brighter, and you will write it down. My blessing is upon you."

sb400qj144720144021602880360043205040576064807200792086 40 The person who should have come did not come today.

sb120qj144720144021602880360043205040576064807200792086 40 At 12:30 p.m., when I was sure he would not come, I gently complained to Jesus, "Ah, Lord! Today there is no Mass on the radio and no Bread for my spiritual hunger. And I so eagerly awaited both the former and the latter this morning!" And He said, "It doesn't matter. Kiss my Hand. The Eucharist is Flesh, but it is also Blood, and my Hand is red with blood."

And I received Communion that way... and am blessed. 1760

keepns2sb240sa60qclang1033 February 14 1770

sb120qj144720144021602880360043205040576064807200792086 40lang3081 After I had written that text under the image of the Immaculate Heart_"Our Most Tender Mother, reveal to us the secrets of your Immaculate Heart. Make one of your very sweet, pure rays penetrate into our hearts and transform them and prepare them for the divine visits of the Holy Spirit"_I added, "Yes, Mother of Jesus and my Mother, reveal to me the secrets of your Heart and prepare mine with your light."

And Mary, responding to a prayer issuing from my heart, then said, "I have introduced you into my Heart, whose joys and tears I have made known to you. I have pierced your heart with the ray of my charity to make you capable of comprehending the voice of my Son and the lights of the Divine Spirit. For, without the lights of the Paraclete, darkness and silence remain in hearts. It is always the Spirit, whose Bride I am, who makes you

comprehend the Truth and sanctifies you for God. The Father,

176 An entry for "the _evening of February 13, 1944" follows in the original notebook. It contains the episodes of Jesus' being poorly received in Nazareth and his questioning his Mother about his disciples, which are followed by a dictation on the humanity of his apostles; all of these texts are included in the cycle on The First Year of the Public Life.

177 The text which follows is preceded by a dictation on the sorrows of Our Lady constituting the third Introduction to the cycle on The Passion.

0 the Son, and the Holy Spirit must be in your hearts in order for you to comprehend the secrets of God in his threefold manifestations as Power, Redemption, and Love. The Father is always present in his true children with his Goodness; the Son, with his Doctrine; and the Spirit, with his Light, for He is never absent where there is sanctification, and the word of my Jesus is sanctification permitted by the will of the Father, who loves you."

keepns2sb240sa60qclang1033 February 20

sb120qj144720144021602880360043205040576064807200792086401ang3081 As I told you, I have had no other contemplation today but that of the Cross, with my Jesus, who is looking down at the foot of his scaffold; He is looking at Mary and John, who, with their backs nearly turned to me, are looking up at Jesus.

While I was listening to the Mass broadcast over the radio from France, precisely at the Sanctus it became illuminated for me. It was so clear and spoke so directly to my spirit that I told myself that the Mass, when seen in this way, is something heavenly.

Then the hell of the bombs came... But not even this terror availed to cancel out the vision I was having. It has continued throughout the day.

I can thus tell you that Mary is wearing her usual dark blue dress, which covers her entirely, and that John's clothing is a pale violet, with a light_brown cloak.

I obliquely see the very pale face of Mary_even her lips are pale, with her mouth twisting in a curve of pain. Pain so disfigures Her that She_who was not yet fifty at the time of her Son's death_looks over sixty years old.

I also see John obliquely, with a youthful, handsome face clouded by deep pain_he is also pale and seems to have aged in a few hours. Only the long blond hair, just a little lighter than Jesus', remains unchanged and shines with well_kempt, soft reflections of gold.

Facing me, though, I see Jesus, with his contusions and wounds fully displayed and his face already marked by approaching

death, completely disfigured, as compared to the way it was before the Passion. I notice that the Cross is very high. Jesus' feet are at least two meters above the ground.

I do not see anything else. It seems to be the point when Jesus entrusted John to his Mother. 1780

sb400qj144720144021602880360043205040576064807200792086 40 It is now night-time, and Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "You have seen how costly it is to be Saviors. You have seen this in Me and in Mary. You have become familiar with all our torments and have seen the generosity, heroism, patience, meekness, constancy, and fortitude with which We endured them out of charity in saving you.

"All those who so desire, who ask the Lord God to make them 'saviors,' must properly consider that Mary and I are the model and that those are the tortures to be shared in so as to save. There will not be the cross, thorns, nails, and material scourges. There will be others, of another kind and nature. But just as painful and just as consuming. And it is only by consum mating the sacrifice in the midst of those pains that people may become saviors.

"It is an austere mission. The most austere of all. The one compared to which the life of a monk or nun with the most severe rule is a flowerbed in contrast to a heap of thorns. For this is not the rule of a human Order, but the Rule of a priesthood, of a monastic profession, whose Founder I am_I who consecrate and receive into my Rule, into my Order, those chosen for it and robe them in my habit: total pain, to the point of sacrifice.

"You have seen my sufferings. They were aimed at making amends for your sins. No part of my body was excluded from them, for nothing in man is free from sins and all the parts of your physical and moral self_that self which God has given you with the perfection of a divine work and which you have debased with the first parent's sin and with your tendencies towards evil, with your wicked will_are instruments you make use of to commit sin.

"But I came to cancel out the effects of sin with my Blood

178 John 19:25_27.

0 and my pain, washing every Physical and moral part of you in them so as to cleanse them and strengthen them against sinful tendencies.

"My Hands were wounded and imprisoned, after having wearied themselves to carry the Cross, to make amends for all the crimes committed by the hand of man. From the real crimes of guiding and wielding a weapon against a brother_turning you into Cains_to those of stealing, writing false accusations, performing acts going against respect for your bodies and those of others, and idling in a sluggishness which is fertile ground for your vices. By your illicit liberties in the use of your hands you have caused mine to be crucified, nailing them to the wood, depriving them of all manifestly licit and necessary movement.

"Your Savior's Feet, after being wearied and cut upon the stones on the way to my Passion, were pierced and immobilized to make amends for all the evil you do with your feet, turning them into the means to go to your crimes, thefts, and acts of fornication. I marked the streets, squares, houses, and stairs of Jerusalem to purify all the streets, squares, stairs, and houses of the earth of all the evil appearing upon and within them, sown in the past centuries and in the centuries to come by your wicked will obeying Satan's instigation.

"My Flesh was stained, bruised, and lacerated to punish in Myself all the exaggerated worship, the idolatry you display towards your flesh and those you love for the sake of a sensual whim or even out of affection, which in itself is not reprehensible, but which you render so by loving a parent, a spouse, a child, or a sibling more than you love God.

"No. Above every earthly love and bond, there is_there must be_love for the Lord your God. No other affection, none at all, should be superior to this one. Love your dear ones in God, not above God . Love God with your whole selves. This will not absorb your love to the point of making you indifferent to relatives, but, rather, will nourish your love for them with the affection drawn from God, for those who love God possess God in themselves and in possessing God possess perfection.

"I made my Flesh a wound to remove from yours the venom of sensuality, indecency, lack of respect, ambition, and worship

of the flesh destined to become dust again. It is not with the cult of the flesh that the flesh is led to beauty. It is by detachment from it that eternal Beauty in God's Heaven is given to it.

"My Head was tortured with a thousand tortures: from blows, sun, hoots, and thorns, to make amends for the sins of your mind. Pride, impatience, irritation, and restiveness teem like a swarm in your brain. I rendered it a tortured organ, enclosed in a coffer adorned with blood, to make amends for everything that issues forth from your thought.

"You have seen the final crown I wanted. The crown which only a madman or one condemned to death can bear. No one of sound mind (speaking in human terms) and free to do as he pleases places it upon himself. But I was judged mad, and, in supernatural, divine terms, I was mad in wanting to die for you, that do not love Me or love Me so little, in wanting to die to overcome Evil in you while knowing that you love it more than God, and I was at the mercy of man, his prisoner, the one he condemned. I, God, condemned by man.

"How many acts of impatience you display over trifles, how many acts of intolerance over mere nothings, how many acts of restiveness over minor discomforts! But look at your Savior. Meditate on how stimulating that constant piercing in different points, that entanglement of my locks of hair, and that continual dislocation not enabling Me to move my head, to support it in any way that did not cause torment must have been! And

consider what the mob's catcalls, the blows to my head, and the burning sun meant for my tortured, aching, feverish Head! And reflect on the pain I must have had in my poor brain, after going to the agony on Friday when already filled with pain by the exertion undergone on Thursday night_in my poor brain, to which the fever of my whole tormented Body and of the intoxications provoked by the tortures rose!

"And in my Head, my eyes had their torture; and the mouth, its own; and the nose, its own; and the tongue, its own. To make amends for your looks, which so love to see what is evil and are so forgetful of seeking God; to make amends for too many and excessively lying and filthy and lustful words you say instead of using your lips to pray, teach, and comfort; my nose had its torture,

as did my tongue, to make amends for your acts of gluttony and your sensuality in smelling, whereby you perform imperfect actions which are the soil for more serious sins, and sins involving a craving for superfluous foods, with no mercy for the hungry, foods which you are often able to afford by resorting to the means of illicit gain.

"My organs were not free from suffering. None of them. choking and coughing for my lungs, bruised by the barbarous flagellation and rendered edematous by my position on the cross. Breathlessness and pain in my dislocated heart, made infirm by the cruel flagellation, the moral pain which had preceded it, the fatigue of ascending under the heavy weight of the wood, and the anemia resulting from all the blood I had already shed. Congested liver, congested spleen, and bruised, congested kidneys.

"You have seen the wreath of bruises around my kidneys. Your scientists_to offer proof for your incredulity regarding that proof of my suffering which is the Turin Shrou_explain the manner in which blood, cadaveric sweat, and an overstrained body, in being mixed with the aromas, were able to produce that natural painting of my lifeless, tortured Body.

"It would be better to believe with no need for so many proofs in order to believe. It would be better to say, 'This is the work of God' and bless God, who has granted you possession of the irrefutable proof of my Crucifixion and the tortures preceding it!

"But since you are no longer able to believe, now, with the simplicity of children, but need scientific proofs_poor faith, yours, which, without the prop and goad of science, is unable to stand up straight and walk_know that the fierce wounds to my kidneys were the most powerful chemical agent in the miracle of the Turin Shroud. My kidneys, nearly shattered by the scourges, were no longer able to function. Like those of people burned in a blaze, they were unable to filter, and the urea accumulated and spread throughout my blood and my body, causing the sufferings of uremic intoxication and the reagent transuding from my corpse which fixed the impress upon the cloth. But whoever among you is a doctor or whoever among you is ill with uremia can grasp the sufferings which the uremic toxins must

have caused Me, so abundant as to leave an indelible imprint.

"Thirst. What torture was thirst! And yet you have seen it. There was no one, among so many, capable of giving Me a drop of water in those hours. From the Supper on, I had no further comfort. And fever, sun, heat, dust, and bleeding produced so much thirst in your Savior.

"You have seen that I rejected the wine with myrrh. I wanted nothing to soften my suffering. When one has offered oneself as a victim, one must be a victim with no concessions to mercy, without compromise, without mitigation. One must drink the chalice just as it is given. Taste the vinegar and gall to the depths. Not the drugged wine, which produces a dazing of the sense of pain.

"Oh, the fate of a victim is quite severe! But blessed are those who choose it as their fate.

"This is the suffering of your Jesus in his innocent Body And I won't speak to you about the tortures of sympathy for my Mother and her pain. That pain was needed. But for Me it was the cruelest torment. Only the Father knows what his Word suffered spiritually, morally, and physically! Even the presence of my Mother_though it was the thing most desired by my heart, which needed to receive that comfort in the infinite solitude surrounding it, infinite solitude coming from God and from men_was a torture.

"She had to be there, an angel of flesh to keep despair from assaulting me, as the spiritual angel had impeded it in Gethsemane; She had to be there to join my Pain to her own for your Redemption; She had to be there to receive her investiture as the Mother of the human race. But to see Her die at every quiver of mine was my greatest pain. Not even the betrayal and not even the knowledge that my Sacrifice would be futile for so many_these two pains which a few hours before had seemed so great to Me as to make Me sweat bloo_were comparable to this one.

"But you have seen how great Mary was in that hour. The torture did not keep Her from being much stronger than Judith. 1790 The latter killed. The former let Herself be slain through her

179 Judith 10_13.

Child. And She did not curse, and She did not hate. She prayed, loved, and obeyed. Always a Mother, to the point of thinking, in the midst of those tortures, that her Jesus needed her veil as a virgin to cover his innocent flesh, to defend his sense of decency, at the same time She was able to be the Daughter of the Heavenly Father and obey his tremendous will in that hour. She did not curse or rebel. Against God or men. She forgave the latter. She said, 'Fiat' to the Former.

"You have heard Her afterwards, as well: 'Father, I love You, and You have loved us!' She remembered and proclaimed that God had loved Her, and She renewed her act of love for Him. I n that hour! After the Father had pierced Her and deprived Her of her reason for existence. She loved Him. She did not say, 'I no longer love You because You have stricken me.' She loved Him. And She was not afflicted over her pain. But over the pain suffered by her Son. She did not wail over her broken heart, but over mine, which

had been pierced. She asked the Father to explain this, not her pain. She asked the Father to explain in the name of their Son.

"She was truly the Spouse of God. She was truly the Woman who had conceived through union with God. She knew that human contact had not begotten her Child, but only Fire descending from Heaven to penetrate into her immaculate womb and deposit the Divine Seed there, the Flesh of the Go_Man, of the Man_God, of the Redeemer of the world. She knew and, as the spouse and mother, requested an explanation for that wound. The others had to be inflicted. But that one, when everything had been accomplishe_why?

"Poor Mother! There was a reason, which your pain did not allow you to read upon my wound. And it was for men to see the Heart of God. You have seen it, Maria. And you will never forget it.

"But_do you see? Mary, in spite of the fact that at that moment She did not see the supernatural reasons for that wound, immediately considered that it had not harmed Me and blessed God for it. She did not care if that wound had done Her, poor Mother, so much harm. It had not harmed Me, and that was enough for Her and sufficed for Her to bless God, who was immolating Her.

"She asked only for a bit of comfort so as not to die. She was necessary for the nascent Church, whose Mother She had been made a few hours before. The Church, like a newborn baby, needed care and a mother's milk. Mary would give this to the Church by sustaining the apostles, speaking to them about the Savior, and praying for it. But how could She have if She had succumbed that night? The Church, with very few days remaining before being left without its Head in its midst, would have been left completely orphaned if the Mother, too, had died. And the fate of newborn orphans is always precarious.

"God never fails to answer a just prayer and comforts his children who hope in Him. Mary experienced this in Veronica's comfort. She, the poor Mother, had the image of my lifeless Face impressed upon her eyes. She could not withstand that sight. That was no longer her Jesus_aged, swollen, with his eyes, no longer looking at Her, closed, and with his mouth, no longer speaking to Her and smiling, contorted. But there was a face belonging to the living Jesus_pained, wounded, but still alive. There was his gaze, looking at Her, and his mouth, which seemed to say, 'Mother!' There was his smile, still greeting Her.

"Oh, Maria! Seek your Jesus in your sorrow. He will always come and gaze at you, call you, and smile at you. We will share the pain, but we will be united!

"John, O little John, shared sorrow with Mary and with Jesus. Always be like John. In this, too. I have already told you this 1800 : 'You will not be great because of the contemplations and the dictations. These are mine. But because of your love. And the highest love lies in sharing sorrow.' This enables one to intuit God's slightest desires and make them a reality in spite of all obstacles.

"Observe the keen, delicate sensitivity with which John acted from Thursday night until Friday night. And beyond. But let us observe him in those hours.

"An instant of bewilderment. A trying hour. But, having overcome sleep with the anxiety of the arrest, and anxiety with love, he came, dragging Peter along with him, so that the Master

180 In the second dictation on December 26, 1943, in The Notebooks. 1943 .

0 would receive comfort on seeing the Head of the apostles and the Beloved One among the apostles.

"And he then thought of the Mother, to whom some cruel person might blurt out the arrest which had occurred. And he went to Her. He did not know that Mary was already living through the torments of her Son and that, while the apostles had been sleeping, She had been watching and praying, agonizing with her Son. He did not know. And he went to Her and prepared Her for the news.

"And he then went to and fro between the house and the Pretorium, between the house and Herod's palace, and back to the Pretorium again from the house. 1810 And to do so that morning, going through the mob drunk with hate, with the clothing denouncing him as a Galilean, was not a comfortable matter. But love sustained him, and he did not think of himself, but of the pain of Jesus and his Mother. He might have been stoned as a follower of the Nazarene. It did not matter. He challenged everything. The others had fled and remained in hiding. Prudence and fear led them to it. He was led by love and stayed and let himself be seen. He was pure. Love prospers in purity.

"And if his compassion and good sense as a member of the common people induced him to keep Mary far from the mob and the Pretorium_he did not know that Mary was sharing in all the tortures of her Son, undergoing them spiritually_when he felt that the time had come when Jesus needed his Mother and that it was not licit to keep the Mother separated from her Son any longer, he took Her to Him and supported and defended Her.

"What was that handful of faithful persons-one man alone, unarmed, young, and lacking authority, at the head of a few women_against a whole furious mob? Nothing. A little pile of leaves which the wind could disperse. A little boat on a stormy sea which could sink it. It did not matter. Love was his strength and his sail. He was armed with this, and with this protected the Woman and the women until the end.

"John possessed compassionate love 1820 like no one else in the

181 This sentence is rectified in the dictation for May 12_13, 1944.

182 Spoken about in the dictation Of February 13,1944.

0 world, except for my Mother. He is the founder of the family of those who love with this love. He is your master in this. Follow him in the example he gives you of purity and

charity, and you will be great.

"Go in peace, now. I bless you."

keepns2sb240sa60qclang1033 February 21 1830

sb120qj144720144021602880360043205040576064807200792086401ang3081 As you can grasp, while Jesus was commenting on the vision of his encounter with his Mother after the Resurrection, at the same time He was giving me a view of his Resurrection in the tomb and his meeting with Mary Magdalene. I am utterly blessed as a result. Immersed in the light of the Risen Christ_a joyful, peaceful light!

I could give you the notebook, since, from a human viewpoint, "everything is finished." But the Master tells me that there is still something to be added. And I wait.

sb400qj1447201440216028803600432050405760648072007920864O A little later I say to Jesus, "What joy, Lord, not to see You suffering any longer in that way and to see your Mother smiling!

sb120qj1447201440216028803600432050405760648072007920864O And He says:

"But don't abandon yourself to this sweetness. This is not the bread which you should eat. But that of the pain of your God and the tears of Mary. I had to give this vision in advance to offer you the gift I promised. But it is a time of pain, and you must contemplate Pain. Father M. 1840 wished to have all of this for Easter. But I want it to be a preparation for Easter for him and for many. Tell him, then, that when I have completed this gift of mine with the final point, he must leave anything else he's working on in the middle and devote himself to this. So that it will be distributed in time. This is my will."

183 This entry is preceded by the episodes involving Easter dawn, with Mary's lament and prayer, and Jesus' appearing to Mary after the Resurrection, found in the cycle on The Glorification.

184 Father Romualdo Migliorini. See note 1. As regards the task mentioned here, see notes 15 and 150.

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keepns2sb240sa60qclang1033 February 22 1850

sb120qj144720144021602880360043205040576064807200792086401ang3081 "Little John, be patient. There is something else. And let us also do this other thing to content your Director and carry out the work. 1860 I want this work to be handed in tomorrow, Ash Wednesday. I want you to have finished this labor because... I want to have you suffer with Me.

"Let us go far, far back. Let us return to the Temple, where I engaged in discussion at age

twelve_indeed, let us go back to the roads leading to Jerusalem and from Jerusalem to the Temple... 1870

"Now, pay close attention to what I say

"I want this set of texts to be arranged in the following way.

sb120qj2835 First Sorrow: The Presentation in the Temple

Second Sorrow: The Stay in the Land of Egypt

Third Sorrow: My Disappearing in the Temple

Fourth Sorrow: The Death of St. Joseph

Fifth Sorrow: My Farewell in Nazareth. Then the dictation on February 10, 1944

Sixth Sorrow: The description of the vision on February 13 (four points: the synagogue, the house in Nazareth, Jesus' preaching in the synagogue, and the conversation with his Mother after having fled from Nazareth)

Seventh Sorrow: The vision on February 14. Then the dictation on February 15. Then the dictation on February 16.

Eighth Sorrow: The Paschal Supper

Ninth Sorrow: The Passion, taking the vision on February 11, 1944 and connecting it with the one on February 18.

sb120qj144720144021602880360043205040576064807200792086 40 185 This entry is preceded, in the Original notebook, by a description of Jesus' apparition to his Mother before the Ascension and the commentary dictated on this episode, to be found in the Glorification cycle.

186 It will be clear from what follows that reference is being made to work connected with spiritual needs at that time, aside from the overall composition of the major opus on the Gospel.

187 The dictation continues uninterruptedly with considerations on Mary's sorrow over losing sight of Jesus, to be found in the Preparation cycle.

sb120qj28350 Tenth Sorrow: he Burial of Jesus (February 19). Then the vision and dictation on February 20. The vision and dictation on February 22, as far as the point which is marked in this way. 1880 The other dictation, on Jesus' being found again in the Temple, should be set in its proper place, under the heading of the Third Sorrow.

sb120qj144720144021602880360043205040576064807200792086 40 "Father 1890 shall

first prepare the usual collection of texts for himself and for you, and you shall correct it so that not even one mistake will remain. He shall then prepare the copies he wants for others. Every vision should, of course, be accompanied by its dictation.

"Father wanted all of this for Easter. I wanted it to prepare for Easter, and I am having you hand it in today, since it is already 4:30 a.m. on Ash Wednesday, the first day of Lent.

"Get to work, children. And blessed be you. And blessed be those who accept the gift with simplicity of heart and faith. The fire that Father was hoping for today will be set aflame in them. The world will not change in its brutality It is too corrupt. But they will be consoled by it and will feel the thirst for God, which is an impetus towards sanctity, growing within them.

"Go in peace, little John. Your Jesus thanks and blesses you."

keepns2sb240sa60qclang1033 February 26line Commentary on Psalm 93

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"How often man, especially in these times, asks, 'Why, Lord, don't You intervene to punish? Give the proud, the wicked, what they deserve. If You are just, how can You let the wicked triumph and your faithful suffer?'

"Children, I shall remind you of some words in the Gospel:

188 "There follows a sort of large asterisk which is also found at the end of the dictation following the episode of the "Apparition to his Mother."

189 The reference, once again, is to Father Migliorini.

0 'Before removing the splinter from your brother's eye, take the beam out of your own. ' 1900

"It is true that you are tormented by the 'great sinners.' But not even you are without sin. Your sins, much smaller than the enormous ones of the corruptors of the world, have continually been building up until provoking God's indignation.

"You must consider that God, Perfection and Justice, judges the great and the small, and He is repelled by the great sin of the great and the lesser sin of the small. If, then, He were to intervene to punish the great, as you implore, why is it not licit for Him to punish you for your repeated and numerous sins?

"They are the sins of whole nations. Their citizens have forgotten God and replaced Him with numberless other gods, ranging from a 'man' to an idea, from an idea to a set of moral_that is, amoral_habits, among which there is not one that is approved by God.

"What has happened, then? What happens with a landslide involving sand. There are places on the earth where, because of a special structure and composition of the terrain, sands transported slowly but continually by the winds build up at one specific point. Centuries are required, but the time comes when the buil_up is such that it can no longer be supported by that furrow in the earth, and it shakes it off, provoking catastrophes which swallow up towns and sometimes whole cities.

"If man were careful, he would take steps to counterbalance the work of the winds with his own work and sweep away these deposits with a tenacity equal to that of the elements. He does not pay attention, however, but, rather, is glad that they bring layers of earth where there was previously rock or cover an estuary with sand, increasing the area which may be cultivated; and he exploits the pseudogift of the treacherous wind and the deceitful current, turning it into a source of gain for the sake of greater pleasure and success, perhaps to the detriment of the nearest town.

"Take a look at that grain of dust? Why, of course not! What harm can it do? So much harm in its minuteness, which becomes

190 Matthew 7:3_5; Luke 6:41_42.

0 large through the cooperation of numberless other minor factors, that it provokes a catastrophe. There is nothing smaller than a grain of sand. But put millions and billions of them together and then have them plunge down, and you see what a horrible death they cause.

"What is that defect? That amoral habit? Nothing_a trifle. A serious sin? Why, no! A venial sin? Not even that! A single imperfection due to the fast pace of life today, the pressures of a set of circumstances. You tell yourselves, 'We are no longer in the middle ages. One has got to be up_to_date. With broader views. I mustn't think God is always there with a pen and paper to note down my omissions, my acts of self_seeking, and my compromises. Today I preferred to devote myself to a business deal rather than go to Sunday Mass or even engage in those ten minutes of conversation with God which constitute morning or evening prayer. But if I had not taken advantage of this morning, I would not have had another chance to meet that customer or that professional; why, if I had wasted those ten minutes, I would have missed the occasion to arrive on time. Tomorrow...

"Ten minutes! You were snuggling in bed for half an hour and arguing with your wife and servants for another half hour_almost an hour preening yourself like the effete. And then you don't find ten minutes for your God. You have six days to deal with business affairs, and you dawdle about without bringing anything to a close. Only on Sunday morning do you find it urgently necessary to do those things. But that professional or customer is free only on Sunday! Why? If no one were available because of his bad habits, he would have to decide to devote himself to business on the other six days.

"Both of you are amoral and have no concern for God. That's all there is to it.

"And, similarly: 'What's so bad about my little calumny? It isn't even calumny_it's gossip. Not even that_it's a joke told behind Tom's and Dick's back, just for a laugh, to show that one is well informed, to get into the good graces of superiors and the influential. But you really esteem that person at heart. You know_you've got to handle bosses with kid gloves to win their protection and good jobs. You know_it's a dog_eat_dog world,

and if I, who have a family with a lot of needs, occupy your post, all the better. Anyway, you, friend, are able to live on a more modest scale.'

"And you thus steal someone's reputation and job. You are thieves, O hypocrites, to fulfill your requirements and satisfy the whims of family epicureanism and social or female vanity.

"And, similarly: 'What's so bad about courting that woman a bit or her letting herself be wooed? It means taking the monotony out of life. We later go back to being just friends, as before. Matters with no consequences. We mustn't be Puritans.'

"You are adulterers, O hypocrites. And you sometimes are in the sight of your children, who seem not to see, but who see everything, and whom you scandalize and force into judging you.

"'What's so bad about becoming emancipated from one's parents or husband, being independent, leading one's life as one pleases? What does it matter if marriage is rendered an asset in having a wife as a nurse and servant or a husband as someone who works for our needs and whims, but not a mission of procreation and chil_rearing? It is fine for children not to arrive or to arrive in small numbers. They are a cause for concern, an expense, and a source of acrimony among relatives and among the very children who have preceded them. No more children after one or two who have really insisted on being born_who knows how. And once they have been born, we won't go wearing ourselves out over them_a wet nurse, baby sitters, a governess, and boarding school.' That's the way you talk.

"You are assassins, O hypocrites. You suppress lives or souls. For. you must realize, no matter how good a boarding school is or how perfect a governess is, they are never a mother, a father, and a family. How can those children, who have been the children of everyone except you, love you with the great love which continues to remain united to your interior as if it were rooted in you? How can those children understand you if you are strangers to them, and they to you? What society can emerge from peoples in which the first form of society, the family, is an arid, dead, dismembered entity? A state of anarchy in which each thinks of himself, even if he does not think of harming the others?

"And that money you save in denying birth to a chil_what do you think it means to your pocketbook? Woodworm destroying the substance, for what you do not spend on a child is spent three times over on amusements and useless, harmful luxuries. And why do you get married, then, if you don't want to have children? What do you reduce the marriage

bed to? Respect for my 'spokesman' leads Me to silence my reply. Tell yourselves the answer, unworthy ones.

"They are so many little matters, if compared to the crimes of the great sinners. But they provoke the avalanche. The one submerging you.

"I have already stated 1910 this: 'If the great had been faced with (I don't speak of opposition, but of being faced with) a healthy people in a moral, Christian sense, solidly obedient to the law of God and of human morality as well, they could not have arrived at their crimes. Their Satanism would have broken like a glass sword against a block of granite and been pulverized. And God would have blessed and protected you.

"But you have admired the major criminals, in whom you saw that perfection in crime which you could not reach, that perfection in amorality which you liked because it justified your own. You said, 'If he, whom we admire, acts like this, I, too, can act this way.' You said, 'If God protects him, who is like this, He will also protect me, who am much less.'

"O fools! Why, do you really think that I protect one who, to succeed and manage to make someone else an accomplice so as to triumph by any means, 'has slain the widow and the guest and slaughtered orphans'? (verse 6) One who has betrayed the trust of others? One who has lied to whole peoples? One who has not hesitated to push whole nations to disaster? But I see and hear and note. And it is my sorrow not to be able to intervene, for when I intervene, you frustrate the intervention with your wickedness. You are so poisoned that you turn a good into an evil.

"I shall now speak to you as if you were all upright in heart_all of you, even those who are not upright. I want to invite you once more.

191 See July 28, in The Notebooks. 1943.

0 "My people, come to the Lord. I, the Lord, will not reject the people that comes to Me, and, if it remains close to Me, I shall provide for it 'until justice becomes judgment_that is, until time comes to an end and eternity begins' (verse 15). I shall open my arms to shield those who believe in Me and invoke Me with a contrite heart trusting in my mercy, and 'I shall defend them from those hunting down the just and condemning innocent blood' (verse 21). There are few of this kind on earth, but for the sake of those few I shall still grant grace.

"But_and it is your God who is imploring you_come back to Me. Please come back to Me. Free yourselves individually from your sins of lack of faith, moral disobedience, and sevenfold vice, and I shall then free the collectivity from its scourges."

keepns2sb240sa60qclang1033 February 27

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"I have had you see and hear my suffering, my agony, and my cry to the Father 1920 all over again.

"You ask, 'But why does the Eternal Father not listen to us?' Before not listening to you, He did not listen to Me in the hour of expiation. And I was innocent. Even of those compromises with the sins of others which you like so much.

"Like everyone who is honest, I had not disapproved in my heart and then outwardly approved or criticized outwardly, but applauded inwardly. No. I had had a single attitude, judgment, and word, both inwardly and outwardly, and had taught this method of mine to my disciples and, through them, to you: 'Let your language be "Yes," if you mean yes, and "No," if you mean no.' 1930 For, you know, even compromise with one's own conscience or that of others is a sin. I did not have even this sin, and because I did not_for this reason as well_I was killed. My justice had made Me speak against the sins of the most powerful

192 See February 18. But this seems to refer to a new vision, perhaps not recorded by the writer.

193 Matthew 5:37.

0 (humanly speaking) and had drawn their wrath down upon Me. John the Baptist had already paid for his rectitude with the loss of his life. 1940 I was now losing my own for the same reason, still speaking in human terms.

"Those who killed Me did not believe I was the Son of God; at most, they thought I was a prophet. They did not think I was the Messiah. Only the simple_hearted, the pure, and the humble saw the truth under the appearance. The great did not. They were swollen with pride, and pride is smoke concealing the truth and corrupting the heart.

"But if they did not see and could not believe that the longawaited Messiah was a poor Galilean (they, who dreamed of his being born in a royal palace), a meek man who preached renunciation (they, who thought of him as a conqueror of peoples, a restorer of the power of Judah), they nevertheless felt I was a dangerous denouncer of their misdeeds and killed Me for this reason. They carried out the Sacrifice which had been awaited and decreed for centuries and centuries, but they did not know they were doing so much. They only thought they were doing something useful for themselves. For their interests. And Caiphas, that wily fox, to justify the crime he was preparing to get rid of the One he dreaded because of his sincere words, and out of fear that, in becoming king, he would purify the Temple of his abuses, said, 'It is a good thing for one man to die for the people.' 1950

"It was good. A good thing which differed from what Caiphas thought. A greater good. But to give it to you I experienced the sternness of the Father. His abandonment. And you heard Me cry my desolate 'Eli, Eli, lama sabachthani?' 1960 But the Father did not intervene. And yet I did not lose faith in Him. I did not lose resignation in pain. I

remained attached to Heaven, even though Heaven at that moment was rejecting Me.

"And, before Me, my Forerunner had remained faithful to God and to Truth, faithful and strong.

"After being arrested for the first time by that master of compromise

194 Matthew 14:1_2; Mark 6:14_29; Luke 9:7_9.

195 John 11:49_50; 18:14.

196 Matthew 27:46; Mark 15:34.

0 that Herod was_who reconciled admiration for the prophet he greatly esteemed and consulted and listened to, knowing he was just; the rancor of his wife, who hated the Baptist for lashing out against her lust; and fear of the wrath of the people venerating its prophet_he was later released, also because of pressure from influential Jews who were disciples of the Baptist, with the order that he withdraw and remain silent. This is why you read 1970 that John the Baptist, having left the locality of the ford in the Jordan, where I was baptized, almost at the beginning of the Dead Sea and thus closer to Herod's dwelling, had moved on to Enon, nearly on the border of Samaria, where he remained until he was captured a second time_since he did not want to remain silent about the vice reigning in the royal palace_and held prisoner until his death.

"The Baptist and I were the heroes of truth and uprightness. Herod was a champion of fraud and compromise. He had previously stolen his brother's wife and reached a compromise with his conscience just to satisfy his flesh. And on this foundation of corruption he had then raised up the castles of his different crimes, one of which has gone down in history with the beheading of the Baptist.

"Consider carefully: sin is the root of sin. One sin rises upon another And the tide of evil swells. And God cannot bend down where He sees a fondness for sin. And if it is painful for the innocent to suffer for the sake of a general expiation, it is right for those unable to root sin out of their hearts to experience abandonment by God, with all its poison, which eats into one's entrails and makes one scream in agony, just as I screame_I, who did not cry out because I was tortured by scourges, thorns, and nails.

"And I say to you once more and always, 1980 'Remain united to Me. I was alone in praying to the Father. But you are not alone. You have the Savior, the Son of the Most High, with you. Pray to the Father with Me, in my Name.'

"And to you, little John, I say that you see Me this way because

197 John 3:23_24.

198 Cf. January 17, for example.

0 I really do cry out for your sake, making your present tortures my own so as to earn the Father's Justice, which is so offended that it does not want to bend to mercy. The love I have for you and the compassion I experience towards you give Me the pain of a mystical crucifixion, and I cry out in your name, to persuade the Father not to let you go any further into abandonment.

"It is Satan's hour. But you, that are my earthly court, you, victim souls, take your sacrifice to its peak, take it to the torment of the ninth hour and remain faithful even in that ocean of desolation which that hour represents, and say with Me, 'My God, my God.' Let us fill Heaven with our prayer, O souls that imitate Me in becoming saviors of your brothers and sisters through your sacrifice. May the Father feel his disdain melting into compassion, and may his Justice be placated. Once more."

keepns2sb240sa60qclang1033 February 28

sb120qj144720144021602880360043205040576064807200792086 40lang3081 My inner counselor says to me: "Call these contemplations which you will receive and which I will speak to you 'The Gospels of Faith,' for they will come to you and others to illustrate the power of faith and of its fruits and to confirm you in faith in God."

keepns2sb240sa60qclang1033 February 29

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I see a large dark room. I call it a large room just to signify that it is very spacious and constructed with stone. But it is a cellar which the light barely enters through two floor_level slits which also serve for ventilation. It is quite insufficient, however, for the number of people gathered there and because of the moisture oozing from the walls, made of almost square_shaped blocks of stone joined with lime mortar, but with no plaster and beaten earth flooring.

I know it is the Tullianum. jail. My counselor tells me. From the same source I also know that the throng packed into such a

small space is made up of Christians imprisoned for their faith and waiting to be martyred. It is a time of persecution, and precisely one of the first persecutions, for I hear mention of Peter and Paul and know they have been killed under Nero.

You can't imagine the sharpness of detail with which I "see" this jail and those enclosed herein. I could describe the age, physiognomy, and clothing of each individual. But in that case I would never finish. I shall thus limit myself to stating the things, points, and personages that make the greatest impression on me.

There are people of every age and social condition. From the elderly_who, in all mercy, should be left to a natural death_to children only a few years old who should rightfully be left to their innocent games, free and joyous, but who are languishing as poor flowers who will never again see the flowers of the earth, in the unhealthy shadows of this jail.

There are rich people with well care_for clothing and poor people in poor clothes. And the language also contains variations in pronunciation and style, depending on whether it emerges from the educated lips of gentlemen or the mouths of common people. Mixed together with the Latin of Rome, the foreign words and pronunciations of Greeks, Iberians, Thracians, and many others are also heard. But if the forms of clothing and speech are different, the spirit is the same, guided by charity. They love one another with no distinction based on race or wealth. They love one another and seek to provide mutual assistance.

The strongest give up the driest and most comfortable places_if you can call a few slabs of stone scattered here and there serving as seats and cushions "comfortable "_to the weakest. And they cover them with their clothing, remaining with nothing but their tunics for the sake of modesty, using togas and cloaks to act as mattresses and cushions and blankets for the sick trembling with fever or those wounded by tortures previously undergone. The healthiest help the sickest by lovingly giving them something to drink_a little water poured from a Pitcher into a rustic recipient_and soaking some strips of cloth torn from their clothes in it to provide bandages for dislocated

or lacerated members and for the brows burning with fever.

And they sing from time to time. A soft song which is certainly a psalm or several psalms, for they alternate. I do not hear the beautiful song which accompanied the burial of Agnes. 1990 These are psalms. I recognize them.

One of them begins as follows: "I love, for the Lord listens to the voice of my prayer" (Ps 94). 2000

Another says, "O God, my God, I keep watch for You from the first light of day. My soul is thirsty for You, and my flesh, much more. In a desert land, impassable and without water... (Ps 62)

A child moans in the half_darkness. The song halts.

Someone asks, "Who is crying?"

Someone answers, "It's Castulus. The fever and the burn give him no relief. He is thirsty and cannot drink because the water burns his lips, scorched by the fire."

"There is a mother here who can no longer give her milk to her baby," says an imposing matron with a refined appearance. Have Castulus brought to me. Milk bums less than water."

Someone orders, "Castulus to Plautina."

A person comes forward that, from his clothing, I would deem to be either the servant of a Christian family who is sharing the lot of his masters or a common laborer. He is thickset, dark, and robust, with almost shaven hair and a short dark_colored robe clasped

at the waist by a belt. He is carefully carrying a poor child about eight years old in his arms, as if on a stretcher. His clothing, though now covered with earth and stains, is elegant, of pure white wool and with the neck, sleeves, and bottom edge adorned with sumptuous Grecian embroidery. His sandals are also elegant and beautiful.

Plautina sits down on a stone which an old man gives up for her. Plautina is also dressed entirely in white wool. I do not remember the exact names for the Roman clothes, but I think this long robe is called a chiamys, and the cloak, a palla. I cannot

199 In the vision on January 20.

200 This seems, however, to be Psalm 116 A (Vulgate: 114). The references to the Psalms, which we include in parentheses, were added in pencil by the writer.

0 guarantee my memory, though. I know Plautina's clothing is very beautiful and ample and envelops her graciously, turning her into a lovely living statue.

She sits down on the block of stone leaning against the wall. I distinctly see the large stones overhanging her, against which she stands out with her slightly olive_colored face, large black eyes, raven_black braids, and snow_white dress.

"Give him to me, Restitutus, and may God reward you," she says to the merciful bearer of the little martyr. And she separates her knees a bit to receive the child, as if upon a bed.

When Restitutus sets him down, I see a rum which makes me shudder. The poor child's face is one big burn. Perhaps he was handsome. He is now monstrous. No more than a little hair on the back of his head; in front the skin is bare and consumed by fire. There are no longer a brow and cheeks and a nose as we conceive of them, but a bright red swelling, pink from the fierce heat, as if caused by an acid. Instead of eyes, two wounds from which a few tears emerge that must be a torment for his burned flesh. Instead of lips, another wound which is horrible to look at. It seems they held just his face over the flame, for there is no more burn under his chin.

Plautina opens her tunic and, speaking with the love of a true mother, squeezes her round breast full of milk and has the drops trickle between the lips of the child, who cannot smile, but who caresses her hand to show his relief. And then, after quenching his thirst, she lets some more milk fall upon the poor face to medicate it with this balm, which is a mother's blood turned into nourishment and the love of a woman left without children for someone left without a mother.

The child no longer moans. With his thirst quenched and his agony soothed, and rocked to sleep by the matron, he falls asleep, breathing with difficulty.

Plautina looks like a mother of sorrows, in view of her pose and expression. She looks at the poor little child and certainly sees her child or children in him, and tears roll down her cheeks, and she thrusts her head backwards to keep them from falling onto the child's

wounds.

The song resumes, "I anxiously awaited the Lord, and He

turned to me and heeded my cry." 2010

"The Lord is my Shepherd. I shall lack nothing. He has set me in a grassy meadow. He has led me to refreshing water" (Ps 23).

"Fabius is dead," a voice says at the back of the vault. "Let us pray," and they all say the Our Father and another pray which begins like this: "May the Most High be praised, for He has mercy on his servants and opens his Kingdom to our unworthiness without asking our weakness for anything but patience and good will. May Christ be praised, for He suffered torture for those whom his mercy knew to be too weak to undergo it an has asked them only for love and faith. May the Spirit be praised, for He has given his fires for martyrdom to those not called to the consummation of martyrdom and makes them holy with his Holiness. So be it" (Maranatha) (I don't know if I am writing this correctly).

"How fortunate Fabius is!" an old man exclaims. "He is al ready seeing Christ! "

"We, too, shall see Him, Felix, and go to Him with the twofold crown of faith and martyrdom. We shall be as if reborn, without a trace of stain, for the sins of our past life will be washed in our blood before being washed in the blood of the Lamb. We sinned greatly_we who were pagans for long years_and it is a great grace for the jubilee of martyrdom to come to us to make us new, worthy of the Kingdom."

"Peace be with you, my brothers and sisters," thunders a voice which I immediately sense I have previously heard.

"Paul! Paul! Bless us!"

There is a rush of movement in the throng. Only Plautina remains motionless, with the pitiful burden on her lap.

"Peace be with you," the apostle repeats. And he advances up to the center of the entrance hall. "Here I am with Diomedes and Valente to bring you Life. "

"What about the Pontiff?" many ask.

"He sends you his greeting and his blessing. He is alive, for the time being, and safe in the catacombs. The fossores are guarding

201 Psalm 40 (Vulgate: 39).

0 him well. He would come, but Alexander and Caius Julius informed us that he is too well known among the jailers. Rufus and the other Christians are not always on guard

duty. I_less well known and a Roman citizen_have come. Brothers and sisters, what news do you have for me?"

"Fabius is dead."

"Castulus suffered the first martyrdom."

"Sixta has now been led to torture."

"Linus has been taken with Urbanus and his sons to Mamertinus or to the Circus_we don't know."

"Let us pray for them_whether alive or dead. That Christ may give all of them his Peace."

And Paul, with his arms opened in the form of a cross, prays (short, rather unattractive, but an impressive man) in the middle of the dungeon. As if he, too, were a servant, he is wearing a short dark robe with a little cloak and a hood which he has thrust back in order to pray. Behind him are the two men he has named, dressed as he is, but much younger.

When the prayer is over, Paul asks, "Where is Castulus?"

"On Plautina's lap, there, in the back."

Paul cuts through the crowd and approaches the group. He bends over and observes. He blesses. He blesses the child and the matron. The child appears to have awakened at the cries greeting the apostle, for he raises a little hand, trying to touch Paul, who then takes his hand between his own and speaks. "Castulus, do you hear me?"

"Yes," says the child, moving his lips with difficulty

"Be strong, Castulus. Jesus is with you."

"Oh, why didn't you give Him to me? Now I can't any longer! And a tear falls to aggravate his wounds.

"Don't cry, Castulus. Can you swallow a single crumb? You can? Well then, I'll give you the Body of the Lord. Then I'll go to your mother and tell her that Castulus is a flower in Heaven. What should I say to your mother?"

"That I am happy. That I have found a mother. That she gives me her milk. That my eyes don't hurt any more. (It's not a lie to say so, is it_to console my mother?) And that I 'see' Paradise and my place and hers better than if these eyes of mine were

still alive. Tell her fire doesn't hurt when the angels are with us and that she shouldn't fear either for my sake or for hers. The Savior will give us strength."

"Wonderful, Castulus! I shall tell your mother what you have said. God always helps,

brothers and sisters. And you see this. He is a child. He is at the age when people can't bear the pain of a slight malaise. And you see and hear him. He is in peace. He is ready to suffer everything, after having already suffered so much, provided he can go to the One whom he loves, and he loves Him because he is one of those whom He love_a chil_and he is a hero of the Faith. Take heart from these children, O brothers and sisters. I am returning from having taken Lucina to the cemetery, the daughter of Faustus and Cecilia, She was only fourteen years old, and you know how much she was loved by her family and how weak she was in health. And yet she was a giant before the tyrants. You know that with these I pass myself off as a fossor so that I can gather as many bodies as possible and lay them in holy ground. I thus live in contact with tribunals and see, as I live in contact with the circuses and observe. And it is a comfort for me to think that I, too, in my hour_if God so pleases_shall be sustained by Him like the saints who have preceded us. Lucina was tortured with a thousand torments. Beaten, hung, stretched out, and twisted with tongs. And she always healed by the work of God. And she always withstood all the threats. The final torture, before martyrdom, was aimed at her spirit. The tyrant, on seeing her caught up with love for Christ, a virgin who had bound herself to the Lord our God, wanted to wound her in this love of hers. And he condemned her to be with a man. But one, two, and ten who approached all perished, struck down by a heavenly thunderbolt. Then, unable to break and destroy the lily of her purity in any way, the tyrant ordered that she be bound and hung in such fashion that she would remain as if seated and then lowered swiftly onto a pointed wedge, which tore apart her viscera. The barbarian thought he had thus taken away her beloved virginity. But her purity had never flourished so beautifully as in that bloodbath, and from her torn viscera her lily spread forth to be picked by God's angel. She is now in peace. Courage, brothers and sisters. I had fed her yesterday with the

Bread of Heaven, and with the taste of that Bread she went to her final martyrdom. I shall now give that Bread to you as well, for tomorrow is a day of superhuman feasting for you. The Circus awaits you. And you do not fear. In the beasts and snakes you will see celestial appearances, for God will work this miracle for you, and the jaws and coils will seem to you to be loving embraces; the roars and hisses, heavenly voices; and, like Castulus, you will see Paradise, which is already descending to welcome you into its blessedness."

The Christians, except for Plautina, are all kneeling and singing: "As the hind longs for the brook, so my soul longs for You. My soul is thirsty for God. For the mighty, living God. When may I come to You, Lord? Why are you sad, my soul? Hope in God, and it will be granted to you to praise Him. By day God sends his grace, and by night He receives the song of thanksgiving. Prayer to God is my life. I shall say to Him, 'You are my defense' (Ps 4 1). Come. Let us joyously sing to the Lord. Let us uplift shouts of joy to God our Savior. Let us present ourselves to Him with cries of rejoicing. For the Lord is the great God. Come. Let us prostrate ourselves and worship Him who created us. For He is the Lord our God, and we are the people nourished by Him, the flock guided by Him" (Ps 94).

While they were singing, some Roman soldiers and jailers entered; they also mount guard so that unfriendly people will not enter.

Paul prepares for the rite. "You shall be our altar," he says to Castulus. "Can you hold the chalice on your chest?"

"Yes."

A linen cloth is spread over the child's little body, and the chalice and bread are set upon it.

And I attend the Mass of the martyrs, which is celebrated by Paul and served by the two priests accompanying him. It is not like today's Mass, though. 2020 It seems to me to contain parts now lacking and to lack parts now in use. It lacks the epistle, for instance, and after the blessing_"May the Father and the Son

202 According to the Missal in use in the writer's day, which was later reformed by the Second Vatican Council.

0 and the Holy Spirit bless you"_there is nothing else. But the parts are the same as now from the Gospel to the Consecration. The Gospel read was that of the Beatitudes. 2030

I see the linen cloth trembling on the chest of Castulus, who, as Paul requested, is holding the base of the chalice in his fingers so that it will not fall. I also see that when Paul says, "This consecration of the Body...," the flush of a smile passes over the wounded face of the child, and then the little head suddenly sinks down with a deathly heaviness which constantly grows.

Plautina seems to be jolted, but controls herself. Paul proceeds as if not noticing anything. But when, after breaking the Host, he is about to bend over the little martyr to give him Communion as the first of all with a minuscule fragment, Plautina says, "He's dead." And Paul pauses for an instant and then gives the matron the fragment intended for the child, who has remained with his fingers closed over the base of the chalice in his final contraction, and they have to disengage them from it in order to take the chalice and give it to the others.

Then, after Communion has been distributed, the Mass ends. Paul takes off his vestments and places them and the linen cloth and the chalice and the receptacle for the hosts in a bag he is carrying under his cloak. He then says, "Peace be with Christ's martyr. Peace be with holy Castulus."

And everyone responds, "Peace.

"I shall now take him to another place. Give me a cloak to wrap him in. I shall take him without waiting for nightfall. Tonight we shall come for Fabius. But I shall take him... as a child who has fallen asleep. Fallen asleep in the Lord."

One of the soldiers offers his red cloak, and they lay the little martyr upon it and wrap him in it, and Paul takes him on his arm (the left arm), as if he is a father who is carrying

his sleeping son somewhere else, with his head resting on his father's shoulder.

"Brothers and sisters, may peace be with you, and remember me when you are in the Kingdom." And he goes out, blessing them.

203 Matthew 5:1_12; Luke 6:20_23.

0 Jesus says:

"It is not the Gospel, but I want it to be considered one of the 'gospels of faith' for you that fear.

"You also fear persecutions. You no longer have the fiber of old. It's true. But I am always Myself, children. You must not think that I can't give you an intrepid heart in the hour of trial. Without my help, no one, even then, could have remained steadfast in the face of so much torture. And yet old men and children, young girls and mothers, and spouses and parents were able to die, encouraging others to die, as if they were going to a celebration. And it was a celebration. An eternal celebration!

"They died, and their dying was a breach in the dike of paganism. Like water which goes on eroding and eroding and slowly but inexorably breaks man's sturdiest works, their blood, issuing forth from thousands of wounds, gnawed at the pagan wall and, like many brooks, scattered into Caesar's militias, into Caesar's royal palace, into the circuses and spas, and among gladiators and animal keepers, those employed at the public baths, and the cultured and the common folk_everywhere, unstoppable and invincible.

"The soil of Rome soaked up this blood, and the city rises_I might say it is cemente_with the blood and dust of my martyrs. The few hundred martyrs you are familiar with are nothing compared to the thousands and thousands still buried in the entrails of Rome and the thousands and thousands of others who, having been burned on the stakes in the circuses, became ash scattered by the wind, or, after being torn to pieces and devoured by beasts and reptiles, became excrement which was swept up and flung out as manure.

"But if you do not know these unknown heroes of mine, I know them all, and their complete annihilation, even of their skeletons, has been what has fertilized the savage soil of the pagan world more than any manure and made it become capable of bearing the heavenly Wheat.

"Now this soil of the Christian world is becoming pagan again, and poison germinates, not bread. And that is why you are afraid. You have become too estranged from God to have the fortitude of old in you.

"The theological virtues are dying in the places where they are not already dead. And you don't even remember the cardinal virtues. In not having charity, it is only natural for you to be unable to love God to the point of heroism. In not loving Him, you do not hope in Him and do not have faith in Him. In not having faith, hope, and charity, you are not strong, prudent, and just. In not being strong, you are not temperate. And in not being

temperate, you love the flesh more than the soul and tremble over your flesh.

"But I can still work the miracle. Believe, too, that in every persecution the martyrs are able to be such through my aid. The martyrs_that is, those who still love Me. I then take their love to perfection and make them athletes in faith. I come to the aid of those hoping and believing in Me. Always. In any circumstance.

"The little martyr remaining with his hands clasping the chalice, even beyond death, teaches you where strength is. In the Eucharist. When someone feeds on Me, as Paul states, 2040 he no longer lives through himself, but Jesus lives in him. And Jesus was able to endure all torments, without bending. Whoever lives by Me will thus be like Me. Strong.

"Have faith."

keepns2sb240sa60qclang1033 March 1

sb120qj144720144021602880360043205040576064807200792086 40lang3081 At about 5 p.m. Jesus says to me:

"It was not my intention to give you this vision this afternoon. I intended to have you live through another episode in the 'gospels of faith.' 2050 But a desire has been expressed to Me by someone deserving to be heard. And I am complying. In spite of your pains, see, observe, and describe. Give your pains to Me and the description to your brothers and sisters."

And in spite of my very intense pains_whereby it seems to

204 Galatians 2:20.

205 See the corresponding reference to this phrase on February 28.

0 me that my head is clasped in a bite starting from the nape of my neck, coming together on my brow, and moving on down my spinal column, a terrible ache because of which I thought meningitis was about to erupt, and then I fainte_I am writing. This is very intense even now. But Jesus allows me to manage to write so as to obey. Afterwards... afterwards what will be will be.

I assure you, in the meantime, that I am going from surprise to surprise, for, first of all, I am facing some Africans, or at least Arabs, whereas I always thought these saints were Europeans. For I didn't have the slightest idea of their social and physical condition or their martyrdom. I knew about Agnes' life and death. 2060 But as for these! It is as if I am reading an unknown tale.

As an initial illustration, before I fainted, I saw an amphitheater more or less like the Coliseum (but not in ruins), which was at the moment not occupied by a crowd. Only a very beautiful Moorish girl was standing upright in the middle, upraised from the ground,

radiant with a beatific light issuing from her dark body and dark clothing covering her. She seemed to be the angel of the locality. She looked at me and smiled. I then fainted and saw nothing more.

Now the vision is being completed. I am in a building which, with its lack of any and every comfort and harsh appearance, I see must be a fortress being used as a jail. It is not the Tullianum dungeon I saw yesterday. 2070 Here there are little rooms and superelevated corridors. But they have so little space and light and are endowed with so many bars and iron doors covered with bolts that the trace of superiority they possess as regards their position is canceled out by their severity, which negates even the slightest idea of freedom.

The Moorish girl I saw in the amphitheater is sitting on a wooden board which serves as a bed, chair, and table. Now she is not emitting light, but only great peace. She is holding a baby a few months old on her lap and giving him milk. She rocks him and coddles him with an act of love. The baby plays with his

206 See the visions on January 13 and 30.

207 See February 29.

0 young mother, rubs his very swarthy face against his mother's dark breast, and clings to and separates from it with impetuous milk_filled chortles.

The girl is quite pretty. An even, rather rounded face, with large, very lovely velvet_black eyes, a small, tumid mouth filled with very white, even teeth, and black, rather curly hair which is nevertheless held in place by tight braids coiling around her head. Her skin color is olive brown, not very dark. Even among us Italians, especially in southern Italy, you see that color, only a little lighter. When she gets up to put the baby to sleep, going back and forth across the cell, I see that she is tall and graciously curvaceous. Not excessively buxom, but quite shapely. She looks like a queen with her dignified bearing. She is wearing a simple dress almost as dark as her skin which falls in soft folds over her lovely body.

An old man who is also a Moor comes in. The jailer lets him enter by opening the heavy door. And he then withdraws. The girl turns and smiles. The old man looks at her and weeps. They remain like this for a few minutes.

The old man's affliction then bursts out. He anxiously begs his daughter to have mercy on his suffering. "It is not for this," he says, "that I begot you. I have loved you from among all my children, the joy and light of my home. And now you want to destroy yourself and your poor father, who feels his heart dying from the pain you are causing him. Daughter, I have been begging you for months. You have wanted to resist and have experienced jail_you that were born in the midst of comfort. By bowing down to the powerful, I obtained the possibility for you to continue in your house, though as a prisoner. I promised the judge I would sway you with my authority as a father. He now mocks me because he sees you don't care about that authority. This is not what the doctrine you say

is perfect ought to teach you. What God is the one you are following, then, who tells you not to respect the man who begot you, not to love him, for if you loved me, you would not cause me such pain? Your obstinacy, which not even pity for that innocent man has overcome, has brought you to be torn away from that house and locked in this prison. But now there is no longer talk of prison, but of death.

And an atrocious one. Why? Who for? Who do you want to die for? Does your God need your and our sacrifice_my own and that of your child, who will no longer have a mother? Does his triumph need your blood and my tears to be fulfilled? How can this be? The wild beast loves her offspring, and the more she holds them to her breast, the more she loves them. I was hopeful about this, too, and therefore got you permission to be able to feed your child. But you don't change. And after having fed and warmed him and made yourself a pillow for him to sleep on, you now reject him and abandon him with no regret. I am not asking you for myself. But on his behalf. You have no right to make him an orphan. Your God has no right to do this. How can I believe He is better than ours if He wants these cruel sacrifices? You make me detest and curse Him more and more. Oh no, oh no! What am I saying? Oh, Perpetua! Forgive me! Forgive your aged father driven mad by sorrow. Do you want me to love your God? I will love Him more than myself, but remain among us. Tell the judge that you give in. You will then love whichever of the gods on earth you wish to. You will then turn your father into whatever you like. I no longer call you a daughter. I am no longer your father, but your servant, your slave, and you are my lady. Dominate, command, and I will obey you. But have mercy, have mercy. Save yourself while you still can. There is no more time to wait. Your companion has given birth to her chil_you know, and nothing is holding back the sentence any more. Your son will be snatched from you. You will no longer see him. Maybe tomorrow, maybe this very day. Have mercy, daughter! Have mercy on me and on him, who can't speak yet, but you see how he looks at you and smiles! How he is pleading for your love! Oh! Lady, my lady, light and queen of my heart, light and joy of your child, have mercy, have mercy!"

The old man is on his knees and kisses the hem of his daughter's dress and embraces her knees and tries to take her hand, which she rests on her heart to quell its human agony. But nothing sways her.

"It is because of the love I have for you and for him that I remain faithful to my Lord," she replies. "No earthly glory Will give your white head and this innocent child so much dignity as

my death will. You will arrive at Faith. And what would you then say about me if, out of a moment's cowardice, I renounced Faith? My God does not need my blood and your tears to triumph. But you need them to arrive at Life. And this innocent child does to remain in it. For the sake of the life you gave me and the joy he has given to me, I obtain for you the Life that is true, eternal, and blessed. No, my God does not teach a lack of love for fathers and children, but true love. Sorrow is now making you rave, father. But later the light will shine in you, and you will bless me. I will bring it to you from heaven. And it's not that I love this innocent child less, now that I have let myself be emptied of blood to feed him. If pagan ferocity were not against us Christians, I would be his most

loving mother, and he would be the aim of my life. But God is greater than the flesh born of me, and the love which should be given to Him is infinitely greater. Not even in the name of motherhood can I subordinate love for Him to love for a child. No. You are not the slave of your daughter. I am still your daughter and obedient in all things except in this: to renounce the true God for you. Let men's will be carried out. And if you love me, follow me in Faith. There you will find your daughter, and forever, for the true Faith confers Paradise, and my holy Shepherd has already welcomed me into his Kingdom."

And here the vision changes, for I see other people entering the cell: three men and a very young woman. They kiss and embrace one another. The jailers also come in to take Perpetua's child away from her. She wavers as if stricken by a blow. But she recovers.

Her companion comforts her: "I, too, have already lost my child, but that child is not lost. God was good to me. He granted that I might beget my child for Him, and that baptism is adorned with my blood. It was a girl... and as beautiful as a flower. Your child is beautiful, too, Perpetua. But to have them live in Christ these flowers need our blood. We shall thus give them a twofold life."

Perpetua takes her baby, whom she had placed on the couch, filled to satiety and content, and hands him to her father, after having given him a light kiss so as not to awaken him. She also

blesses him and traces out a cross on his forehead, hands, feet, and chest, wetting her fingers with the tears falling from her eyes. She does everything so gently that the child smiles in his sleep as if being caressed.

Then those condemned go out and are taken in the midst of soldiers into a dark cavea in the amphitheater to await martyrdom. They spend the hours praying and singing sacred hymns, exhorting one another to be heroic.

Now I, too, seem to be in the amphitheater I previously saw. It is filled with a mostly dark_skinned crowd. There are also many Romans, however. The crowd in the tiers is rumbling and getting excited. The light is intense, in spite of the curtain extending over the sunny area.

The six martyrs in a row are brought into the arena, where I think some cruel games have already taken place, for it is stained with blood. The crowd whistles and curses. The martyrs, with Perpetua at the head, come in singing. They stop in the middle of the arena, and one of the six turns to the crowd.

"It would be better for you to show your courage by following us in Faith and not insulting the defenseless, who respond to your hatred by praying for you and loving, you. The rods with which you have beaten us, the jail, the tortures, and having torn children away from two mothers do not change our hearts. You liars, who say you are civilized and wait for a woman to give birth so as to kill her afterwards, separating her body and her heart from her child; you cruel people, who lie to kill because you know none of us does you harm, and least of all mothers, who think of nothing but their child. As regards

either love for God or love for our neighbor. And we would give up our lives three, seven, or a hundred times for our God and for you. So that you may come to love Him, and we pray for you while Heaven is already opening over us. Our Father, who art in Heaven..." The six holy martyrs are praying on their knees.

A low_level gate opens, and the beasts burst forth; though they are so swift in their race that they look like fireballs, I think they are wild bulls or bison. Like a catapult adorned with pointed horns, they assault the defenseless group. They lift them on their horns, fling them into the air as if they were a bunch of

rags, slam them to the ground again, and trample on them. They flee once more like those maddened with light and noise and attack again.

Perpetua, caught like a twig by a bull's horns, is hurled many meters away. But, though wounded, she gets up again, and her first concern is to rearrange the clothing over her breast which has been torn off. Holding it close with her right hand, she drags herself towards Felicita, who has fallen on her back and is half disemboweled, and she covers and bolsters her, making herself a brace for the wound. The beasts come back to lacerate until the six, barely alive, are lying on the ground. The animal_keepers then take the brutes back in, and the gladiators finish the work.

But, whether out of mercy or inexperience, the one close to Perpetua is unable to kill. He wounds her, but he does not catch the right point. "Brother, here; let me help you," she says with a faint voice and a very sweet smile. And, leaning the point of the sword against her right carotid artery, she says, "Jesus, I entrust myself to You! Thrust, brother. I bless you." And she moves her head towards the sword to help the inexpert, distraught gladiator.

sb400qj1447201440216028803600432050405760648072007920864O Jesus says:

sb120qj1447201440216028803600432050405760648072007920864O "This is the martyrdom of my martyr Perpetua, of her companion Felicita, and of her other companions. Guilty of being a Christian, still a Catechumen. But how intrepid in her love for Me! To the martyrdom of the flesh she joined that of the heart, and Felicita, along with her. If they were able to love their slayers, how must they have loved their children?

"They were young and happy with love for a husband and parents. With love for their children. But God should be loved above all things. And they love Him this way. They tear out their insides in separating from their children, but Faith does not die. They believe in the other life. Firmly. They know it belongs to those who were faithful and lived according to God's Law.

"Law in the law is love. For the Lord God, for their neighbor What greater love than to give one's life for those whom one loves, just as the Savior gave it for humanity, loved by Him? They give their lives to love Me and to bring others to love Me

and thus possess eternal Life. They want children and parents, spouses, brothers and

sisters, and all those they love with the love of kinship or spiritual love_their assassins are in the latter group, for I said, 'Love those who persecute you'_to have Life in my Kingdom. And, to guide them to this Kingdom of mine, with their blood they trace out a sign which goes from Earth to Heaven, which shines and calls.

"To suffer? To die? What is it? It is a fleeting instant. Whereas eternal life remains. That instant of pain is nothing compared to the future of joy awaiting them. The beasts? The swords? What are they? Blessed be these, which give Life.

"The only concern_for whoever is holy is holy in everything_was to preserve modesty. At that moment, they are concerned not about the wound, but about the disheveled clothing. For, if they are not virgins, they are still modest. T rue Christianity always provides spiritual virginity. It maintains this beautiful purity even where marriage and offspring have removed the seal which makes virgins angels.

"The human body washed by Baptism is a temple of the Spirit of God. It should not be violated, then, with immodest fashions and immodest customs. From the woman_especially from the woman_who does not respect herself there can come only profligate offspring and a corrupt society, from which God withdraws and in which Satan plows and sows his torments making you despair."

keepns2sb240sa60qclang1033 March 2

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"My martyrs have possessed Wisdom. And, along with them, my confessors. And all those who truly love Me and make this love the goal of their lives possess it.

"This does not appear in the eyes of the world. Rather, to be just seems like weakness; it seems like something which has been superseded. Almost as if, in the course of the centuries, changes in the relations between God and the faithful have taken place.

"No. If I attenuated the severity of the Mosaic law and gave you resources of incalculable power to help you to practice the Law and reach Perfection, your duty to respect and obey the Lord your God has not, however, changed. If He has become Good to the point of giving Himself to make you good, you must be so even more and not say, 'Let Him take care of saving us. We are enjoying ourselves.' This is not wisdom_it is foolishness and blasphemy. This is the wisdom of the worl_that is, reprehensible_not divine Wisdom.

"My martyrs were wise in a divine manner. Unlike the wicked, they did not say to themselves, 'Let us enjoy the present, for it does not come again, and all joys are over at death. And for the sake of enjoyment, let us make overbearance a right, and by extorting from the weak and the good what it is not licit to extort let us gain from these acts of extortion the wherewithal to fill our pockets so as to fill our bellies afterwards and sate the concupiscence of our flesh and mind.' Unlike the wicked, they did not say to

themselves, 'To be just is a sacrifice, and it is hard work to be such. As it is a reproach to see the just man. And let us, then, get him out of our way, for his justice reminds us of God and reproaches us for our life as beasts.'

"My martyrs, on the other hand, stood the world's theory on its head and wanted to follow only that of God. The world thus put them to the test. It insulted, tormented, and killed them, hoping to rock their virtue. And in its foolishness it did not know that every blow given to crush their souls was like a hammer making them penetrate into Me and Me into them, with a love of perfect fusion, to the point that in the jails or circuses they were already in Heaven and were seeing Me, just as, after the instant of pain and death, they would see Me throughout blessed eternity.

"They were not dead, destroyed, tortured, or despairing. As birthpangs are not death, destruction, torture, or despair, but life generating life, a doubling of flesh which was one and becomes two, satisfaction, and the hope of being a mother and receiving ineffable joys from motherhood throughout life, so for them that pain was hope, security, and life rendering them blessed. "The world could not understand these holy madmen, whose

madness was to love God with all the perfection possible for a creature, voluntarily making themselves infertile, for their only marriage was with Me in my Divinity, turning themselves into eunuchs who, for the sake of a spiritual love, amputated human sensuality in themselves and lived as chastely as angels. It could not understand these sublime madmen, who, aware of the sweetness of the marriage bed and offspring, were able to renounce the former and the latter and fly to torments, after having voluntarily lacerated their hearts on leaving their children and spouses, out of love for Me, their love.

"But the world was saved by them. If you have become the beasts you are, after such an example and such a lavacre of purifying blood, what would you have become_and from what point on_without the holy and blessed generation of my martyrs? They kept you from plunging into Satan long before your lusts stirred in you. They still invite you to halt and get back onto the ascending way, leaving the path plunging downward. They speak words of salvation to you. They speak them with their wounds, with their words to tyrants, with their acts of charity, with their concern for modesty, and with their patience, purity, faith, and constancy. They tell you that the necessary science is one alone. The one issuing from eternal Wisdom.

"Even wiser than Solomon, they preferred this Wisdom to all the thrones and wealth of the earth. And to obtain it and conserve it, they defied persecutions and torments and embraced death so as not to lose it. They loved it more than health and beauty and wanted to have it as their light, for its splendor comes directly from God and to possess it means that the soul receives the beatific Light of the eternal day in advance. With uprightness of heart they learned it and with charity they communicated it even to their enemies. They were not afraid to be left deprived of it, for they shared it with the multitudes who were deprived of it, since Wisdom, living in them, instructed them that 'to give is to receive' 2080 and that the more they distributed the heavenly waters which the divine Fount poured into them, the more those waters increased, to the point of filling

208 Luke 6:38; Acts 20:35.

0 them like chalices of a holy Mass, consumed for the good of the world by the eternal Priest.

"The wise king enumerates the gifts of Wisdom, whose spirit is intelligent, holy, single, multiple, subtle, and so on, but these, my martyrs, possessed all of those qualities. In them was what Solomon calls 'the breath of the power of God and the pure emanation of the glory of the Almighty.' 2090 They thus mirrored God in themselves like no one else in the world; they mirrored God in his qualities and Me as Christ the Savior in my holocaust.

"Oh, how rightly the words of Solomon proclaiming that he had loved and sought Wisdom since his youth and had wanted it as a bride could be placed upon the lips of each martyr! The fact that he had wanted it as his teacher and wealth! 2100 And how rightly you may think, with no fear of error, that the prayer to obtain Wisdom which flowered on Solomon's lips blossomed on their lips! 2110

"And, above all, how rightly you should strive_O you, whom the concupiscence of the flesh has pushed back to a pagan darkness much deeper than the one to which my martyrs bore the Light_to become lovers of, anxious for, Wisdom and pray that it will be given you as a guide in individual and collective endeavors, so that you will no longer be the people you are: cruel maniacs torturing each other, losing your life and wealth_two things you are keen on_and the salvation of your spirits_which I am keen on, for I died to give your spirits salvation.

"'It is through Wisdom,' Solomon says, 'that men's ways are made straight and they know what is pleasing to God.' 2120 Remember this. And know that nothing but your good is pleasing to God. Therefore, if you know Him and follow this way which is pleasing to Him, you will do good to yourselves on Earth and in Heaven."

209 Wisdom 7:22_30.

210 Wisdom 8.

211 Wisdom 9.

212 Wisdom 9:18.

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keepns2sb240sa60qclang1033 March 3line Friday

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Write this alone.

"Some days ago you said you are dying without having fulfilled the desire to see the Holy Places. You see them, and it is the way they were when I sanctified them with my presence. Now, after twenty centuries of profanations arising from hate or love, they are no longer the way they were. Consider, then, that you see them and those going to Palestine do not. And do not be saddened by this.

"The second point: you complain that even those books which speak of Me seem to hold no relish for you any longer, whereas you greatly loved them before. This also comes from your present condition. How can you want human works to seem more perfect to you when you know the truth of events through my action? It is what happens with even good translations. They always mutilate the energy of the original phrase. Human descriptions, whether they be of places, events, or feelings, are 'translations' and thus always incomplete, inexact, if not in words and events, in feelings. Especially now that rationalism has brought such sterility. Consequently, when one is led by Me to see and know, every other description is cold and leaves one dissatisfied and displeased.

"Third: it is Friday. I want you to relive 'my' suffering. I want this from you today. For you to relive it in your thought and your flesh.

"That's enough. Suffer with peace and love. I bless you."

keepns2sb240sa60qclang1033 March 4line 9 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says to me:

"There is a lot of work today to gain back time, which was not wasted, but used in another way according to My Will. 2130

213 As expressed in the third point of the preceding dictation.

"From the first hour of this day (1 a.m.), you have known what I will keep your mind fixed upon, for the first and only point which was illuminated for you already told you what you would be resting the eyes of your spirit upon. And that unknown female name, clanging inside you like a bell calling and not calming down except when responded to, told you that you would know this, too. But between my virgin and the Master you must choose the Master and have my point precede that. 2140

"I shall make you familiar with many heavenly creatures. All of them provide instruction which is useful for you, who have become aware of everything, readers of everything, but not of that which is knowledge to conquer Heaven.

"Write.

sb400qj1447201440216028803600432050405760648072007920864O I write, or, rather, I describe.

sb120qj1447201440216028803600432050405760648072007920864O Tonight, amidst exasperating afflictions, I wondered how Jesus managed to endure that immense head pain_and I asked

Him about it because it was a torment for me to the point of making me clench my teeth so as not to scream at the slightest noise or jostling in bed, and I seemed to have as many hearts beating swiftly and painfully as I had teeth, on my tongue, lips, nose, ears, and eyes, and in the middle of my forehead I seemed to have a tangle of nails penetrating into my skull, and from the nape of my neck there rose up and radiated out a belt of fire and pain clenching like a bite, and in the right parietal bone it seemed that from time to time the blow of a heavy object smacked against me to drive that belt deeper and deeper into my head and boom all through me_and in my agony I was contemplating Him from the Garden to Calvary, when, right after the third fall, I had a pause of physical and spiritual relief, for He appeared to me handsome, healthy, and smiling over the stormy waters of the Sea of Galilee.

Then the torment resumed until about two, when, after the contemplation of the Lord's Passion had ended and my tremendous head pain had subsided a bit (just a bit, you know), a name

214 First the Gospel episode when Jesus walks on the water, included in The Second Year of the Public Life, and then the martyrdom of Phenicula, which follows below.

0 sounded within me: St. Phenicula.

Who is she? Unknown. Was it really her? Heaven knows! Who ever heard of her? And I tried to sleep. Nothing to be done! St. Phenicula. St. Phenicula. St. Phenicula.

There's no one going to sleep, I told myself, until I find out who she is. And, thanks to the reduction in pain, which now enabled me to move_whereas from 3 p.m. to midnight and beyond it had bowled me over and left me motionless, a body spasmodically suffering, but unable even to open its eyes (Paola 2150 can tell you about it)_I took an index of the saints and found that, along with St. Petronilla, virgin, it listed St. Phelicula, virgin and martyr. I heard "Phenicula," but maybe I was mistaken.

Just when I made this discovery, I saw a young woman, naked and tied to a column in atrocious fashion. Then nothing else.

And now, out of obedience, I shall write what the Master shows me, without putting it off, though my head is spinning like a top.

keepns3sb240sa60qclang1033 The Martyrdom of St. Phenicula

sb120qj1447201440216028803600432050405760648072007920864lang3081 I see two young women praying. A very fervent prayer which must really pierce the heavens. One is older. She seems to be nearly thirty. The other must have reached age twenty recently.

Both of them seem to be in perfect health. They then get up and prepare a little altar, on which they arrange fine linen and flowers.

A man comes in who is dressed like the Romans at that time and whom the two young women greet with the utmost veneration. He takes out a bag he is carrying over his chest and extracts everything needed to celebrate a Mass. He then dons the priestly vestments and begins the Sacrifice.

I do not understand the Gospel very well, but it seems to be Mark's: "And they brought some children to him... Whoever does not receive the kingdom of God like a child will not enter it." 2160 The two young women, kneeling beside the altar, pray

215Paola Belfanti. See note 5.

216 Mark 10:15; Luke 18:17. The quotation was added later by the writer, who inserted "I do not understand the Gospel very well" in a blank space remaining on the page.

0 more and more fervently.

The Priest consecrates the Species and then turns to give Communion to the two faithful women, beginning with the older one, whose face is seraphic with ardor. He then gives Communion to the other one. The two, after receiving the Species, prostrate themselves on the ground in deep prayer and seem to remain that way out of sheer devotion.

But when the Priest turns to bless and comes down from the altar, placed on a wooden platform (after the celebration of the rite, which is just like Paul's in the Tullianum, 2170 except for the fact that here the celebrant speaks more softly, since there are only two of the faithful, and that is why I understand the Gospel less clearly), just one of the young women moves. The other remains prostrated as before. Her companion calls her and shakes her. The Priest also bends over. They lift her up. The pallor of death is already on that face. Her faint eyes are sinking under her eyelids. Her mouth finds it hard to breathe. But what blessedness on that face!

They lay her out on a sort of long seat which is next to an open window overlooking a courtyard where there is a singing fountain. And they try to help her. But, pulling together her strength, she raises a hand and points to heaven and says only two words: "Grace... Jesus," and, without agony, she expires.

All of this does not clarify for me where the young woman tied to the column I saw tonight comes in; though much paler and thinner, with more disheveled hair, and having borne more torture, she seems to resemble greatly the survivor who is now weeping alongside the dead woman. And I continue like this, in my uncertainty, for a few hours.

Only now, in the evening, do I re_encounter the young woman who was weeping before, now standing upright beside the fountain in the austere courtyard, where only some small flowerbeds with lilies are cultivated and on the walls rosebushes entirely in bloom rise up.

The woman is speaking to a young Roman: "It is useless for you to insist, O Flaccus. I am grateful for your respect and your

217 See the vision on February 29.

0 remembrance of my dead friend. But I cannot console your heart. If Petronilla died, it was a sign that she was not to be your wife. But neither am I. There are many girls in Rome who would be happy to become the mistress of your home. I would not. Not because of you. But because I have decided not to contract marriage."

"Have you, too, been caught up by the foolish delirium of so many followers of a handful of Jews?"

"I have decide_and I don't think I'm crazy_not to contract marriage. "

"And if I wanted you to?"

"I don't think that you, if it is true that you love and respect me, will want to force my freedom as a Roman citizen. But you will let me follow my desire, feeling the good friendship for me which I feel for you.

"Ah, no! One has already escaped me. You shall not."

"She is dead, Flaccus. Death is a force superior to us; it is not someone's flight from destiny. She did not kill herself. She is dead...

"Because of your acts of sorcery. I know you are Christians and should have denounced you to the Roman Tribunal. But I preferred to think of you as my wives. Now, for the last time, I ask you, Do you want to be the wife of the noble Flaccus? I swear to you that it is better for you to enter my house as its mistress and leave aside the demoniac worship of your poor god than to experience the severity of Rome, which does not allow its gods to be insulted. Be my wife, and you will be happy. Otherwise...

"I cannot be your wife. I am consecrated to God. To my God. I cannot worship idols_I, who worship the true God. Do what you like with me. You can do anything with my body. But my soul belongs to God, and I will not sell it for the joys of your house."

"Is that your final word?"

"The final one."

"Do you know that my love can turn into hatred?"

May God forgive you. As for me, I will always love you as a brother and pray for your welfare."

"And I will work your misfortune. I will denounce you. You will be tortured. You will call upon me then. You will understand then that Flaccus' house is better than the foolish doctrines you nourish yourself on."

"I will understand that the world, so as to have no more Flaccuses, needs these doctrines. And I will work your welfare by praying for you from the Kingdom of my God."

"Accursed Christian! To the jails! To hunger! Let your Christ fill you if he can. "

I get the impression that the jails are rather close to the virgin's house, for the road is short, and that the noble Flaccus is precisely a sleuth of the Quaestor of Rome, for when the vision, changing appearance, takes me back to the room I saw before, with the young woman tied to the column, I see that it is a tribunal like the one in which Agnes was judged. 2180 The differences are very slight, and here, too, there is an ugly fellow who judges and condemns and whom Flaccus assists and incites.

Phenicula, taken out of the mew where she was, is brought into the middle of the room. She appears drained of her strength, but is still very dignified. Though the light dazzles her, weak as she is and now accustomed to the dark jail, she holds herself upright and smiles.

The usual questions and the usual offers followed by the usual replies: "I am a Christian. I do not sacrifice to any God but my Lord Jesus Christ."

She is condemned to the column.

They tear away her clothing and, with her naked, in the presence of the people, bind her hands and feet behind one of the Tribunal's columns. To do so they dislocate her hips and arms. The torture must be atrocious. And that is not all_they tighten the ropes at her wrists and ankles, strike her chest and naked belly with bars and scourges, twist her flesh with pincers, and other similarly atrocious torments which I am not about to narrate.

From time to time they ask her if she wants to sacrifice to the gods. Phenicula, in a weaker and weaker voice, replies, "No. To

218 See the vision on January 13.

0 Christ. To Him alone. Now that I am beginning to see Him, and every torture brings Him closer to me, do you want me to lose I_Jim? Carry out your work. May my love be fulfilled. A sweet marriage where Christ is the bridegroom and I am his bride! The dream of my whole life! "

When they untie her from the column, she falls to the ground, as if dead. Her dislocate_perhaps even broken_limbs no longer hold her up and do not respond to any mental command. Her poor hands, cut at her wrists by the cord, which has formed two bracelets of living blood, hang down, as if dead. Her feet, also lacerated at the malleoli, to the point of displaying nerves and tendons, appear to be clearly broken from the way they

are unnaturally folded back. But her face is filled with angelic happiness. Tears flow down her lifeless cheeks, but her eyes beam, absorbed in a vision which ravishes her in ecstasy.

The jailers_or, rather, executioners_go at her with kicks and shove her this way towards the Quaestor's dais, as if she were such an unclean sack that she could not be touched.

"Are you still alive?"

"Yes, by the will of my Lord."

"Do you still insist? Do you really want death?"

"I want Life. Oh, my Jesus, open Heaven to me! Come, eternal Love! "

"Throw her into the Tiber! The water will calm down her enthusiasm. "

The executioners lift her up roughly. The torment of her broken limbs must be atrocious. But she smiles. They wrap her in her clothing, not out of modesty, but to keep her from staying afloat in water. A useless concern! With one's limbs in that state, one cannot swim. Only her head emerges from the tangle of clothes. Her poor body, tossed over the shoulders of an assassin, hangs as if already dead. But she is smiling in the torchlight, for it is now evening.

When they reach the Tiber, they take her as if she were an animal to be suppressed and cast her from the height of a bridge into the dark waters, where she resurfaces twice and then sinks without a cry.

Jesus says:

"I wanted you to get to know my martyr Phenicula to give some teachings to you and everyone.

"You have seen the power of prayer in the death of Petronilla, the companion and teacher of Phenicula and much older than the latter, and the fruit of a holy friendship. "Petronilla, Peter's spiritual daughter, had absorbed the spirit of Faith from the living words of my Apostle. Peter's joy and Roman pearl. His first Roman conquest. The woman who, through her respectful and loving devotion to the Apostle, consoled him for all the sorrows of his Roman evangelization.

"Peter, out of love for Me, had left home and family. But the One who does not lie had had him find in this girl_and in a superabundant, brimful, and tightly packed manner, according to my promises 2190_comfort, care, and feminine sweetness. Like Me in Bethany, at Petronilla's house he found help, hospitality, and, above all, love. Woman is the same, in her good and evil aspects, under all skies and in all periods. Petronilla was Peter's Mary, 2200 with her purity as a girl, in addition, which Baptism, received when her innocence was still unstained, had brought to angelic perfection.

"Maria, listen. Petronilla, wanting to love the Master with her whole self, without her beauty and the world being able to disturb this love, had asked her God to make her a crucified one. And God heard her prayer. Paralysis crucified her angelic limbs. In the long illness, in the ground washed by pain the virtues blossomed more beautifully, especially love for my Mother.

"Continue to listen, Maria. When it was necessary, there was a pause in her illness. To show that God is the master of miracle. And then, when the moment was over, it crucified her again. "Don't you know any other woman, Maria, to whom her Master, when He has need, says, as Peter said to Petronilla, 'Rise. Write. Be strong,' and who, when the Master's need has ceased, once more becomes a poor infirm person in perpetual agony?

219 Luke 6:38.

220 Mary Magdalene, the sister of Lazarus and Martha of Bethany.

0 "When the Apostle had died and Petronilla was healed, she found that her life was no longer hers, but Christ's. She was not one of those who, having obtained the miracle, make use of it to offend God. But she used her health in God's interest.

"Your life is always mine. I give it to you. You should remember this. I give it to you as animal life, causing you to be born and keeping you alive. I give it to you as spiritual life with Grace and the Sacraments. You should always remember this and make good use of it. Moreover, when I restore health to you and virtually cause you to be reborn after a near_fatal illness, you should remember even more that this life, thriving again when the flesh already seemed ripe for the grave, is mine. And out of gratitude use it for Good.

"Petronilla was able to do so. She did not absorb my Doctrine to no avail. It is like salt preserving someone from evil and corruption; it is flame bringing warmth and light; it is nourishing and fortifying food; it is faith bringing security. The trial came, the assault of temptation, the threat of the world. Petronilla prayed. She called God. She wanted to belong to God. Did the world want her? God defended her from the world.

"The Christ said, 'If you have faith the size of a mustard seed, you can say to a mountain, "Get up and go over there. "' 2210 Peter often told her this. She did not ask the mountain to move. She asked God to take her out of the world before a trial beyond her strength could crush her. And God heard her. He had her die in an ecstasy. In an ecstasy, Maria, before the trial could crush her. Remember this, my little disciple. 2220

"Phenicula was a friend and, more than a friend, a daughter or sister, given the small difference in age, amounting to about ten years. People do not live with someone who is holy without being sanctified. As one does not become depraved by living with someone who is depraved. If the world only remembered this truth! But the world instead neglects the saints or mistreats them and follows the satans, becoming more and more of a satan.

221 Matthew 17:30; Mark 11:23; Luke 17:6.

222 Maria Valtorta, whose life is paralleled here with Petronilla's, died after a long Period of absent_minded isolation, which for many has remained a mystery.

0 "You have seen the firmness and sweetness of Phenicula. What is hunger for those having Christ as their food? What is torture for those loving the Martyr on Calvary? What is death for those knowing that death opens the door to Life?

"My martyr Phenicula is unknown among present_day Christians. But she is well known among the angels of God, who see she is happily in Heaven behind the divine Lamb. I wanted to make her known to you so as to be able to speak to you about her spiritual teacher as well and to encourage you in suffering.

"Repeat with her: 'Now, indeed, amidst these pains I am beginning to see my spouse, Jesus, in whom I have placed all my love,' and consider that for you, too, I have raised up a Nicomedes 2230 to save your deepest self, which I wanted for Myself, from the waters of the passions and to gather in everything about you which deserves to be preserved, what is mine, what can do good to the souls of your brothers and sisters."

keepns2sb240sa60qclang1033 March 5

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"O you twentieth_century Christians, who hear the stories of my martyrs as if they were fables and say to yourselves, 'It can't be true! How can it be? After all, they, too, were men and women! This is a legend.' Know that it is not a legend, but history . And if you believe in the civic virtues of the ancient Athenians, Spartans, and Romans and feel your spirit's exaltation over the acts of valor and greatness by civil heroes, why don't you want to believe in these supernatural virtues and why don't you feel your spirit's exaltation and spur it towards a select imitation when hearing the account of the acts of greatness and valor by my heroes?

"After all, you say, they were men and women. Of course. They were men and women. You state a great truth and give

223 The name of the priest who recovered the body of the holy martyr Phenicula. Historical references to him seem to correspond to the account of the martyrdom of Phenicula presented here. The writer's "Nicomedes," raised up for her spiritual recovery, is Father Migliorini.

0 yourselves a great condemnation. They were men and women, and you are beasts. Degraded from likeness to God, from God's filiation, to the level of animals guided only by instinct and allied by marriage with Satan.

"They were men and women. They had become 'men and women' again by means of Grace, just as the First Man and the First Woman were in the Earthly Paradise.

"Don't you read in Genesis that God made Man the ruler over all that was on Earth_that is, over everything except God and his angelic ministers? Don't you read that He made Woman so that she would be man's companion in joy and in ruling over all the living? Don't you read that they could eat everything except from the tree of the knowledge of Good and EVil? 2240 Why? What underlying meaning is in the phrase 'so that he will rule'? And in the phrase referring to the tree of the knowledge of Good and Evil? Have you ever wondere_you that wonder about so many useless things and are never able to ask your soul about the heavenly truths?

"Your soul, if it were alive, would tell them to you_the soul that, when in grace, is held like a flower in the hands of your angel; the soul that, when in grace, is like a flower kissed by the sun and sprinkled with dew, through the Holy Spirit, who brings it warmth and light, who waters it and decorates it with heavenly lights.

"How many truths your soul would tell you if you were able to converse with it, if you loved it as that which places in you the likeness to God, who is Spirit, as your soul is spirit. What a great friend you would have if you loved your soul instead of hating it to the point of slaying it; what a great, sublime friend to speak to about heavenly things_you that are so eager to speak and ruin each other with friendships which, if they are not unworthy (sometimes they are), are, however, almost always useless and turn into a vain, harmful din of words, and all of them earthly words.

"Didn't I say, 'Whoever loves me will observe my Word, and my Father will love him, and we shall come to him and make

224 Genesis 1:26_28; 2:15_25; 3:1_3.

0 our dwelling in him?' 2250 The soul in grace possesses love and, in possessing love, possesses Go_that is, the Father, who conserves it; the Son, who instructs it; the Spirit, who illuminates it. It thus possesses Knowledge, Science, and Wisdom. It possesses the Light.

"Consider, then, what sublime conversations your soul could engage in with you. It is these which have filled the silences of jails, the silences of cells, the silences of hermitages, and the silences of the rooms of the holy infirm. It is these which have comforted the jailed waiting for martyrdom, the cloistered seeking Truth, hermits longing for advance knowledge of God, and the infirm yearning for endurance_or, I should rather say, love for their cross.

"If you were able to question your soul, it would tell you that the true, exact meaning, as vast as creation, of that word 'rule' is this: 'So that Man will rule over everything. Over all three of his strata. The lower stratum_animal. The middle stratum_ moral. The higher stratum_spiritual. And so that he will direct all three to a single end: 'To possess God.' To possess Him by deserving to with this har_an_fast rule, which keeps all the powers of the self subject and makes them servants of this one goal: to deserve to possess God.

"It would tell you that God had prohibited the knowledge of Good and Evil because He had granted Good to his creatures gratuitously and He did not want you to know Evil because it is a fruit sweet to the palate which, however, on descending into the blood with its juice, brings about a fever which kills and produces parching thirst, and, therefore, the more one drinks that deceitful juice, the thirstier one gets for it.

"You will object, 'And why did He place it there?' Why! Because Evil is a power which arose by itself, like certain mon strous maladies in the healthiest body.

"Lucifer was an angel, the most beautiful of the angels. A perfect spirit inferior to God alone. And yet, in his luminous being, a fume of haughtiness arose which he did not disperse, but, rather, condensed by nourishing it. And from this incubation

225 John 14:25.

0 Evil was born. He existed before man did. God had hurled him down outside of Paradise_the accursed Incubator of Evil, this contaminator of Paradise. But he has remained the eternal Incubator of Evil, and, unable to contaminate Paradise any more, he has contaminated the Earth. 2260

"That metaphorical plant is intended to demonstrate this truth. God had said to the Man and the Woman, 'Know all the laws and mysteries of creation. But do not seek to usurp my right to be man's Creator. My love, which will circulate in you, will suffice to propagate the human lineage, and, without sensual lust, but by the pulsation of charity alone, it will bring forth the new Adams of the lineage. I give you everything. I reserve for Myself only this mystery of the formation of man.'

"Satan wanted to remove from Man this intellectual virginity, and with his serpentine tongue he flattered and caressed Eve's members and eyes, prompting reflexes and sensitivities which they formerly lacked, for Malice had intoxicated them. She ' saw. ' And on seeing she wanted to experience. The flesh was awakened.

"Oh, if only she had called upon God! If she had run to say, 'Father! I am sick. The serpent caressed me, and disturbance is in me.' The Father would have purified her and healed her with his breath, for as He had infused life into her, He could have infused innocence into her again, brining her to forget the serpentine toxin and, indeed, placing repugnance towards the Serpent within her, as it is present in those whom a malady has assaulted and who, when healed of that malady, bear an instinctive repugnance towards it.

"But Eve did not go to the Father. Eve went back to the Serpent. That sensation was sweet for her. 'On seeing that the fruit of the tree was good to eat and lovely to look at and pleasing in appearance, she took it and ate it.' 2270

"And 'she understood.' Malice had now descended to gnaw at her innards. She saw with new eyes and heard with new ears the habits and voices of the beasts. And she longed for them with a mad longing.

226 Isaiah 14:9_21.

227 Genesis 3:6.

0 "She began sin by herself. She carried it out with her companion. That is why a greater condemnation weighs upon woman. 2280 It is because of her that man has become rebellious towards God and has known lust and death. It is because of her that he has no longer been able to master his three realms: of the spirit, for he allowed the spirit to disobey God; of the moral sphere, for he allowed the passions to rule over him; of the flesh, for he degraded it to the instinctive laws of the beasts.

"'The Serpent seduced me,' Eve said. 'The woman offered me the fruit, and I ate it,' Adam said. 2290 And since then the threefold concupiscence has gripped the three realms of man.

"There is nothing but Grace that can ease the grip of this pitiless monster. And, if it is alive, thoroughly alive, maintained more and more alive by the will of the faithful son, it comes to strangle the monster and to have nothing more to fear. Neither inner tyrants_that is, the flesh and the passions_nor outer tyrants_that is, the world and the powerful of the worl_nor persecutions, nor death.

"It is as the apostle Paul states, 'I fear none of these things; nor do I place any value on my own life, provided that I fulfill my mission and the ministry received from the Lord Jesus to bear witness to the Gospel of God's Grace.' 2300

"My martyrs were eager to fulfill their mission and the ministry received from Me to sanctify the world and bear witness to the Gospel. They were concerned about nothing else. By the Grace living in them and protected by them with greater care than they showed for the apple of their eyes and for the life they cast aside with cheerful promptness, knowing they were casting away a corruptible sheath to acquire a new one of measureless value, they had become 'men and women' again, no longer beasts. And they lived and acted as men and women, children of the Heavenly Father.

"As Paul says, they 'did not seek gold or silver or clothing from anyone" 2310 but, rather, let themselves be stripped and voluntarily

228 Genesis 3:14_19.

229 Genesis 3:8_13.

230 Acts 20:24.

231 Acts 20:33.

0 stripped themselves of all wealth, even of life, 'to follow Me' on earth and in Heaven.

"'With their own hands,' the apostle continues, 'they provided for the needs of themselves and others.' 2320 They gave themselves Life and brought others to Life.

"'By working they brought aid to those ill' with that tremendous illness which is to live outside of the true Faith and devoted their whole self to this end by offering affections, blood, life, labors, and all things, recalling my words, which I uttered to you three days ago: 2330 'To give is to receive,' 'To give is better than to receive'_those words which today, when I had you open the Book at Acts 20:35, you read with a start, for you remembered having heard them shortly before, and you rushed to look them up. And, on finding them, you wept, for you received a confirmation that it is I who speak.

"Yes, it is I. Do not fear. You don't even realize the truths you become a channel for. Like the small bird on the branch that happily sings the song God has placed in its little throat for millennia and does not know why those specific notes come out and not others, and it does not know that with them it is saying its name and the name of its Creator, so you repeat the Word that speaks in you and don't even know how deep it is in its manifestations.

"But remain like this: a child. I love children so much. You have seen this. 2340 You have not seen Me laugh except with them. They were my joy as Man. My Mother and my Disciple were my joy as Go_Man and as Teacher. The Father, my joy as God. But children were my joyous relief on the very bitter earth.

"Remain like this: a child. Your Savior, cuffed by so many men, needs to refresh his cheeks on the cheeks of children. He needs to rest his brow on heads that are loving and without malice.

"Come, little John, to your Jesus. And always remain a child for Me. The Kingdom of Heaven belongs to those able to have a

232 Acts 20:34.

233 March 2.

234 On February 7.

0 child's soul and receive the Truth with the trusting promptness of a child.

"It is I. Do not fear. I, who speak to you, and I, who bless you. Go in peace, little John. Tomorrow I shall send John to you."

keepns2sb240sa60qclang1033 March 6

sb120qj144720144021602880360043205040576064807200792086 40lang3081 John says:

"It is I. Do not be afraid of me, either. I am charity. I have absorbed and preached it so

much and am thus fused into It so much that I am charity that speaks.

"Little sister, we can say this: 'Our hands have touched the Word of life, for Life became manifest, and we have seen it and bear witness to it.' 2350

"We can say this_we who repeat the words which our love, Jesus Christ, speaks to us in his goodness surpassing all goodness, and He leads us onto flowery paths where each flower is a truth and a heavenly beatitude.

"We can say this_we who are filled like a copious hive with the sweetness flowing from the divine lips, from those most holy lips which, after having broken the bread of doctrine for the throngs of Galilee, of all Palestine, were able to consecrate the Bread to become divine Flesh and break Himself for the nourishment of man's spirit. Those most innocent lips which you have seen bleeding and contracting and becoming rigid in the Passion and Death undergone for us. 2360

"We can say, 'This is the message which we have received from Him and which we announce to you: God is Light, and in Him there is no darkness.' 2370 His light is in us because his Word is Light. We live in the Light and hear its heavenly harmony.

"Come, little sister. I want to have you hear the harmony of the heavenly spheres, the harmony of the light, for Paradise is Light. Light overflows and expands from the Triune Splendor

235 1 John 1:1_3.

236 In the visions on February 11 and 18.

237 1 John 1:5.

0 and pervades all of Paradise with Itself. We live in and by the Light. It is our joy, our food, and our voice.

"Paradise sings with words of light. It is light. It is the glowing of light that forms these solemn, powerful, soft chords, in which there are the trills. of children, the sighs of virgins, the kisses of lovers, the hosannas of adults, and the glory of seraphim. They are not songs like those of the poor Earth, where even the most spiritual things must be clothed in human forms. Here there is the harmony of splendors producing sound. It is an arpeggio of luminous notes rising and falling as the splendors change, and it is eternal and always new, for nothing is weighed down with old age in this eternal Present.

"Listen to this indescribable concert and be happy. Join in with your throbbing of love. It is the only thing you can join to it without profaning Heaven. You are still human, sister, and here humanity does not enter. But love enters. It precedes you. It precedes your spirit. It sings with it. Every other song would be the creaking of insects in the great heavenly choir. Love is already a harmonious sigh in the sweet song.

"May the peace of Jesus, our love, be with you."

sb400qj1447201440216028803600432050405760648072007920864O Father, I cannot describe the singing luminosity which I see and hear. I am inebriated with this beauty, this sweetness.

sb120qj1447201440216028803600432050405760648072007920864O If an immense, boundless rose, made of a light compared to which that of all the stars and plants is the spark of a hearth, in moving its petals in a wind of love, were to form a sound, that would be something which might resemble what I see and hear, which is Paradise immersed in the golden light of the Most Holy Trinity, with its inhabitants of diamantine light.

Enough. Enough. I remain silent because the human word is blasphemy when it tries to describe the eternal Beauty of God and of his Kingdom.

keepns2sb240sa60qclang1033 March 7line The Evening 2380

sb120qj1447201440216028803600432050405760648072007920864langO3081 Who can I tell what I am suffering to? To no one on this earth, for it is not earthly suffering and would not be understood.

It is a suffering which is sweetness and a sweetness which is suffering. I would like to have suffered ten or a hundred times as much. I would not like to stop suffering this for anything in the world. But that does not remove the fact that I am suffering like someone clutched at the throat, clasped in a bite, burned in a furnace, pierced to the heart.

If it were granted to me to move, isolate myself from everything, and be able, by motion and song, to give vent to my feelings_for it is the pain of sentiment_I would get some relief. But I am like Jesus on the cross. I am no longer granted either motion or isolation and must clench my lips so as not to display my sweet agony as food for the curious.

It is not just a phrase: to clench my lips! I must make a great effort to master the impulse to utter the supernatural cry of joy and affliction smoldering within me and rising with the impetus of a flame or a spurt.

Jesus' misty eyes of pain_Ecce Homo_attract me like a magnet. He is in front of me and is looking at me, standing upright on the steps of the Pretorium, with his head crowned and his hands tied over the white robe of a madman with which they have wished to mock Him, and they have instead dressed him in the whiteness worthy of the Innocent One.

He does not speak. But everything in Him speaks and calls me and asks. What does He ask? For me to love Him. I know this and give Him this to the point of feeling myself die, as if I had a blade in my chest. But He asks me for something else which I do not understand. And which I would like to understand. This is my torture. I would like to

give Him everything He may desire at the cost of dying of agony. And I cannot.

238 We omit the episode involving "The Little Benjamin of Capernaum" and the dictation containing instruction which follows it which 0 are found in The Third Year of the Public Life.

0 His painful Face attracts and fascinates me. He is handsome when He is the Teacher or the Risen Christ. But that way of seeing Him brings me only joy. This one brings me a deep love unsurpassed by that of a mother for her suffering child.

Yes, I understand. The love of compassion 2390 is the crucifixion of the creature following the Master to the final torture. It is a despotic love impeding any other thought in us except the thought of his pain. We no longer belong to ourselves. We live to console his torture, and his torture is our torment, which kills us, not just metaphorically. And yet every tear wrung from us by pain is worth more than a pearl, and every pain which we grasp to be similar to his is desired and loved more than a treasure.

Father, I have striven to state what I experience. But it is futile. Among all the ecstasies which God can give me, it will always be the one involving his suffering that leads my soul to my seventh heaven. I find that to die of love while looking at my suffering Jesus is the most beautiful death. 2400

sb400qj144720144021602880360043205040576064807200792086 40 On the 12th there was no dictation. On the 13th I did not want to write. And you know why.

sb120qj144720144021602880360043205040576064807200792086 40 On the 14th, still pouting, I gave way because... because on letting Him speak without halting his thoughts I feel my breath and life being taken away. But I am still pouting. Without a doubt. And if it were not for the fact that today is my birthday 2410 and his words are the most beautiful gift for poor Maria, I would still hold out to see if, by this means, He grants me the grace I am requesting for all.

sb400qj144720144021602880360043205040576064807200792086 40 Since last night_when you came He was already saying this-Jesus has been repeating:

sb120qj144720144021602880360043205040576064807200792086 40 And haven't you understood that I allowed you to know

239 See the dictation on February 13.

240 There follow several passages which are omitted here: the "Annunciation" and two dictations containing instruction on it (March 8), found in the Preparation cycle; the dictation on "Pilate's Conduct Towards Jesus" (March 10), found in the Passion cycle; and the episode involving "The Woman with a Hemorrhage and Jairus' Daughter" (March 11), found in The Second Year of the Public Life.

241 The writer was celebrating her forty_seventh birthday, having been born on March

14, 1897.

Mary's torment for your guidance and comfort in this hour? 2420

"I had enwrapped my Mother's passion in a veil, for it is something so holy that it should not be served up to pigs. 2430 Just for Father, 2440 so that he would receive guidance in judging and absolving the souls that pain brings to the point of delirium; just for you, so that in your suffering you would know that the Mother understands you, for She suffered, and learn how to pray while one's heart is in a fire of agony and tame one's feeling rebelling against a will whose aims you do not know, prostrating it under the spirit's certainty about God's goodness_a certainty which the spirit instills into reason and feeling, imposing it as a yoke upon the two rebels, for their own goo_just for a few other dear, blessed souls of this 'little flock' of mine have I granted the words of my Mother in that tremendous hour, inferior only to mine at Gethsemane.

"And you have not understood! If I did not know you as you do not know yourself, I would have to be severe to you. I instead caress you and do not let you go, poor little sheep of mine, entirely enveloped in thorns. Look: I am removing them one by one, extricating them from your fleece, pricking Myself so as not to let you be the target.

"I am here even if you do not want to look at Me. And we shall see who wins."

sb400qj144720144021602880360043205040576064807200792086 40 Later, this morning, after a night of agony leaving me with a face not very different from that of Jairus' child, 2450 He says:

sb120qj144720144021602880360043205040576064807200792086 40 "Do you see that you can't remain without Me? Without your Mass, whose Gospel is sung and commented on by your Jesus, whose blessing is imparted by your Jesus?

"Oh, poor, poor Maria, who are in such a bad state on earth! I really must take you with Me. You are not suited to the brutal clashes of the world. But I still need you. Think of my Mother. She had to remain still for a certain period of time to serve Jesus. Don't you want to remain to serve Jesus? Let's go, let's go!

242 In the vision on February 19.

243 Matthew 7:6.

244 Father Migliorini, whom she frequently addresses.

245 See the episode cited in note 240.

0 Your reproaches are still love and faith, for you think Jesus can do all and that your total loving and believing ought to work the miracle.

"Martha and Mary also reproached Me in Bethany for not having hastened my return, for

having kept at a distance while Lazarus was dying. 2460 But I loved them for this, too, for there was love and faith in that reproach. 'If You had been here, our brother would not have died,' the two sisters said. And in the reproach their conviction was evident that I could work the miracle, and their great love, in the confidence making them dare to reproach Me.

"Peace, peace, soul of mine! Peace between you and Me. And say in my Name to those who might comment irreverently on my Mother's words 2470 that She, in that hour, was the Woman. The Woman who summed up in Herself all the sorrows of woman, brought to woman by the sin of the first woman, and She had to redeem them, just as I had summed up in Myself all the sorrows of man so as to redeem them.

"Say to those who deny that Mary was able to suffer because She was holy, that She suffered in every way, like no other sister of her sex, in every way, except in the pains of childbirth, as the sin and curse of Eve were not in Her, and the pains of physical agony were not, either, for the same reason. 2480 She gave birth to the Son of her immaculate womb and gave God her unstained spirit, as the Creator had decreed that all the children of Adam would have given them to Him if sin had not joined them to Pain.

"Tell them that I, since I was the main Expiator, manifestly had to suffer the pain of death, too_and that particular Death_and I was the Holy of holies.

"Tell those who deny that Mary could suffer in her soul, in her mind, and in her flesh, in the expiatory hours of the Passion, that if I can have one of my male or female servants share in my sufferings and be marked with my wounds_creatures who love

246 John 11:20_32.

247 Regarding her agony, as cited in note 242.

248 Genesis 3.

0 Me, but who are always very relative in their love_how can I have failed to associate my Mother with these sufferings and render Her a partaker in them_so that the value of the suffering of the Son of God would be increased by the value of the suffering of the Woman Full of Grace_Mary the Holy One, Mary-Charity, inferior only to God, the One who loved Me to perfection, as a Mother, for in her immaculateness She had the perfection of feeling, and as a believer, for in her holiness She loved Me as no one else did?

"She was a Mother, men. She had borne, generated, given birth to, and raised Me. She was not made of unfeeling substance, but was endowed with nerves and a heart. She was flesh, not just spirit. Pure flesh, but still flesh. If I wept and sweat blood, can She have failed to weep and weep blood?

"I was her Son, men. I was not a phantom man. I was Flesh; I was her Flesh. And in it and upon it She, by her perfect foreknowledge, saw the scourges falling, the thorns

penetrating, the blows descending, the stones hitting, and the nails piercing, and by her holiness She received them in Herself.

"O men, reflect. You say you believe in the Communion of the Saints, which is the union of prayers and sufferings with the infinite merits of Christ for the needs of spirits, and can't you accept that the first one to take part in it was Mary, my and your Holy One?

"Say this, sulky little John, to the men with faith and ideas deformed by a rationalism which they don't even know they have and which, like couch_grass, has deceitfully invaded even the spirits most sincerely desirous of being in the truth. Remember, though, that John never sulked, not even when I reproached or overlooked him and the others disputed with him.

"Go in peace. I bless you, even if you are so flighty today. Be good! Be good! Consider that I have loved you to the point of making you my spokesman. Go in peace. I bless you once more."

keepns2sb240sa60qclang1033 March 16line Hebrews 5:7,8,12,14; 6:1,4,6,8

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"I want to have you_and many along with you_consider a virtue from which a great good has come to you. The greatest good, whereas from its opposite so much evil has come to you: the greatest evil. I have already spoken to you about it, but your suffering has not let you remember the words. I shall repeat them to you because I am anxious for you to have them.

"Having loved you infinitely, I wanted to be your Redeemer. But I was not such only through Wisdom, or through Power, or even through Charity. These are three characteristics, three divine gifts, which all act in the Redemption of the human race, for they instructed you, shook you with miracles, and redeemed you with the Sacrifice.

"But I was Man. In being Man, I had to possess the virtue whose loss had brought man to be lost and redeem you with it. Man had been lost for having disobeyed God's wish. I, Man, had to save you by obeying God's wish.

"Paul says that, 'having offered prayers and entreaties with loud cries and tears, in the days of my mortal life, to save man from spiritual death, I was heard because of my reverence.' And he adds that, having arrived at perfection because I had learned (that is, complied out of obedience), I became the cause of eternal salvation for all those who are obedient to Me.

"Paul, with words which the Spirit renders true, says, then, that I, the Son of God made Man, reached perfection by obedience and was able to be the Redeemer because of it.

I, the Son of God. I reached perfection by obedience. I redeemed by obedience.

"If you deeply meditate on this truth, you must experience what someone experiences who, bending over a profound bay by the sea, stares at the depth and immensity of the ocean and feels as though he is sinking into this liquid abyss whose profundity and limit he is unaware of.

"Obedience! A boundless, abysmal sea in which I immersed Myself before you to bring those who were shipwrecked in sin

back to the Light. A sea in which the true children of God must immerse themselves to be redeemers of themselves and their brothers and sisters. A sea which has not only great depths and great waves, but also low_lying beaches and slight ripples seeming to jest with the sand on the shore which the children playing with them are so fond of.

"Obedience is not made solely out of great hours in which to obey is to die, as I did, in which to obey is to tear oneself away from a Mother, as I did, or in which to obey is to give up one's own dwelling, as I did on leaving Heaven for your sake. Obedience is also made out of minuscule things in every hour, carried out with no grumbling as they present themselves to you.

"What is the wind? Always a whirlwind which curves the timeworn treetops and bends them, breaks them, and knocks them to the ground? No. It is wind, too, when, lighter than a mother's caress, it combs the meadow grasses and the wheat cropping up and makes them barely wave as if they were slightly quivering at the top of the green stems out of joy at being grazed by the light wind. The small things are the light wind of obedience. But how much good they do!

"Now it is spring. If the blood did not sully it, how sweet this season would be! The plants, which are able to love and obey the Creator, are putting on new clothes made of emerald and, like brides, wrapping themselves in flowers. The meadows look like embroidery, velvet adorned with flowers; the woods, scented plush under a vault of green, singing crests. But if the tenuous winds of April did not exist, or the mad gusts of March, how many flowers would be left without fecundation, and how many meadows, without water! Flowers and grasses would thus be born to die to no end. The wind pushes the clouds and waters them that way; the wind brings kisses to the flowers, takes to those far away the kiss of those far away, and with its joyous race from branch to branch, from tree to tree, and from orchard to orchard fecundates and makes those flowers become fruit.

"Obedience also picks all the little things which God presents to you through the events of the day; it does what the wind does with the plants and grasses of the meadows and gardens. It turns you, flowers, into fruits. The fruits of eternal life.

"Most blessed are those who, caught up by the whirlwind of Love and their love, consummate the total sacrifice of themselves, the little redeemers who perpetuate Me, who fulfill supreme obedience by drinking my own chalice of pain. But blessed, too, are

those who, not having the courage to say to the whirlwind of Love, 'I love You; here I am; take me,' are able to bend under the light wind of Love, who can measure the strength of man, his son, and give each just the amount of pressure which it is possible to bear.

"It seems to you, O children, and never before as now it seems to you, that the trial is many times superior to your strength. But it is because you grow rigid. And because you are proud and distrustful. You want to act on your own and do not abandon yourselves to Me. I am not an executioner. I am He who loves you. I am a good Father. And if I cannot nullify Justice, I increase Mercy to make up for it. The more Justice grows because of the tide of crimes, blasphemies, and acts of disobedience to the Law which covers the Earth, the more I increase it.

"You are getting shipwrecked in it. The innocent, the nearly innocent, the blameworthy, and the extremely blameworthy_you are sinking in it. But if for the latter the sea bottom of the shipwreck will be in Satan's seabed (beginning in this life, with the dismemberment of a conscience gnawing at them and giving them no peace, though they pretend to have peace), for the former two categories the seabed will be in my Mercy_it is there for the nearly innocent, and it is in my Heart for the innocent. But Mercy and Heart are already Heaven, and for these, after the comforts on Earth, which I do not deny them_and you know this_Heaven is ready.

"I said something else to your spirit, and your spirit has not been able to make your extenuated flesh write it, and I shall repeat it to you.

"In all of this teaching of mine, no lesson or vision is given without my pursuing an educational purpose of mine which you do not understand or understand after a delay and partially. If you meditated with insightful lucidity, you would see that the lessons I give you with the dictations or contemplations of the spokesman are always related to events soon to take place I do

so to give you supernatural aid. These pages_since the world is not completely savage_will do a lot of good to souls, in the future, too, because they contain teachings of eternal Knowledge; but for you, living in this fatal hour, they are also a guide and a comfort for the times you are living through.

"You, too, like Paul's early Christians, 'have become a bit weak in understanding... and still need, again, to be taught the first rudiments of the word of God, reduced as you are to the need for milk and not solid food.' You have become children again, not through innocence and simplicity, not through obscure faith, but through your inability to walk in faith and understand its truths.

"You have gone so far backwards! The words of Justice are just sound striking your ear, and sometimes you don't even perceive it. You do not make it the food of Life. You cannot do so because you do not assimilate it. Your spirit, through your blameworthy indifference, your blameworthy sympathy for sin, is stricken by childishness and no longer has the juice rendering it capable of making the robust food of adults in faith its

nourishment. You either have no religion or have a religion made up of a choreography of practices and sentimentalism.

"But do you know what 'Religion' means? It means to follow God and his Law, not just to sing beautiful hymns, hold beautiful processions and beautiful functions, go to hear elegant sermons, or be member A or B of such_an_such an association_all of them things which titillate your sentiment. And nothing more. Religion means to make the animal_man a demigo_man. One must annul animality in its various forms, ranging from the flesh to thought, by way of religion. Down with gluttony and lust, away with avarice and indolence, death to lying and haughtiness. Be chaste, charitable, humble, and honest; be, in short, as God wants and as I have taught you to be. You will then be adults in religion, in faith; you will be finished men, having 'trained your faculties by practice to discern good and evil.'

"It is for this reason that I, leaving aside elementary teaching, come to instruct you on what is most perfect, for I want to lead you to it. There will be few of you, the ones hungry for Justice, Truth, and Wisdom. But for these, my blessed ones, I give a

bread which helps them to taste the other bread, that is I_as_Eucharist, better and better. In my public life, too, I had the bread of the Word precede the bread of the Sacrament. 2490 It is always the former which must prepare the latter. The teaching Church exists for this purpose. To perpetuate my ministry as Teacher and make you able to draw the maximum vital power from the Sacrament.

"Woe to those, however, who, after having been illuminated, preferred to go back to the darkness. Woe to those who, after having tasted this heavenly food, preferred Satan's mouthfuls. Woe to those who, after having been rendered aware of Truth by the Holy Spirit, become beasts again, profaning themselves. It is not possible, once they have plunged downwards, for them to come back to penance. For, if I greatly forgive man's weakness, I am inexorable with those wanting to remain in Evil after having chosen Evil spontaneously as their king.

"And you, to whom I grant the taste of the sweetness of the word of God, which flows forth once more to make up for too much silence on the part of priests, too much lukewarm ash where there should be living fire, which flows forth to neutralize in my new disciples Satan's venom circulating over the Earth; be worthy of the gift_you, for whom I also remove veils over the secrets of my day as Man and over the mysteries of the future age. Become granite ears and not arid straw ready for the fire. Ears for eternal wheat. You will be reborn in Heaven.

"Oh, the joy of being out of the world! The joy of being where God is! When, having given up my spirit, I was able to see the Father again, I savored a blessedness which I had never before experienced from all eternity. And it endures, for I now know what it means to be separated from Heaven, from God. I have suffered all experiences in Myself. To be able to defend you before the Most High. But in truth I tell you that my own blessedness will be yours when you are here, out of exile, with Me, close to the Father, in the Homeland of Love.

"Of Love, children. Where there is no more hate and crime, weeping and terror."

249 Luke 24:27_31.

0 Jesus tells me to write, too, the words about the function of certain souls in the world. I do so, although, weak and tormented as I am, my head is spinning like a top.

"Do you now understand the purpose of cloistered convents? Their raison d'etre?

"Not all have time to pray, caught up as they are in active life. It is true that honest activity is already prayer, and those who pray by working are thus justified. But man's needs are numerous, and there are numerous men who do not pray at all. For all those who do not want to or cannot pray in such fashion that each day will have the number of acts of devotion required by the Divinity (consider that in Heaven there is no pause to the Gloria for God), the cloistered pray. They pray to God to honor Him; they pray to appease Him; they pray to beseech Him. They are the arms uplifted over those who combat, and they make requests for all.

"In your house you are the little cloistered one who pray for all. But your charity must be as vast as the worl_even more: as vast as all Creation_and invade Heaven as well_indeed, begin with it.

"To pray to offer praise and reparation to God, blasphemed by so many.

"To pray for those who do not pray

"To pray for the Church.

"To pray for the Priesthood, without which, regaining the splendor of a martyr like Lawrence, you become more and more idolatrous.

"To pray for human society, that it may come to God if it wants to be saved.

"To pray for your country, that it may have peace and good.

"To pray for those suffering, for those who are hungry, for those without shelter.

"To pray for those doubting and feeling despair grip them.

"To pray and pray and pray

"Finally, to pray for yourself.

"Do not be afraid. Even if those of you that pray for all do not pray for yourselves, I pray to the Father for you. Be at peace.

"The souls praying in the world, those able to turn their infirmity

not into obligatory idleness, but into a holy activity, are the little cloisters that I scatter like flowers around the world to help the large cloisters and, with this sum of tireless prayers, appease the Father and bring relief to humanity."

sb400qj144720144021602880360043205040576064807200792086 40 And now, Father, I will tell you that I am moved by God's goodness, from which yours has come. It was Jesus who inspired you in this way. I greatly wished to be in the Third Order of Our Lady of Sorrows. If I had not been most devoted to St. Francis of Assisi since childhood and had not had many painful experiences with priests of the Servants of Mary, when in 1926 I decided to enter a Third Order, I would have turned to that of Our Lady of Sorrows or of Carmel. For I wanted to belong to Mary even when... I was flighty, as Jesus says. 2500 I loved Her poorly, knowing Her little, but I instinctively moved towards Her. Now, since I saw Her suffering, I have loved Her as I love her Son_"with all my strength" 2510_and my desire to belong to Our Lady of Sorrows had intensified. I was silent, but I had the thorn of desire nailed into my throat.

sb120qj144720144021602880360043205040576064807200792086 40 I thank Jesus and his Mother, who told you this, and thank you for having understood. It's futile now. I have been saying since last year that Our Lady of Sorrows has always acted with overbearance towards me. She wanted me to be guided by a son 2520 of hers; for her altar She wanted the work 2530 done for other altars; now She wants me to die wearing her robe. 2540 Well then, let us hope that She wants from her Son what I am asking for all (peace) and what I am asking for myself: the salvation of my poor soul. And thus you, too, will have your Fernanda Lorenzoni. 2550

And that's enough for now; otherwise I'll faint.

250 See June 4 and 24 in The Notebooks. 1943, and the last paragraph in the entry for March 15, 1944.

251 As at the end of the dictation on December 8, 1943.

252 Father Romualdo M. Migliorini, of the Order of the Servants of Mary, the writer's spiritual director from 1942 to 1946.

253 She is referring to lace work she did for an altar cloth.

254 As a member of the Third Order of the Servants of Mary.

255 Fernanda Paola Lorenzoni, member of the Third Order of Our Lady of Sorrows (1906_1930).

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keepns2sb240sa60qclang1033 March 18line Matthew 23:19

sb120qj1447201440216028803600432050405760648072007920864 0lang3081
Yesterday, Friday, silence. Only pain received as a gift and offered as a gift.

Today Jesus says this:

"One of the deviations of your thought as Catholics, as Christians in general, lies in this. You get the offering and the altar mixed up. You think the offering is greater than the altar. And this occurs even to those among you who are good sons and daughters of the Lord. I will speak to you about this to correct you.

"Your offerings of prayers and sacrifices are very dear to me, and only in Paradise will you see how I have used them and how much good I have done with them.

"You give Me your poor things, always permeated with humanity, always sullied with imperfections. You have nothing more beautiful to give Me. Man, even the best of men, is always subject to being imperfect. When you are here, with Me, you will no longer be such.

"Your actions are always imperfect in my eyes. But I look at your effort and affection, at the uprightness with which you offer them. And I do not disdain them. Quite the contrary. Rather, I take them with love and sanctify them; I purify them by contact with Me, and, when they have been rendered entirely holy and pure, I use them for the good of the world. And for your good.

"Oh, I am an honest, good banker! I do not leave your savings idle. I do not use them for Myself or for others, leaving you deprived of their fruits. But, rather, I treasure them up for you, and, though spending your coins for the needs of the world, with love I accumulate their fruit so that you will find it at the hour of death and it may be your endowment to enter my Kingdom.

"You, then, give Me your poor, always imperfect things, which, however, are so dear to Me. You give them to Me. For-as I said 2560 -everything you do by way of good works to and for

256 Matthew 25:31-46.

0 your neighbor you do to Me. And to give bread, water, hospitality, clothing, comfort, teaching, and example is to give so much to your neighbor, as is giving your life for him, offering it to Me for the salvation of one or many and for the triumph of good, of my Good, in the world.

"But, whatever you give Me, always consider that it is not because of it that you receive what you ask for, but because of your God. It is I-that is, the altar-for the altar stands for the throne of God-who grant you grace. It is I who sanctify the offering, and not the offering that sanctifies Me. It is I who win and am able, and not you that are able and will.

"When you say, 'Thy will be done' in the 'Our Father,' you must thus consider that even in your requests you have to accept my will to listen to you and to grant you what you ask for. And don't say, 'But I have given and ought to receive.' You have given, and the fact that you have such great faith and trust in Me that it seems impossible to you that I would not intervene to heed you is sweeter to Me than a son's caress. But, if for the sake of a consideration which you cannot understand, I do not grant something, you must give Me, not a caress, but a kiss, a deeper manifestation of love than a caress-the kiss of your prompt, cheerful, humble, holy obedience and resignation to my will.

"The altar is much more than the offering which is upon it, and it is the altar that speaks. Do not confuse the thing, then, with the One to whom the thing is given.

"I don't want to call you pharisees, for into this slight fault precisely those of you that are most generous fall, those most willing to love Me with uprightness of heart. Pharisees act with varied errors; you have this one alone in your attitude towards God. But since I said, 'Be perfect,' 2570 remove this, too, from your hearts.

"When you have placed your gift on the altar, when you have given your offerings to Me, your God, let the altar uplift them; let God consecrate them. Remember when I had divine fire descend upon poor offerings to consume them in sacrifice with a pleasing odor. 2580 No priest, no fire is greater than I, who take

257 Matthew 5:48.

258 1 Kings 18:36-39.

0 your gift and consecrate it and consume it and use it for what I find to be useful, even if it does not appear so to you, and no gift becomes more beautiful than the one which is given not only in form, but also with one's thought. Given. And, once given, no longer recalled with haughtiness before Him to whom it has been given. My intelligence suffices for Me to remember you. Your smile, your saying, 'Jesus!'_your saying, 'Father!'_is enough for Me, to keep Me present, as if your angel lifted your offering to the height of my gaze.

"Cheer up, my children. The world is fierce. But it is something which passes and never returns. I remain with my goodness, and with Me my celestial world remains, where you are awaited in order to forget all the horrors of the Earth in an eternal joy."

keepns2sb240sa60qclang1033 March 19line John 21:19

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Another brief teaching for those who, having nearly reached the goal, need to make the final efforts to embrace the end of the trial victoriously.

"'Be perfect,' I said. 2590 Perfection starts from the most burdensome things and is fulfilled with the lightest ones. It begins by taming the flesh; it is fulfilled by cleansing thought of those ideas which are not sinful, but which contain the blemish of a mental injustice that is not pleasing to Go_forgiven by God, who is merciful, but not pleasing. Now, why seek to come to Me with one's clothing not sullied by stains, but not fresh and pure like that of a lily whose dust has been washed away by the morning dew?

"I am your dew, and I flow forth to remove from you even the slightest blemish of humanity and error and adorn you with my Grace to make you jewels of the Father's throne. I have given you my Love and my Blood. I have given you my Word and my

259 In the preceding dictation (Mt 5:48).

0 Body. But I want to give you more than the Word. I want to give you my Thought.

"What is thought? It is the soul of the word. When two people love one another, they are satisfied with saying necessary words, but communicate their intimate thoughts as well. Oh, the joy of being able to say to those who love us what, like a lightning bolt, like music, like a throb, is burning in our mind and through this burning distinguishes us from the beasts, whose mental movements are limited to the rudimentary needs of life!

"Man thinks, and from thought he draws the masterworks of art, genius, and beauty. Man thinks, and in this thought of his he has an intimate friend who fills even the solitude of the hermit with company. Man's thought, spiritual as it is, freely roams throughout the universe. It plunges into the remembrance of distant ages, immerses itself in prevision of times to come, studies and contemplates and meditates on God's wonderful works in creation, and reflects on the mysteries of men (every man is a mystery enclosed in a mortal robe: luminous or dark, according to his holy or Satanic spirit, a mystery known only to God, for whom nothing is unknown), and from contemplation of things and men he rises to contemplations of God. Like a swift eagle that darts from a valley to its peaks and from these ascends higher to rove in the sky, to go up towards the sun and seek the stars, so human thought can rise, roam, and immerse itself in the shining purity of God after having meditated on human capacity and in divine immensity after having reflected on human relativity, on divine eternity after having contemplated human transience, and on Perfection after having observed human imperfection, without the pride which blinds.

"Well then, how sweet it is to communicate this thought of ours to those we love! Its lights, offered like gems to those dearest to us! It is the love of love, the purest, the most select.

"I want to give you my Thought, have you understand the Thought hidden in the Word. It is as if I took you and introduced you into my Mind and brought you to know the treasures enclosed therein. To make you increasingly like Me and thus more pleasing to my and your Father.

"In the Gospel of John, who perfectly possessed the Thought

of the Word of God made Flesh, the thought of his Jesus, Master and Friend, there is a sentence: 'Now he said this to indicate the death by which he would glorify God.'

"The death by which he would glorify God. Children! All deaths are glory offered to God when they are accepted and undergone in holiness. May even holy envy of this or that death be far removed from you. May the human measurement of the value of this or that death be far from you. Death is a determination by God which is fulfilled. Even if its executor is a fierce man making himself the arbiter of the destinies of others and by his adherence to Satan becoming Satan's tool to torment his fellows and be their assassin, cursed by Me, death is always a final act of obedience to God, who has inflicted death on man for his sin. 2600

"You are familiar with so many indulgences, and there are petty souls (not little_petty) that, in their restricted religion wrapped in practices like a mummy in the darkness of a hypogeum, tally the daily sum of how many days of indulgence they acquire with this or that prayer. Indulgences exist so that you may enjoy them in the future life_it's true. But illuminate, give wings to your soul and your religion. They are heavenly realities. Don't make them slaves imprisoned in a dark jail. Light, light, wings, wings. Rise up! Love! Pray so as to love; be good so as to love; live so as to love.

"There are two indulgences which are the greatest_plenary. And they come from God, from Me, the eternal Pontiff. That of Love, which covers a multitude of sins. It destroys them in its fire. Those who love with all their strength consume their human imperfections moment by moment. Those who love commit nothing more than imperfections. The second plenary indulgence, granted by God, is that of a resigned death, of whatever kind it may be, a death willing to offer a final act of obedience to God.

"Death is always a calvary. Great or small, it is always a calvary. And it is always 'great,' even if it apparently has nothing making it seem to be so, for it is adjusted by God to the strength of each (I am speaking here of my children, not of those who are

260 Genesis 3:17_19.

0 children of Satan), to the strength which God increases in the measure of the death that is the destiny of his creature; and it is great because, if fulfilled in a holy way, it takes on the greatness of what is holy. Every holy death, then, is glory rendered to God.

"How beautiful it is to see the rose opening on its stem! Observe it: it is enclosed like a ruby in its emerald setting, but it opens the thin plates of the setting and, like a mouth opening into a smile, unlocks the purple petals. With its silken smile it responds to the kiss of the sun. It opens. It is a halo of living velvet around the gold of the pistils. With its color and fragrance it sings the glory of the One who created it, and then in the evening it wearily bends and dies with a more intense scent, which is its final praise for the Lord.

"In forests how beautiful it is in the evening to hear the choir of the birds that, before going to rest, with all the trills of their throats sing the prayer of praise to the Father, who has nourished them! The choir seems to subside, but there is always the most enamored

one, that casts forth a new trill and incites the others to follow him, for the sun has not yet set and the light is so pretty that it must receive a farewell so that it will love them and come back in the morning, for the good Lord still allows a seed to be seen on the ground, a dazed gnat, a tuft of wool to take to one's young or give to the little stomach that the good Lord feeds. And the choir continues until the light fades and the grateful ones gather themselves on the branch, little balls of warmth that still have a peep under their feathers to say, 'Thank you, O my Creator'

"The death of the just is like that of the rose; it is like the bird's sleep. Sweet, beautiful, pleasing to the Lord. In the area of a circus or in the darkness of a jail, in the midst of family affections or in the solitude of those without anyone, swift or long in torments, it is always, always, always glory rendered to God.

"Accept it in peace. Desire it in peace. Fulfill it in peace. May my peace remain in you even in this trial, in this desire, in this consummation. May you already have my eternal peace in you, beginning now, and for this final matter.

"Consider that the bloody death of an Agatha is no different for Me from that of a Liduina or a Therese Martin or a Dominic

de Guzman or a Thomas More or a Contardo Ferrini. 2610

"As I said, whoever does the will of my Father is blessed. I said, 'Blessed,' and my brother and sister and mother. 2620 I said this. For I glorified God my Father by doing his will in life and in death. Imitate your Master, then, and I will call you 'my brothers, my sisters."' 2630

keepns2sb240sa60qclang1033 March 22

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Yesterday's dictation 2640 elicits the following one.

"The families which are not families and which are the origin of serious misfortunes radiating out from within the family cell to ruin the structures of nations and, afterwards, world peace, are the families in which God does not rule, but, rather, sensuality and self_interest hold sway and, therefore, filiation with Satan. Created on the basis of sensuality and self_interest, they do no rise to what is holy, but, like unhealthy grass sprouting in the mire, they always crawl towards the earth.

"The angel said to Tobiah, 'I will teach you who the devil has power over.' 2650

"Oh, there really are spouses who are under demoniac power from the first hour of their marriage! Indeed, there are people who are such even before getting married. They are this way from the moment they make the decision to find a male or female companion and do not do so with an upright purpose, but

261 St. Agatha died as a martyr in the third century; St. Liduina (1380_1433) died of infirmity; St. Therese of the Child Jesus (1873_1897) died of illness in the cloister; St. Dominic (1175_1221), the Founder of the Dominicans, died of exhaustion arising from his travels; St. Thomas More (sixteenth century) was beheaded by English King Henry VIII because of his profession of faith in the Church of Rome; and Blessed Contardo Ferrini (1859_1902) died of typhus.

262 Matthew 12:46_50; Mark 3:31_35; Luke 8:19_21.

263 The following episodes, originally written at this point in the notebook, are included in the life of Christ: "The Pharisees and the Woman Caught in Adultery" and a dictation with instruction (March 20), found in The Third Year of the Public Life; and "The First Lesson on Work Received by Jesus" and a dictation with instruction (March 21), found in the Preparation cycle.

264 The lesson on work mentioned in the preceding note.

265 Tobiah 6:16.

0 with deceitful calculations where selfishness and sensuality hold sovereign sway.

"Nothing is healthier or holier than two people who sincerely love one another and unite to perpetuate the human race and give souls to Heaven.

"The dignity of a man and a woman who become parents is second only to God's. Not even royal dignity is like this. For a king, even the wisest one, does nothing but administer his subjects. These parents, on the other hand, attract God's gaze towards themselves and carry off from that gaze a new soul, which they enclose in the sheath of the flesh born to them. I would almost say they have God as their subject, in that moment, since God immediately creates a new soul for their upright love forming a union to give a new citizen to Earth and Heaven.

"If they were to consider this power of theirs, to which God assents at once! The angels cannot do so much; rather, the angels, like God, are immediately ready to support the act of the fruitful spouses and become guardians of the new creature. But there are many who, as Raphael says, embrace the marriage state in such a way as to banish God from themselves and their minds and abandon themselves to lust. And the devil has power over these. 2660

"What difference is there between a sinful bed and the bed of two spouses who do not refuse pleasure, but do refuse offspring? Let's not engage in verbal acrobatics and deceitful reasoning. The difference is quite small. For if, because of illness or imperfections, it is advisable or permissible not to have children, people must then manage to be continent and deprive themselves of the sterile satisfactions which are nothing but sensual pleasure. If, on the other hand, no obstacle to procreation intervenes, why do you make a natural and supernatural law an immoral act by deforming its

purpose?

"When any honest consideration induces you not to increase the number of children, manage to live as chaste spouses and not as lustful monkeys. How can you want God's angel to watch over your home when you turn it into a den of sin? How can you

266 Tobiah 6:16_22.

0 want God to protect you when you force Him to avert his gaze in disgust from your sullied nest?

"Oh, the families are wretched that are formed without supernatural preparation! The families from which all searching for Truth has been excluded a priori and where, on the contrary, the word of Truth is derided which teaches what Marriage is and why it exists. The families are wretched that are formed without any thought for what is superior, but only under the spur of sensual appetite and financial considerations! How many spouses, after the inevitable custom of the religious ceremony_I said 'custom,' and I repeat it, since for the majority it is nothing but a custom and not the soul's aspiration to have God with it at that moment_no longer have a thought for God and make the Sacrament_which does not end with the religious ceremony, but begins then and lasts as long as the life of the spouses, according to my thought, just as the taking of vows does not last as long as the religious ceremony, but as long as the life of the man or woman religious_and they make the Sacra ment a party and turn the party into an outlet for bestiality!

"The angel teaches Tobiah that, by having the act preceded by prayer, the act becomes holy and blessed and fruitful in true joys and o ffspring. 2670

"It would be necessary to do this. For people to enter into marriage when moved by the desire for children, for this is the purpose of the human union, and every other purpose is a sin dishonoring man as a rational being and wounding the spirit, the temple of God, which flees in disdain, and to bear God in mind at all times. God is not an oppressive jailer, but God is a good Father who exults in the honest joys of his sons and daughters and responds to their holy embraces with heavenly blessings and with the approval which the creation of a new soul is proof of.

"But who will understand this page? As if I had spoken the language of an unknown planet, you will read it without perceiving its holy savor. It will seem like old straw to you, and it is heavenly doctrine. You, the learned of this time, will mock it.

267 Tobiah 6:16_22; 8:4_10, 15_17.

0 And you do not know that Satan is laughing over your foolishness; thanks to your incontinence, your bestiality, he has managed to turn to your condemnation what God created for your good: marriage as a human union and as a Sacrament.

"I shall repeat for you so that you will remember them and be guided by them_if you can

still do so through a residue of human dignity surviving in you_Tobiah's words to his wife: 'We are the children of saints and we cannot unite like the gentiles who do not know God.' 2680

"Let them be your norm. For, even if you were born where sanctity had already died, Baptism has still made you sons and daughters of God, of the Holy of holies, and thus you can always say that you are the children of saints_of the Holy One_and be guided by this. You will then have descendants in whom the name of the Lord will be blessed, and they will live in his Law.

"And when the children live in the divine Law, the parents reap the benefits, for it teaches virtues, respect, and love, and the first to benefit therefrom, after God, are the fortunate parents, the holy spouses who have managed to make marriage a perpetual rite and not a dishonorable vice."

keepns2sb240sa60qclang1033 March 25line Isaiah 7:10_16

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus 2690 says:

"What my son of old, out of holy fear of God, prudently did not want to do, resisting the temptation I had sent him as a trial, is what you are now requesting, not because of a temptation coming from Me, but through a regurgitation of your rebellious spirit guided by the forces of Evil, instigated by your Enemy, whom you love more than you love Me, your Most High Lord,

268 Tobiah 4:12.

269 It is, however, the Eternal Father who speaks, as is stated at the end of the dictation.

This entry is preceded in the Italian edition by a vision of the resurrection of Lazarus (March 23), which was written again in definitive form in 1946 for the life of Christ. See note 148 for references to the Italian edition of The Notebooks.

0 above whom there is no other.

"You ask for a sign. You ask for it with your impure hearts and your blasphemous lips. And you thus request it in a way that is derision of my power, negation of my existence. You badger Me to show Myself with a sign because you doubt my existence.

"In the time of my Son, the Jews also badgered Him to give them a sign about his Nature, 2700 for they denied in their hearts that He was the Son of God. And the only sign which made them aware of their deicide was the one that came after the death of my Word. An unavoidable punishment for those who were deaf and blind to the prodigies and words of my Christ.

"You do not receive a sign from your God because I do not manifest Myself to those who

deny Me. You instead receive the multiple signs of the one you worship as slaves. He, the Enemy, multiplies his signs, and you, now close to the time of worship of the apocalyptic Beast, 2710 remain seduced by them and consider that the creator of such signs is greater than I, is the only one that exists. You wonder, 'Who is God? Who is He?' And inside yourselves, to justify your acts of wickedness, you reply, 'God does not exist.'

"I am who I am. 2720 I am so superior to you that no manifestation of mine would now be understood by the world, which has plunged into the most terrible darkness and foolishness. What you think is progress is your regression to the twilight of the early times, when men, having lost God and his Paradise, were only slightly superior to beasts and pushed their corruption to such a point that I decided to exterminate the race, at which I was indignant. 2730

"The end will be like the beginning. The circle closes by joining the two dark stumps to each other. The new floo_that is, God's wrath_will come in another form. But it will still be wrath. Faithful to my word, 2740 I will not send the flood again.

270 Matthew 16:1_4; Mark 8:11_13; Luke 11:29_32.

27l Revelation 13:1_18.

272 Exodus 3:14.

273 Genesis 6:7.

274 Genesis 9:11.

0 But I will let the Satanic forces send the flood of the Satanic acts of cruelty.

"You have received the Light. I sent you my Light, so that the parabola of humanity would be illuminated by It. I sent It so that it could not be said that I wanted to keep you in the twilight of expectation. If you had welcomed It, the whole other part of the circle which will join together man's way, from his beginning to his end, would have been illuminated by the Light of God, and humanity would have been enwrapped in this Light of salvation, which would have led you without shocks and pains into the City of Eternal Light.

"But you have rejected the Light. And It shone at the summit of the circle and then remained increasingly distant from you, that have descended by the other way, not saying to It, 'Lord, remain with us, for the evening of the ages is falling and we do not want to perish without your Light.' As in the course of the day, you men came to meet the Light, received It, and then returned to the darkness. It, my Light, my Word, has remained as the Sun set in his Heaven, where He returned after, not death, but your rejection of Him sent Him back.

"It, my Light, my Word, has remained the Teacher for those few who love Him and have welcomed his Light into themselves. And no darkness can extinguish It, for they defend

this Light, their love, even at the cost of their lives. Because of this faithful love of theirs they shall have Life in Me, for they already possess my Emmanuel and thus have God with them already. That Emmanuel whom the Virgin, joined to Me, conceived and gave birth to. The only sign given by God to the house of David, to the kingdom of Judah, to make it sure of its duration, which would have been eternal if my people had not rejected my Emmanuel.

"In the prophecy of my prophet it is stated, 'He will have butter and honey as food until he is able to reject evil and choose good.' 2750

"By his wisdom, enduring in Him even in his condition as Man, in which his divine Nature had been annihilated, under

275 Isaiah 7:15.

0 the exigency of a love so great as to be incomprehensible for you_a love which spurred Him to humiliate Himself, the Infinite, in the circumscribed wretchedness of mortal flesh_He was always able to distinguish between Good and Evil. He did not need years to arrive at the possession of reason and the faculty of discernment. And if, so as not to violate order, He wanted to follow the common stages of human life under that appearance of an infant's incapacity, of the semi_incapacity of a child, He possessed in concealment the treasures of his infinite Wisdom.

"But that prophetic word means that He would feed on humility and concealment until the moment in which, when the time came, He would become the Teacher of Israel, the Teacher of the world. My testimony, the Defender of the Father's cause, and, like a flame free from concealment, He would shine in the power of his Light and his Messianic Nature, showing gentleness to the good and severity to the wicked, shaking, watering, and fecundating hearts, and giving to man_not to Himself, for He had no need of that gift_discernment to distinguish between Good and Evil, removing every doubt, every nebulosity in this regard.

"He came to perfect the Law and make it clear for you with his teaching and capable of being followed with his example. He came and loved Good and rejected Evil so much that He agreed to die so that Good would triumph in the world and in hearts and Evil would be defeated by his divine Blood.

"No more butter and honey for my Christ when He arrived at manhood. But vinegar and gall. Vinegar and gall in the final hour, preceded by the metaphorical vinegar and gall of three years of public life continually combatted by his enemies and rendered difficult by the burdensomeness of his friends and disciples.

The lips of my Christ are still afflicted by the gall and vinegar of this insolent race. And the Father is saddened over the pain of his Son. And his affliction turns into wrath towards you, men who no longer have a spirit faithful to your God. The Sacrifice which is repeated on the altars of the earth is no longer salvation for you. But as from Golgotha the Blood of my Son fell on his slayers, crying out his pain to Me and provoking my

punishment, so now it falls upon you_hypocrites and blasphemers,

deniers and debauchees, haters of God and of man, your brother_and marks you with blood and fire for condemnation.

"The Earth howls like a creature afraid of the monsters inhabiting it; the Universe trembles with horror at the sight of the crimes covering the Earth. I, your God, burn with divine wrath at your corruption in flesh, mind, and spirit. Neither the mercy of the Savior nor that of the Virgin and the Saints appease my wrath with their prayer.

"Truly, as in the times of Moses, I say, 'I will erase those who have sinned against Me from my Book, and if I were to enter into your midst just once, I would exterminate you.' 2760 Truly, I say that only to my remaining children do I speak as a friend, for by their faithfulness they have found grace in my sight, and I will show them my Good and have mercy on them. And even more benign than with my servant Moses, for my most holy Son has brought you his benignity and established the Kingdom of Benignity, without waiting for the day you come to Heaven, I will make the Face of my Christ shine in you, O my faithful children who adore Me with holy respect and with filial love.

"Love It, for whoever loves It loves Me. Love It, for it is your salvation. The Star did not appear only for Jacob. 2770 But for all those who love God with all their strength. And Christ the Star, after the earthly struggles, will lead them to Me in Heaven, where your place is ready_O you blessed ones, for whom my Word did not take on Flesh in vain, and my Christ did not die to no purpose."

sb400qj144720144021602880360043205040576064807200792086 40 After so long I have heard the Father's voice again. I thought it was Jesus, who since this morning had made me feel He had something to say about this passage from Isaiah, not commented on in November, when the Master commented on the Prophets for me. 2780 It was, however, the Eternal Father. It has brought me blessedness, though the dictation is severe as regards mankind in general.

sb120qj144720144021602880360043205040576064807200792086 40 276 Exodus 32:33_34.

277 Numbers 24:17.

278 See The Notebooks. 1943.

0 May the Father increase my love for Him more and more so that I, too, may reach Heaven.

sb400qj144720144021602880360043205040576064807200792086 40 After having written this dictation, I began to rest. It was then 2 a.m. on the 26th. I saw the Mother again, not in a vision, but as if She were alive in my room. It had been so long since I had seen Her that way, for me alone, and I was so saddened by that. I fell asleep, feeling Her close to me, just like a mother, and I woke up still smiling at the sweet presence, which

continues here.

sb120qj144720144021602880360043205040576064807200792086 40 How beautiful She is! More and more beautiful, the more one looks at Her and loves Her!

keepns2sb240sa60qclang1033 March 28

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"On reading the Gospel in a distracted way, as you do, too many truths escape you. You take in the major teachings-even these, poorly, and adapting them to your present way of seeing.

"Anyway, know that it is not the Gospel that must adapt to you, but you to the Gospel. It is the way it is. Its teaching was that way in its first century of existence, and it will be that way in the last one, even if the last century were to come in billions of years. You will no longer be able to live according to the Gospel_you are able to do so very little already_but not for this reason will the Gospel become different. It will always say the same vital truths to you.

"Your wanting to adapt the Gospel to your way of living is a confession of your spiritual wretchedness. If you had faith in the eternal truths and in Me, who have proclaimed them, you would strive to live out the Gospel integrally, just as the early Christians did. And don't say, 'But life now is such that we cannot follow these teachings to perfection. We admire them, but we are too different from them to follow them.'

"The pagans of the first centuries were also very-excessively-different from the Gospel, and yet they were able to follow it. Lustful, greedy, cruel, skeptical, and dissolute, they managed

to tear all these octopuses away from themselves, lay bare their souls, make them bleed to wrench them away from the tentacles of pagan life, and come to Me, so wounded in thought, affections, and habits, saying to Me, 'Lord, if You want to, you can heal me. ' 2790 And I healed them. I closed their heroic wounds.

"For it is heroism to be able to wrench from oneself that which is an evil out of love for a law that is totally accepted. It is heroism to slash from oneself all that is an impediment to following Me. It is the heroism which I have indicated: 'In truth I say that to follow Me it is necessary to leave home, fields, wealth, and affections. But whoever is able to leave all to come to Me, out of love for my Name, will be given a hundredfold in the other life. In truth I say that whoever has been regenerated in following Me will possess the Kingdom and will come with Me to judge men on the last day.' 2800

"Oh, my true faithful ones! With Me, with Me you shall be a jubilant, radiant multitude in the hour of my triumph, of your triumph, for all that is mine is yours; it belongs to my children, to my beloved lovers my blessed ones, my joy.

"But it is necessary to be regenerated,' O men , to be mine. To be regenerated. John, too, says so, just as Matthew does, quoting my words_the latter, when speaking of the rich young man, and my beloved disciple, when speaking of Nicodemus. 2810 It is neces sary to be reborn. It is necessary to be regenerated. To make oneself a new soul, O new gentiles of the twentieth century. To re make it by stripping oneself of the world's compromises and ideas, to embrace my Idea and live it out. To live it out truly. Integrally.

"That is what the gentiles of the first centuries did, and they became the glorious saints of Heaven. And they brought civilization to the Earth. This is what you must do, if you really love Me, if you really care for the other Life, if you really work for civilization on Earth. The Earth now! More uncivilized than a tribe buried in the virgin forests, And why? Because it has rejected

279 Cf. the leper's words: Matthew 8:2; Mark 1:40; Luke 5:12.

280 Matthew 19:28_29; Mark 10:29_30; Luke 5:12. 18:18_30); John 3:1_21.

281 Matthew 19:16_30 (and also Mark 10:17_27; Luke

0 Me. Calling oneself a Christian does not mean that one is. It is not having received Baptism for the sake of form that constitutes one as such. 'Christian' means to be as Christ said one should be. As the Gospel repeats to you.

"But you read the Gospel very little. You read it poorly. You trim it of what bores you in the major teachings. And, what is more, you don't even notice the more delicate ones.

"But tell me something. When an artist is preparing to carry out a work, does he limit himself to creating a rough design, if he is a sculptor, to doing a sketch, if a painter, or to raising walls, if he is an architect? No. After the work of approximation, he gets down to the details. These take much longer to finish than the preparatory work. But it is these that create a masterpiece.

"To perfect that creation how lovingly the sculptor works with chisel and hammer on the marble, which already seems to be alive to those who are not expert! He is so precise and intent in his work that he resembles a goldsmith. But see how that face of stone takes on life under the caress_it is so attentive and light that it is now a caress_of the tool. The eyes seem to be adorned with a glance; the nostrils seem to swell with respiration; the mouth becomes as soft as the curving of slightly warm lips; and the hair, ah, is no longer hard in the stone, but airy and pliant, as if the wind were flowing through it or a loving hand were tousling it.

"Observe that painter. The cloth is already finished. It is beautiful_it looks lovely, perfect. But he does not rest. Look, here a blue_black shadow is needed, and there, a touch of carmine. On this flower shining in the hand of this virgin a spark of sunlight is needed to make it stand out in its pearly whiteness. On this cheek a teardrop is needed to bring life

to the ecstatic joy arising suddenly in the midst of torments. This flowering field, where these flocks pass by and graze, should be sprinkled with dew to bring out the flowers' silkiness. The painter does not rest until the work is so perfect as to prompt the exclamation, 'It's real!' Nor does the architect or the musician or all the other true artists who want to give the world masterpieces.

"And this is what you must do with the masterwork of your spiritual life.

"But what do you think? That I, who was so foreign to discourses, added words for the pleasure of saying them? No. I said what was strictly necessary to bring you to perfection. And if in the great teaching of the Gospel there are the resources to give salvation to your souls, in the most minute touches there are the resources to give you perfection.

"The former are commands. To disobey them means to die to Life. The latter are counsels. To obey these means to have a more and more ardent sanctity and to approach the Father's Perfection increasingly.

"Now, Matthew's Gospel states, 'Because of the multiplication of iniquity charity will grow cold in many.' 2820 O children, this is a great truth which is meditated on very little.

"What are you suffering from now? From a lack of love. At root, what are wars? Hatred. What is hatred? The antithesis of love. Political reasons? Living room? An unjust border? A political offense? Excuses, excuses.

"You don't love one another. You don't feel yourselves to be brothers and sisters. You don't remember that you have all come from one blood, that you are all born in the same way, that you all die in the same way, that you are all hungry, thirsty, cold, and sleepy in the same way and need bread, clothing, housing, and heat in the same way. You don't remember that I said, 'Love one another. From the way you love one another people will understand that you are my disciples. Love your neighbor as yourselves.' 2830

"You think these truths are the words of a fairy tale. You think this doctrine of mine is the doctrine of a madman. You replace them with many poor human doctrines_poor or wicked, according to their creators. But even the most perfect ones among them, if they differ from mine, are imperfect. Like the mythical statue, 2840 a great many of them will contain precious

282 Matthew 24:12.

283 John 13:34_35; 15:12.

284 Daniel 2:31_45.

0 metal. But the base will be made of slime and in the end will bring about the collapse of the whole doctrine. And in the collapse, the ruin of those who have relied on it. Mine

does not collapse. Whoever relies on it is not ruined, but rises to greater and greater security: he rises to Heaven, to the alliance with God on earth, to the possession of God beyond the earth.

"But charity cannot exist where iniquity resides. For charity is God, and God does not coexist with Evil. Whoever loves Evil thus hates God. In hating God he increases his iniquities and separates from Go_Charity more and more. This is a circle that one does not come out of and that clasps you to torture you.

"Whether powerful or humble, you have increased your sins. Having neglected the Gospel, derided the Commandments, and forgotten Go_for those living according to the flesh, those living according to mental pride, and those living according to the counsels of Satan cannot say they remember Him_you have trampled on the family, robbed, blasphemed, killed, borne false testimony, lied, fornicated, and rendered the illicit licit. Here robbing a job, a wife, or a patrimony; there, higher up, robbing power or national freedom, increasing your thievery with the sin of lying to justify to peoples your conduct, which sends them to their death. The poor peoples, that ask for nothing except to live in peace! And that you incite with poisonous lies, hurling them against each other to guarantee for yourselves a well_being which it is not licit for you to obtain at the price of blood, tears, and the sacrifice of whole nations.

"But individuals_how much they are to blame for the great sin of the great! It is the heap of little individual sins that creates the basis for Sin. If each lived in a holy way, without greed for flesh, money, and power, how could Sin be created? There would still be evildoers. But they would be rendered harmless because no one would serve them. Like well_isolated madmen, they would go on raving over their obscene dreams of overbearance. But the dreams would never come true. Even if Satan helped them, his aid would be nullified by the opposing unity of all mankind, rendered holy by living according to God. And, in addition, mankind would have God with it A benign God towards his obedient, good sons and daughters. Charity, then, would be

in hearts. Alive and sanctifying. And iniquity would fall.

"Do you see, O children, the need to love as not to be iniquitous and the need not to be iniquitous in order to possess love? Strive to love. If you loved... Just a little! If you began to love. The beginning would suffice, and then everything would go forward by itself

"The harvest cannot be gathered if the ear does not mature. The ear cannot mature if it is not formed. And it cannot be formed if the tuft has not formed. But if the farmer did not cast the little seed into the sod, could the green tuft supporting the glory of the ears like a living chalice emerge from the furrow? The seed is so small! And yet it breaks the glebe, penetrates the earth, sucks on it like an eager mouth, and then exposes to the sun its blessed pomp of future bread and with its color of hope or its gold rustling in the wind and shining in the sun sings the blessing, to Him who gives the Bread and bread to man. If the seed no longer existe_so small that many of them are needed to fill the gullet of a sparrow_you would not even have the Host on the altar. You would die of physical

hunger and spiritual starvation.

"Place a seed, a little seed of charity, in every heart. Let it penetrate there. Make it grow in you. Turn your naked greed into a fertile flowering of holy works all arising from charity. The earth, now tribulations and thorns in its entirety, would change its visage and its harshness, which torture you, into a placid, good dwelling, a foretaste of blessed Heaven. To love one another is to be in Heaven already. For Heaven is nothing but love.

"Read and read the Gospel, and read it even in its most minute sentences. Live it out in its shades of perfection. Begin with love. It seems to be the most difficult precept and counsel. But it is the key to everything. To all Good. To all Joy. To all Peace."

keepns2sb240sa60qclang1033 March 29line 11 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Write: 'Against the power _of the Devil, the Cross has all power.' And then describe what you will see.

"It is the week of Passion: the one preparing the triumph of the Cross. The cross is veiled on the altars, but the Crucified One is at work more than ever on his glorious scaffold, behind his veil, for those who love and beseech Him.

"Describe."

sb400qj144720144021602880360043205040576064807200792086401 I see a young woman, little more than a girl. She is struggling with a young man about thirty years old. The woman is beautiful. Tall, brown_haired, and shapely. The young man is also handsome. But in the same measure as the woman has a gentle, though severe, look, under his forced smile, there is something not very pleasant about the man. Under a patina of benevolence, he seems to have a dark, threatening character.

sb120qj144720144021602880360043205040576064807200792086401 He is making great protestations of affection for the young woman, declaring he is ready to make her a happy wife, the queen of his heart and his home. But the woman, whom I hear addressed as "Justine," rejects these proposals of love with serene constancy.

"But you could make me a saint of your God, Justine. Because you are a Christian_I know. But I am not an enemy of the Christians. I am not incredulous regarding the truths of the hereafter. I believe in the other life and in the existence of the spirit. I believe spiritual beings watch over us and manifest themselves and help us. I, too, receive assistance from them. As you see, I believe what you believe, and I can never accuse you because I would have to accuse myself as well of the same sin as yours. I do not believe, as many do, that Christians are men who practice evil magic. And I am convinced that the two of us, joined together, will do great things."

"Cyprian, don't insist. I am not arguing about your beliefs. I also want to believe that we will do great things together. I do not even deny that I am a Christian, and I want to acknowledge that you love Christians. I will pray that you may love them to the point of becoming a hero among them. Then, God willing, we shall be joined in a destiny. In an entirely spiritual destiny, though. For I am averse to other unions, wanting to reserve my whole self for my Lord to obtain that Life in which you say you believe as well and come to possess friendship with those spirits

that you, too, recognize as watching over us and doing good works in the name of the Lord."

"Be careful, Justine! My sentinel spirit is powerful. He will force you to give in to me."

"Oh, no! If he is a heavenly spirit, he can want only what God wants. And God wants virginity for me and, I hope, martyrdom. Your spirit thus cannot spur me towards anything contrary to God's will. For if, moreover, he is a spirit not coming from Heaven, then he can have no power over me, above whom the victorious sign is uplifted as a defense. In my mind, in my heart, in my spirit, and upon my flesh that sign is alive, and flesh, mind, heart, and spirit will be victorious over any voice except that of my Lord. Go in peace, brother, and my God enlighten you to know the truth. I will pray for the light of your soul."

Cyprian leaves the house, muttering threats which I do not understand clearly. And Justine watches him depart with tears of pity. She then withdraws in prayer after having reassured two elderly people, who must be her parents, who rushed in as soon as the young man left. "Don't be afraid. God will protect us and make Cyprian our own. Pray as well, and have faith."

The vision has two parts, as if the scene were splitting in two. In one I see Justine's room, and in the other, a room in Cyprian's house.

The former is praying, prostrated before a simple cross, drawn between two windows as if it were an ornamental design, above which there is the figure of the Lamb, flanked on one side by the fish and on the other by a fount which seems to draw its liquid from the drops of blood flowing from the lacerated throat of the mystical Lamb. I understand they are figures from the Christian symbolism in vogue in those cruel times. In the midst of the air above Justine, prostrated in prayer, there hovers a gentle luminosity which, though incorporeal, has an angelic appearance.

In Cyprian's room, on the other hand, in the midst of cabalistic instruments and cabalistic and magical signs, Cyprian himself is intent on trafficking, moving around a tripod on which he is throwing resinous substances, I would say, which form thick

spirals of smoke, and tracing out signs upon them, murmuring the words of some obscure rites. In the environment, which is filled with a bluish mist concealing the outlines of objects and making Cyprian's body seem to emerge from a distance through tremulous waters, a phosphorescent dot takes shape which slowly grows until it reaches a

volume like that of a human body I hear words whose meaning I do not grasp. I see, though, that Cyprian kneels down and offers signs of veneration as if he were praying to someone powerful. The mist gradually disappears, and Cyprian is alone again.

In Justine's room, on the other hand, a change is taking place. A phosphoric point dancing like a will_o'_the_wisp forms tighter and tighter circles around the young woman in prayer. My inner counselor advises me that it is the hour of temptation for Justine and that light conceals an evil spirit who, by prompting sensations and mental visions, seeks to incline God's virgin toward sensuality

"I do not see what she sees. I see only that she is suffering and that, when she is about to be overcome, she defeats the occult power with the sign of the cross traced out by her hand upon herself and in the air with a little cross she has removed from over her breast. When, the third time, the temptation must be violent, Justine leans against the cross drawn on the wall and raises the other little cross in front of herself with both hands. She looks like an isolated soldier defending herself to the rear by remaining pressed against an unshakable refuge and in front with an invincible shield. The phosphoric light does not withstand that twofold sign and dissolves. Justine remains in prayer.

There is a gap here, for the vision appears to be interrupted. But I rediscover it later with the same individuals. The virgin and Cyprian are still there, in a brief conversation attended by many people who join Cyprian in asking the girl to give in and get married so as to free the city from a pestilence.

"It is not I," Justine responds, "who ought to change my way of thinking, but your Cyprian. Let him free himself from slavery to his evil spirit, and the city will be saved. Now, more than ever, I remain faithful to the God in whom I believe, and I sacrifice everything to Him for the good of all of you. And now it will

be seen whether the power of my God is superior to that of your gods and of the Evil One, whom he worships."

"The crowd rises up, some against Cyprian and some against the young woman... whom I find once again together with the young man, now much older and displaying the signs of priesthood: the palium and circular tonsure, no longer with the flamboyant, rather long hair he had before.

They are in the Antioch prison, awaiting martyrdom, and Cyprian reminds his female companion of a former conversation.

"So now what we prophesied as having to take place is occurring in a different way. Your cross has won, Justine. You have been my teacher, not my wife. You have freed me from evil and led me to Life. When the spirit of darkness I worshipped confessed to me his incapacity to overcome you, I understood. 'She is victorious through the Cross,' he said to me. 'My power over her is null. Her Crucified God is more powerful than all of Hell together. He has already won out over me on numberless occasions and will always win out. Whoever believes in Him and in his Sign is saved from all treachery. Only those who

do not believe in Him and disdain his Cross fall into our power and perish in our fire.' I did not want to go to that fire, but know the Fire of God that made you so beautiful and pure, so powerful and holy. You are the mother of my soul, and since you are my mother, I ask you in this hour to nourish my weakness with your strength so that we may rise to God together."

"You are now my bishop, my brother. In the name of Christ our Lord, absolve me from every sin so that, purer than a lily, I may precede you into glory."

"I bless you. I do not absolve you, for there is no sin in you. And forgive your brother for all the traps I have set for you. Pray for me, who have committed so many errors."

"Your blood and your present love wash away every trace of error. But let us pray together: 'Our Father. _.."'

Some jailers enter to disturb the noble prayer.

"Are the torments still not enough for you? Are you still withstanding? You won't sacrifice to the gods?"

"We offer the sacrifice of ourselves to God. To the true, one,

eternal, holy God. Give us Life. That's what we want. Through Jesus Christ, the Lord of the world and of Rome, through the powerful King, before whom Caesar is base dust, through the God before whom the angels bow and the demons tremble. For us, death."

The slayers furiously knock them to the ground and drag them along without being able to separate them, for the hands of Christ's two heroes are joined to each other.

They thus go to the place of martyrdom, which seems to be one of the usual halls of the Quaestors. And two downward strokes falling from two muscular executioners sever the two heroic heads and give the souls wings for Heaven.

The vision ends like this.

sb400qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "The story of Justine of Antioch and Cyprian is one of the most beautiful stories in confirmation of my Cross.

"The Cross, the scaffold watered by my Blood, has, over the course of the centuries, worked numberless miracles. And it would still work them if you had faith in it. But the miracle of the conversion of Cyprian, a soul in the power of Satan that becomes a martyr of Jesus, is one of the most powerful and beautiful miracles.

"What do you see, O men? A girl alone with a little cross in her hands and a tenuous

cross sketched on the wall. A girl with a heart truly convinced of the power of the Cross who takes refuge in it to overcome.

"In front of her, a man whom trafficking with Satan enriches with all the capital vices. In him are lust, wrath, deceit, spiritual blindness, and error. In him are sacrilege and alliance with the forces of Hell. And assisting him is the lord of Hell with all his seductions.

"Well then, the girl is victorious. And not only this, but, clinched by an invincible power, Satan must confess the truth and lose his follower. The faithful virgin is not victorious for herself alone, but for her city, freeing Antioch from the witchcraft which is spreading like a pestilence, killing the citizens. And she is victorious for Cyprian, turning him, a servant of Satan,

into a servant of Christ. The devil, illness, and man-overcome by a girl's hand holding up the cross.

"You are not very familiar with this martyr of mine. But you ought to depict her standing upright upon the stone covering Hell, under which Satan is snarling, defeated and imprisoned, with her little hand armed with the cross. And remember her that way, and imitate her that way. For Satan, now more than ever, is scurrying over the earth and unleashing his forces of evil to make you perish. And there is nothing but the Cross that can defeat him. Remember that he himself confessed, 'The Crucified God is more powerful than all of Hell. He will always defeat me. Whoever believes in Him is safe from every snare.'

"Faith, faith, my children. It is a vital matter for you. Either you believe, and you will have good, or you do not believe, and you will experience more and more evil.

"O you that believe, use this sign with veneration. O you that are doubtful and with doubt have erased it from your spirit, as if under the effects of corrosive juices_and doubt is in fact as corrosive as an aci_sculpt this sign again in your thought and in your heart which renders you sure of divine protection.

"If the cross is now veiled as a symbol of my death, 2850 let it never be veiled in your hearts. As if upon an altar, let it shine therein. And let it be light to guide you to your destination. Let it be the banner upon which you will focus your blessed gaze on the last day, when by that sign I will separate the sheep from the billy goats and push the latter into eternal Darkness, bringing my blessed ones into the Light with Me."

sb400qj144720144021602880360043205040576064807200792086 40 Jesus then says to me:

sb120qj144720144021602880360043205040576064807200792086 40 "You have experienced the power of the Cross. You have no doubts about the authenticity of the vision, for you, too, have seen Satan fleeing under your hand uplifting my cross. 2860 But how few are those who believe this way! And in not believing they do not even have recourse to this blessed sign.

285 This was the custom in churches during the week of the Passion, as is recalled at the beginning of the entry for March 29.

286 Probably a reference to an episode in Maria Valtorta's Autobiography, pp. 276_277.

0 "This vision should also be included in the gospels of Faith. 2870 It is not the Gospel. But it is Faith. And it is still the Gospel, for I said, 'I will give to those who believe in Me the power to trample on snakes and scorpions and the Enemy's power, and nothing will do them harm.' 2880

"May your faith increase with every beat of your heart. And if, in weariness, it slows down its beating, may your believing not slow down.

"The closer the hour of reunion with God comes, the more faith must be increased. For in the hour of death, Satan, who has never tired of disturbing you with his deceits_and, crafty, fierce, and flattering as he is, has sought to bend you with smiles, songs, roars, hisses, caresses, and scratches_augments his operations to tear you away from Heaven. This is precisely the time to embrace the Cross so that the waves of the final Satanic storm will not submerge you. Afterwards eternal Peace comes.

"Cheer up, Maria. May the Cross be your strength now and at the hour of death.

"Let the cross of death, man's last cross, have two arms. Let one be my Cross, and the other, the name of Mary Then death occurs in the peace of those liberated as well from the nearness of Satan. For he, the Accursed One, does not endure the Cross and the Name of my Mother.

"Let this be made known to many. For you all have to die, and you all need this teaching to emerge victoriously from the final snare of the one who hates you immensely."

keepns2sb240sa60qclang1033 March 30

sb120qj144720144021602880360043205040576064807200792086401ang3081 I see a cavern in the rock where there is a bed of pile_up leaves on a rustic frame of interwoven branches bound together with rushes. It must be as comfortable as a rack for torture. The grotto also has a large stone which serves as a table and a smaller one which serves as a chair. Against the side farthest back

287 Initiated with the brief dictation on February 28.

288 Luke 10:19.

0 there is another one: a large stone splinter sticking out of the rock which_I don't know whether it is naturally or by patient, toilsome human effort_has been polished and presents a rather smooth surface. Upon this, which looks like a rustic altar, a cross made of two wicker_bound branches is resting. The inhabitant of the grotto has also planted ivy

in an earthy cleft in the ground and guided its branches to frame the cross and encircle it, while, in two rustic vases, which seemed to have been modeled in the clay by an unskilled hand, there are wild flowers picked nearby, and, right at the foot of the cross, in a giant shell, there is a little wild cyclamen plant with small, very clean_cut leaves and two buds which are about to blossom. At the foot of this altar there is a sheaf of thorny branches and a scourge with knotted cords. In the grotto there is also a rustic jug with water. Nothing else.

Through the narrow, low aperture mountains can be seen in the background, and, since there appears a moving luminosity which is glimpsed in the distance, one would assume that the sea is visible from this point. But I cannot confirm this. Pendulous ivy branches, honeysuckle, and wild rosebushes_all the usual pomp of mountainous locations_hang over the opening and form a sort of moving veil separating the interior from the exterior.

A thin woman, wearing rustic, dark clothing, covered by a goatskin as a blanket, goes into the grotto, pushing aside the hanging branches. She looks exhausted. It is impossible to determine her age. If one were to judge by her withered face, one would say she was quite ol_over sixty. If one were to go by her flowing locks, still beautiful, thick, and golden, not over forty. Her hair hangs down in two braids over her curved, slender shoulders, and it is the only thing that shines out in that desolation. The woman must certainly have been beautiful, for her brow is still lofty and smooth, and her nose, well_shaped, and the oval, though thinned by weariness, regular. But her eyes no longer sparkle. They are deeply sunken in their sockets and marked by two bluish bistres. Two eyes which reveal the many tears they have shed. Two wrinkles, almost two scars, have been engraved from the corner of each eye along the nose and finally

dissolve into that other wrinkle typical of those who have suffered greatly, which descends from the nostrils like a circumflex accent to the corners of the mouth. Her temples look sunken, and the blue veins are outlined in the intense paleness. Her mouth hangs down in a weary curve and is a very pale pink. It must once have been a splendid mouth; now it is withered. The curve of the lips is like that of two broken wings dangling. A mouth of pain.

The woman drags herself over to the mass of stone which serves as a table and sets bilberries and wild strawberries upon it. She then goes to the altar and kneels down. But she is so exhausted that she nearly falls in doing so and must hold herself up with one hand on the stone slab. She prays, looking at the cross, and tears flow down her wrinkles to her mouth, which drinks them in. She then lets her goatskin slip down, remaining with only the rough tunic to cover her, and takes the scourges and the thorns.

She clasps the thorny branches tightly around her head and her loins and scourges herself with the cords. But she is too weak to do so. She drops the scourge and, supporting herself against the altar with both hands and her forehead, she says, "I can't withstand any more, Rabbi! I can't suffer more, in memory of your pain!"

The voice brings me to recognize her. It is Mary Magdalene. I am in her grotto as a penitent.

Mary is weeping. She calls Jesus lovingly. She cannot suffer any more. But she can still love. Her flesh, mortified by penance, can no longer withstand the effort of scourging herself, but her heart still beats passionately and consumes itself in its final strength by loving. And she loves, remaining with her forehead crowned with thorns and her waist clasped by thorns; she loves by speaking to her Master in a continuous profession of love and a renewed act of contrition.

She has slipped, with her brow touching the ground. The same posture she had on Calvary before Jesus, when He was placed on Mary's lap, the same one she had in the house in Jerusalem when Veronica explained her veil, the same one she had in the garden of Joseph of Arimathea, when Jesus called her

and she recognized Him and worshipped Him. 2890 But now she is crying because Jesus is not there.

"Life is fleeing from me, my Master. And will I have to die without seeing You again? When will I be able to take delight in your face? My sins are before me and accuse me. You have forgiven me, and I believe hell will not possess me. But how long will I be detained in expiation before living by You' Oh, good Master! For the sake of the love You have given me, comfort my soul! The hour of death has come. For the sake of your desolate dying on the cross, comfort your creature! You begot me. You. Not my mother. You raised me up, more than You raised up Lazarus, my brother. For he was already good, and death could only mean waiting in your Limbo. I was dead in my soul, and to die meant eternal death. Jesus, into your hands I entrust my spirit! It is yours because You have redeemed it. As a final expiation, I agree to experience the harshness of your dying in abandonment. But give me a sign that my life has served to expiate my sinning." 2900

"Mary!" Jesus has appeared. He seems to come down from the rustic cross. But He is not wounded and dying. He is as handsome as on the morning of the Resurrection. He comes down from the altar and goes towards the prostrate woman. He bends over her. He calls her again, and, since she seems to believe that Voice is sounding for her spiritual senses and remains with her face to the ground, she does not see the light Christ is emitting. He touches her, resting his hand on her head and taking her by the elbow, as in Bethany, 2910 to lift her up again.

When she feels touched and recognizes that hand by its length, she cries out loudly. And she uplifts her face, transfigured with joy. And she lowers it to kiss the feet of her Lord.

"Get up, Mary. It's Me. Life is fleeing. It's true. But I have come to tell you that Christ awaits you. There is no waiting for Mary. Everything is forgiven her. From the first moment it was

289 In the visions on February 18, February 19, and February 21, respectively.

290 In the writings of Maria Valtorta, particularly in her major work on the Gospel, Mary Magdalene, the sister of Mary and Lazarus, is identified with the unnamed sinful woman

in Luke 7:36_50.

291 See the vision on March 23.

0 forgiven. But now it is more than forgiven. Your place is already prepared in my Kingdom. I have come, Mary, to tell you this. I did not order the angel to do so because I repay a hundredfold for what I receive, and I remember what I have received from you. Mary, let us together relive a moment in the past. Remember Bethany. 2920 It was the evening after the Sabbath. Six days remained before my death. Do you remember your house? Everything was beautiful in the blossoming tract of its orchard. The water was singing in the pool, and the first roses could be scented around its walls. Lazarus had invited me to his supper, and you had stripped the garden of the loveliest flowers to adorn the table where your Master would take his sustenance. Martha did not dare to reproach you because she remembered my words 2930 and looked at you with gentle envy, for you shone with love while coming and going for the preparations. And then I arrived. You ran faster than a gazelle, preceding the servants, to open the gate with your usual cry. It always sounded like the cry of a freed prisoner. I was, in fact, your liberation, and you were a liberated prisoner. The apostles were with Me. All of them. Even the one who was then like a gangrenous member of the apostolic body. But you were there to take his place. And you did not know that while observing your head bending to kiss my feet and your sincere, love_filled eyes, I forgot my disgust over having the betrayer at my side. I wanted you on Calvary for this reason. You in Joseph's garden for this reason. Because to see you was to be sure that my death was not without a purpose. And my showing Myself to you was an act of gratitude for your faithful love. Mary, blessed are you, that have never betrayed and confirmed Me in my hope as the Redeemer_you, in whom I saw all those saved by my death! While everyone ate, you worshipped. You had given Me the perfumed water for my weary feet and chaste, ardent kisses for my hands, and, still not content, you wanted to break open your last precious vase and anoint my head, freshening up my hair as a mother does, and anoint my hands and feet so that all your Master's limbs would be scented as members of the consecrated

292 Matthew 26:6_13; Mark 14:3_9; John 12:1_11.

293 Luke 10:38_42.

0 King... And Judas, who hated you because you were now honest and rejected the appetites of males with your honesty, reproached you... But I defended you because you had done everything out of love, such a great love that the memory of it accompanied Me in the agony from Thursday night until the ninth hour... Now, because of this act of love you gave Me on the threshold of my death, I come, on the threshold of your death, to repay you with love. Your Master loves you, Mary He is here to say this to you. Do not be afraid or anxious about another death. Your death is no different from that of those shedding their blood for my sake. What does the martyr give? His life out of love for his God. What does the penitent give? His life out of love for his God. What does the lover give? His life out of love for his God. See that there is no difference. Martyrdom, penance, and love consummate the same sacrifice and for the same purpose. In you, then, a penitent and a lover, there is martyrdom, as in those perishing in the arenas. Mary, I

will precede you into glory. Kiss my hand and lie down in peace. Rest. It is time for you to rest. Give Me your thorns. Now is the time for roses. Rest and wait. I bless you, blessed one."

Jesus has obliged Mary to lie down on her couch. And the saint, with her face washed with tears of ecstasy, has lain down as her God has wanted her to and now seems to sleep, with her arms crossed over her chest and her tears continuing to fall, but with a smile on her mouth.

She rises again to a sitting position when a very bright radiance appears in the grotto because of the arrival of an angel bearing a chalice which he sets upon the altar and worships. Mary, kneeling beside her cot, worships, too. She can no longer move. Her strength is failing. But she is blessed. The angel takes the chalice and gives her Communion. He then goes back up to Heaven.

Mary, like a flower scorched by too much sun, bends_she bends with her arms still crossed over her chest and falls, with her face amidst the leaves of her cot. She is dead. The Eucharistic ecstasy has cut the last thread of life. 2940

294 At this point the Italian edition of The Notebooks includes a vision of Mary Magdalene's anointing Jesus.

0 Jesus says:

"Although creatures may be consummate in the generosity of love and in repaying those who have loved them, they are always very relative. But your Jesus surpasses all human immensity in desire and every limit to satisfaction. For your Jesus is God, and to you, the generous and loving_since this is a page which I address especially to you, the souls that are not satisfied with obeying the precept, but embrace the counsel and push your love for Me to holy acts of heroism_I give with my abundance as God, and as a good God.

"I create the miracle for you, to repay you with joy for all the joy you give Me. I take the place of what you lack or produce what you need. But I let nothing be lacking for you that have stripped yourselves of everything out of love for Me to the point of living in a material or moral solitude in the midst of the world, which does not comprehend you and which mocks you and which, repeating the insult of old which was previously directed at Me, 2950 your Master, shouts at you, 'Madmen!' and takes your penances and your lights to be diabolical signs. For the world enslaved to Satan believes that satan is the saints who have placed the world under their feet and turned it into a stool to rise higher towards Me and plunge into my Light.

"But go ahead and let them call you 'madmen and demons.' I know that you are possessors of true wisdom, of upright intelligence, and that you have the soul of an angel in a mortal body. I remember, and not a single loving sigh is forgotten, what you have done for Me; and, as I defend you against the worl_for I bring the best ones in the world to know what you are in my eyes_so I compensate you when the hour comes, and I consider that it is time to infuse some sweetness into your chalice.

"It is only I who have drunk it to the last drop without sweetening it with honey, I who had to cling to the thought of those who would love Me in the future, so as to be able to withstand to the last, without coming to curse man, for whom I was shedding. my Blood, and experience_more than experience, abandon Myself to_the desperation of my condition as one

295 Matthew 12:24; Mark 3:22,30; Luke 11:15; John 10:20.

0 abandoned by God. 2960

"But I don't want you to suffer what I suffered. My experience was too cruel to impose on you. And it would mean tempting you beyond your strength. God is never imprudent. He wants to save, not destroy, you. And to impose certain excessively cruel hours on you would mean destroying your souls, which would bend down like a branch burdened with too much weight and in the end would remain broken and experience the mire, after having experienced so much Heaven.

"I never disappoint those who hope in Me. Say this over and over again to everyone. " 2970

keepns2sb240sa60qclang1033 April 7 line Good Friday, 10:30 a.m.

sb120qj144720144021602880360043205040576064807200792086401ang3081 My inner counselor tells me that at this time of day John went to see Mary. 2980

The vision ceases as described. It is 12:30 p.m._that is, 11:30 solar time.

Afterwards, from 1 to 4 (solar time), I was left demolishe_not drowsy, but so intensely exhausted that I could not speak or move or open my eyes. I could only suffer. And without seeing anything, though in my suffering I continually meditated on the agony of Jesus.

Suddenly, at 4, while thinking of the nails being driven into his hands, I saw Jesus dying_this alone: dying. Turning his head back and forth in a final contraction, with a profound last gasp, moving his mouth in an attempt at an altered word, with the impossibility of pronouncing it, with a loud cry ending in a moan, because of death, which halts his voice, and He is left that way, with his eyes closing and his mouth remaining half

296 Matthew 27:46; Mark 15:34.

297 The following texts written at this point in the Notebook have been included in the Passion cycle in the life of Christ: "Judas Iscariot after the Betrayal" and the dictation concerning it (March 31, 1944) and the dictations on "Mary's Annulment of Eve" (April 2) and "Cain and the First Parents" (April 5)

298 There follows the episode involving "John's Going to Accompany Mary," included in the Passion cycle.

0 open, with his head still upright for an instant, rigid on his neck, as if from an inner convulsive agony, and then falling forward again, but towards the right. Nothing else.

Afterwards I regained a little_but very little_strength until 7 p.m., solar time, and then sank back down all over again into a tremendous sopor until after midnight. But without the comfort of visions. I, too, am alone, like Mary after the burial. No sight and no voice. And I greatly suffer on this account.

To give myself a little consolation, I shall describe for you how I clearly saw Jesus last night while He was explaining to me again his leave_taking from Mary before the Supper.

Jesus was already kneeling at his Mother's feet and hugging her waist, by turns resting his head on her knees and raising it to look at Her. The light of an oil_burning lantern with three spouts, placed on the corner of the table beside Mary's seat directly struck the face of my Jesus. His Mother, on the other hand, remained more in the shadow, with the light at her back. But Jesus was brightly illuminated.

And I got lost contemplating his face and observing the smallest details. And I shall repeat them for you once more. 2990 His hair parted in the middle of his head and falling in long locks down to his shoulders. Wavy for a full palm's_length, then ending in a real curl. Shiny, thin, neatly combed, bright blond, with marked coppery tones especially in the final curl. A very high, beautiful forehead, as smooth as a sash, with slightly hollowed temples on which the pale blue veins leave light indigo shadows appearing under the very white skin, with that special whiteness of certain individuals with reddish blond hair: a milky whiteness with a gradation slightly tending towards ivory, but with a very light touch of blue, quite delicate skin resembling the petal of a white camelia, so thin that the slightest vein shows through and so sensitive that every emotion is depicted on it, with more intense paleness and brighter blushes.

But I have always seen Jesus as pale, only a little tanned by the sun, which He liberally assimilated during his three_year passage through Palestine. Mary, on the other hand, is whiter,

299 Cf. December 29, in The Notebooks. 1943.

0 for She was more withdrawn at home, and it is a rosier white. Jesus is ivory white, with that slight reflection of blue.

A long, straight nose, with just a bit of a curve above, near his eyes_a very handsome, thin, well_shaped nose. Deep_set, very beautiful eyes, of the color I have so often described as very dark sapphire. Thick eyebrows and eyelashes, but not excessively so_long, beautiful, shiny, dark brown, but with a microscopic spark of gold at the summit of each hair. Mary's, on the other hand, are very light brown, thinner and sparser. Perhaps

they seem that way because they are much lighter, so light that they are nearly blond. An even, smallish mouth, well_shaped, closely resembling his Mother's, with lips just thick enough, neither too thin, so as to appear serpentine, nor too pronounced. In the center they are rounded and accentuated in a fine curve, and at the sides they disappear, making the very beautiful mouth seem to diminish out of sight, with its healthy red opening over even, vigorous teeth which are rather long and very white. Mary's, on the other hand, are quite small, but regular and evenly joined. Thin, but not gaunt, cheeks. A very narrow, long oval, but quite beautiful, with cheekbones which neither protrude nor recede excessively His beard, thick on his chin and dividing into two curly points, surrounds, but does not cover, his mouth as far as the lower lip and rises, shorter and shorter, towards his cheeks, where, at the level of the corners of his mouth, it becomes very short, limited to leaving a shadow, like a smattering of copper, on the paleness of his cheeks. Where it is thick, the beard is a dark copper color, a dark reddish blond. And so is his mustache, not very thick and kept short, so that it barely covers his upper lip between his nose and the lip and is reduced at the corners of his mouth. Small, well_shaped ears closely joined to his head. They do not protrude at all.

On seeing Him so handsome, last night, and on thinking of the way I saw Him disfigured when He appeared to me on many Occasions, in the Passion or after it, my compassionate love for his suffering was. rendered even more acute. And when I saw Him reach out and rest his face on Mary's breast, like a child needing caresses, I wondered once more how men managed to rage so against Him, so gentle and good in every one of his acts

and winning hearts with his appearance alone. I saw the beautiful, long, pale hands embracing Mary's sides, Mary's waist, and Mary's arms, and I said to myself, "In a little while they will be pierced by the nails!" And I suffered. The fact that I am suffering is visible even to the least observant.

I so wished for you today, Father, because my heart seemed to be exploding and giving in by turns. And it feels like an age since I received Jesus. It's a good thing that it's now 2 a.m. on Saturday and the hour for Communion is approaching. But I am alone. Jesus is silent. Mary is silent. John is silent, I had hoped in him, at least. Nothing. Complete silence and complete darkness. It really is desolation..

keepns2sb240sa60qclang1033 April 9 line Easter Day in the Evening

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus speaks, and He speaks to me so painfully, and it is such a sad subject that I am writing it separately. 3000

Jesus says:

"Last year I said to you 3010_and it was the first dictation_'The Father is weary, and to cause the human race to perish He will let the punishments of Hell be unleashed.' I sai_it was Good Friday_'I would like to come a second time to die to save them from an even more atrocious death... But the Father does not allow this... He knows it would be useless... Oh, if only men were still able to turn to Me, who am salvation!'

"I refer you to all my dictations preceding the most recent ones. I have spoken by employing the prophecies of the Holy Book, explaining them to you, applying them to the present times, and if I was later silent on this note, it was because I understood that it was useless for the purposes of Good and dangerous, for those divine words could become a weapon for diabolical torture against _my servants who heard, repeated, disseminated,

300 The dictation was in fact written on separate sheets which were later attached to the notebook.

301 See April 23 in The Notebooks. 1943.

0 and accepted them. But my Thought, even if not expressed by the Word, is this and does not change.

"Maria, I told you at the end of last May, 'As regards the future... What do you want to know, poor soul?' (The dictation on May 31, 1943) 'Thank my Mercy, which, for the time being, in large measure conceals from you the truth about the future.' Poor, poor soul!

"On another occasion, I said, 'You would like Me to appear and show Myself... But, even if I showed Myself, where is that residue of faith and respect in hearts which would make them bend with their faces to the ground to ask Me for forgiveness and mercy?' (Dictation on b June 5, 1943b0).

"Even now you ask Me for a sign of power, which, since it is the Power of a Holy One_of the Holy of holies_ought to be in exorable, tremendous punishment of an incalculable number of people, for_I repeat what I have said a thousand times 3020_the great sinners exist because the mass is all more or less guilty of the same sins as they are.

"But_and I say this to you, poor soul, to whom I have granted the vision of Me as triumphant 3030 to infuse strength into your being, weakened in your dying flesh and desolate in spirit because of the trial you have endured and the horrors surrounding you_I cannot, give this sign. Not because God has lost his capacity to act. Nothing is impossible for Me as God. But it is the hour of the power of Darkness. And men have spontaneously wanted it. The kingdom of Evil is already established. Anything I were to do would be rendered null by man's will. Any Good would be destroyed by Evil.

"I impotently witness all humanity's race towards spiritual death. There is no gift, benefit, call, or punishment by Me that will serve to arrest this spontaneous shipwreck in Satan of mankind, redeemed by Me. Like an enraged bull, humanity is demolishing everything: reason, morality, and faith, and it is heading for a crash against what slays it. The profaning hand of man rises up for a new crime which does not deserve forgiveness.

302 The previous occasion was March 28, 1944.

303 See January 10, 1944.

0 And the Father does not want to forgive. He lets you perish as you have wanted to.

"The only thing I can do and do_and I do it out of mercy on the saints, who, as rare as flowers in the desert, still pray; they pray, not making an avowal of custom and hypocrisy_is to hold back the wrath of my Father, who, weary of the crimes of a race for which my Blood has been shed to no avail, goes on wanting and wanting to apply Justice to you. And justice, since you are blameworthy, would mean tremendous punishments which my Mercy does not want to be added to those you cause yourselves on your own.

"Maria, I know I am wounding and demoralizing you. You had hoped for joy from my Easter. Roses after the thorns. Smiles after the tears. You are a victim. The thorns and tears remain even in the time of Easter, for it is necessary to stay on the cross for the sake of this perverse humanity

"I ask you to remain on the cross for Me. To save the world has been my dream. To save souls, my joy The world is lost for God, but souls can still be save_those who still have a soul, languishing, but alive. I ask you for charity in their regard. It is Jesus, a beggar for love in his role as the glorious Risen One, who asks you for this offering of souls so that his Kingdom will still have subjects.

"Go in peace."

keepns3sb240sa60qclang1033 Easter Sunday

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 The Holy Spirit says:

"I am the Consoler. I console those who are demoralized by consternation and tortured by the present. I am the One who nurses and sweetens the bitterness of the Word that speaks the truth, which is quite bitter today.

"On this day, which is the triumph of Charity, as Christmas is its highest manifestation_for Christmas is the beginning of the Redemption, which is Charity at work, whereas Easter is the fulfilled Redemption, the Victory of Life over Death, through Love sublimely elevated into voluntary holocaust to give you Life, and the act by which it was possible for Me to descend into

you, resanctified by the Blood of God the Son, to reunite you to God the Father with the Charity without which God cannot be in you or you in Go_I come to say to you, 'Go on trusting.' Even if everything seems lost, trust. Even if the abyss of Evil launches its demons forth to torture the Earth and fecundate it to beget the Antichrist and the abyss of the Heavens seems to close by the decree of the Father, from whom We proceed, We, the Word and the Spirit, are still working and loving to save and defend you. I as Charity and the Word as Charity, I as Sanctification and the Word as Redemption do not cease_the Latter, to pour forth the merits of his Blood, and the Former, the charisms of his power for your good.

"Trust. Love has always won out."

keepns3sb240sa60qclang1033 My Naked Passion (From April 9 on)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 1. I see only St. Joseph, who is looking at me with great mercy, but not speaking. And in the usual corner opposite my bed (April 10).

2. I see Our Lady dressed in white, with the blue band, as at Lourdes. She is praying on the left_hand side of my bed, but not speaking. St. Joseph approaches, however, and caresses my head, saying, "Pray, daughter." I obey, weeping and hoping again (April 11)

3. On emerging from an eleven_hour sopor, this morning at seven I hear the Lord murmuring a prayer to the Crucified One, as if to dictate it to me. But though I distinctly hear it, I cannot write it in the state I am in, and my exhausted mind does not retain it. It is thus lost. But I hope, as before, until the evening. Then the torment takes hold of me again, and I rave furiously. Oh, how ugly Hell is! I remain like that until 3 a.m., the hour at which Father wants to give me Communion. Calm is restored (April 12).

4. As I pray (10 a.m.), Jesus says, "Remember when I spoke to You about possessions." 3040 I cannot remember anything in my current state. Jesus speaks, but I see nothing. I spend the day amidst the ups and downs of torture. But at 12 such an agony

304 See July 3, 1943, in The Notebooks. 1943.

0 takes hold of me that I rave even more furiously than at 12. They have all disappeare_Jesus, Mary, Joseph. All of them...! Desperation and desolation (April 13).

5. After a restless night, I rested at dawn. But I reawaken to feel the torture again. It is not delirium, but exasperating, cold reason. Father wants to give me Communion. My heart is so closed and hostile that I regard it as virtually sacrilegious. Communion slowly pacifies everything, to the point where I can pray again with joy and hear Jesus_I hear and do not see Him_who says to me, "Now you could describe my agony in Gethsemane." Oh, I could certainly describe it! But I think I never will. Only those who have experienced it can understand it. For others it would be blasphemy. Sweating blood? I am amazed that He was not left dead against that mass of stone. Crushed by the weight of the inhuman trial (April 14).

6. When I consider that today, April 15, I won't be receiving Communion, I feel demoralized. It already seems to me that I can't resist and am relapsing into that atrocious torment... It is 1:40 a.m. I am alone, for Martha is not in the house tonight. If the torment overcomes me, what shall I do? I am not the mistress of myself in those moments. I said it was not necessary for anyone to sleep with me. But I am afraid of myself. Not of a heart crisis. Die? If only I were to! But of desperation. I feel so bad. I prayed to Our Lady of Sorrows for an hour. Now I will do what I could not do tomorrow as penance, what I haven't been able to do since Tuesday. But I must fight against the thought "I am

sacrificing myself to no avail." I feel it growing and don't want it to take hold of me. I want to beseech the Mercy of God through boundless trust.

At 11:10, as I pray to overcome the works of the devil affecting this poor humanity (this is the time of air_raid warnings, and the bombs are falling nearby), I hear a voice which I recognize and remember, which says a sentence to me already uttered to our Lord: "Worship me, and I will help you in all things and always. You will be happy." 3050 I reply, "No. Never. By my will,

305 The episode involving Jesus' being tempted by the devil is found in the cycle on The First Year of the Public Life.

0 never. If I later go mad from the pain of being rejected by God, I may even do so. But as long as I can reason, I won't. Torment me, but I won't give in." This new battle (and you 3060 can't imagine how sweet the temptation was, just as he presented it) confirms for me who the cause of my present intense suffering is. Notice that I was holding the cross. But is he not afraid even of that, now? On my knees were the images of Our Lady of Fatima and St. Joseph. But is he no longer afraid of anything? One day Jesus said to me, "Answer with my own words." I replied, "Begone, Satan. It is written: 'You shall worship the Lord your God and serve Him alone.'" 3070 But how long will this trial last? (April 15).

7. I have reread the dictations. It is a balm. But is it really me that received them? And how can I no longer feel any of that sweetness now? I read "Jesus and the Children" 3080 and wept on recalling my joy that evening, when Jesus seemed to give me his hand to observe. How far away all that is! Now, close to death, I no longer have a bit of such great good. Nothing any more. And I am afraid. I have been rebellious. I have failed to be resigned. I have displeased God, my Jesus! I do not forgive myself. But if He does not help me in this horrendous hour for me, how can I come out of it victoriously by myself? I am suffering so completely and inhumanely that no word can describe it. I no longer feel protected by God. I am afraid, afraid! Afraid of everything. Afraid of Earth and of Heaven. Afraid of myself and of Satan, who wants to tear me away from God. Afraid... (April 16).

8. And I consider that you are not here and that I won't be receiving Communion. I consider that from now on this will be the situation every day. 3090 Oh, my Bread, you that were my joy and that I am now losing, that I will now receive so infrequently! Now that I am dying, how can I remain without You? (April 17).

9. Last night, in the greatest desolation, because I had seen even the last thread of hope I had left_which I tried to render unbreakable by surrounding it with pained, but constant faith

306 She is addressing Father Migliorini.

307 Matthew 4:10; Luke 4:8.

308 See the vision on February 7.

309 Perhaps because of the imminent evacuation.

0 and prayer_being broken, the Redeemer appeared to me in the robes given Him by Herod to mock him, 3100 already scourged and crowned with thorns and with his hands bound. He was coming towards me, looking at me with intensity and pain. The Redeemer! Before I called Him "Jesus" with sweet affectionateness. I now call Him "Lord." I call Him "God." I call Him "Redeemer." Lovely names. But too formal. And I can no longer call Him "Jesus" with my former familiarity. He did not speak. He leaves me in the torture without giving me the slightest comfort. It is too much! Nothing gives me peace. I feel that reason is tottering (April 18).

10. Oh, God! You have really abandoned me! Not even receiving You brings me peace. Where are You? (April 19).

April 20. After so much silence, the Blessed Woman says, "You have contemplated Me from birth to death. You have been mine as the daughter of the Child Mary, mine as the daughter of the Queen of Heaven, and mine as the daughter of the Lady of Sorrows. I have wanted you to be mine in three different congregations so that you would always love Me. My daughter! I am close to your tears. Abandon yourself to Me." I heard this while kissing the image of Mary Most Holy as a Child. Immediately afterwards the letter from Sister Isa 3110 arrived.

April 21. Even that thread of union has disappeared. Why, then, so much abandonment?

April 22. Nothing. Harsher and harsher desolation.

April 23. Nothing. My desolation grows more bitter. I beseech Mary alone because I can do nothing else, for I feel Her to be merciful, even if She is absent and not free to intervene on my behalf.

April 24. Rebelliousness takes hold of me again. I should say "Rebelliousness," for it is Satan that slams me about wrathfully to tear me away from God and lead me to, first, spiritual, then physical, madness. I leave my house at 3:30 p.m... 3120 And my

310 Matthew 27:27_31; Mark 15:16_19; Luke 23:11; John 19:2_3.

311 It is almost certainly a sister at the Bianconi School in Monza, where the writer had studied from 1909 to 1913.

312 1944 was marked by eight months of evacuation which forced Maria Valtorta to leave her house in Viareggio and take refuge in St. Andrea di Compito, a hamlet

0 mortally wounded spirit remains there. Maria the spokesman no longer exists. God's instrument has been broken by God's inexorableness. No one can understand this. No one. And they all say customary words; they all maintain meaningless arguments which

are "counterarguments" because the facts, in their brutal reality, nullify them and cause their unreality to shine out more than ever. Though in my tremendous hour, amidst total sufferings which only God knows_if God goes so far as to concern Himself still with the worm He has crushed, the poor worm that thought it was destined to become a butterfly because of the love which nourished it for Love and which was instead rejected with repugnance by Love_I still squeeze out a prayer for peace, for Paola, and to bend God to have mercy on me. Nothing.

April 25. A tremendous night. A tremendous day. At 12 another separation from Father Migliorini, which brings everything to a head again. I call Mary. But She also seems not to exist. There is no more Heaven for me.

April 26. I see a crucifix. But not Jesus on the cross. A crucified one of wood on his wooden cross. An emblem. Not Him, as I saw Him before. It looks to me like one of those Crucifixes placed along the roads, like the ones I hailed the day before yesterday, dying, in the car. For, even if He does not love me, I love Him, and this lack of love from Him is the greatest, most surprising torment for me, who would never, ever have thought I would have to convince myself that Jesus no longer loves me.

in the municipality of Capannori in the Province of Lucca. In this note we group together the useful data to understand the references to events and persons in that period, in which the writings from April to December 1944 are situated. Since July 29, 1943 her Belfanti relatives, evacuated from Reggio Calabria, had already been living as guests at the Valtorta house in Viareggio_Giuseppe, her mother's cousin; his daughter, Paola; and Anna, nicknamed Titina, Giuseppe's second wife and Paola's stepmother. One evening in the autumn of 1943 there was added to these young Luigi, known as Gigi, Giuseppe's son and Paola's brother, who had escaped from the Germans and sought a safe refuge. It was then that they thought for the first time of St. Andrea di Compito, where Marta Diciotti knew people and Gigi moved at once, remaining there until March 1944, when a lucky break enabled him to go to Rome, the first stage of his return to Reggio Calabria. On April 10, 1944 a friend came to the Valtorta house with the confidential information that obligatory evacuation Would be decreed for the residents of Viareggio, to be effected by the end of the Month. When, after a few days, the news was officially confirmed, Maria Valtorta and Marta Diciotti, with the three members of the Belfanti family, were already arranging a move to St. Andrea di Compito, regarded as a suitable place after the previous

0 The physical, moral, and spiritual sufferings are building up, and so are the acts of restiveness. Everything makes me suffer. Even the sight Of flowers_which I so loved before_leaves me indifferent now; rather, it brings me to tears. I want nothing because I don't have God. I reread Sister M. Gabriella, 3130 and more than ever I feel equal to her in pain. The climate, the air, the light, the water_everything does me harm. The small events which are the result of the cruel evacuation make my suffering more acute. I cry all day long until I am exhausted. I hear the others laughing and joking. I see them remaining

experience. For practical reasons Camaiore, a locality which Maria would have

preferred, had been excluded. On April 24, 1944, at about 3:30 P.M., Maria left in an old rented Balilla not having wanted the risk of asking the German Command for an ambulance. The infirm woman was placed as comfortably as possible on the back seat of the car, and Paola sat beside her. Father Migliorini accompanied her sitting alongside the driver; he had oil for the Anointing of the Sick with him. Anna, nicknamed Titina, also left at that time but traveled on the truck transporting the furniture from the Valtorta household. Marta and Giuseppe, for their part left five days later, going by train to Tassignano and reaching St. Andrea di Compito' on foot. There the family group, with the little dog Toi and the cage with birds, was reunited in the house of the married couple Settimo and Eleonora Giovanetti. Father Migliorini, who left for his convent in Viareggio on April 25, is thought to have visited St. Andrea di Compito a few times during those eight months of evacuation to see Maria Valtorta, to whom the local pastor, Father Narciso Fava often brought Communion. Maria also received visits from Father Pennoni (from Viareggio); Father Fantoni (from Lucca), who brought news from Father Migliorini; Sister Gabriella, a Stigmatine from Camaiore; and other people who were there as a result of the evacuation I both friends from Viareggio, such as the Lucarinis, and new acquaintances. In St. Andrea di Compito, in the midst of hidden manifestations and complex sufferings documented by the writings included in this work, the infirm Maria Valtorta continued the mission as a writer she had commenced the year before, which began to be enriched with passages pertaining to her major work on the Gospel, which are also documented in this volume. Because of varied needs, Marta Diciotti visited Lucca from time to time, in a kind of stagecoach or on foot. She stopped by Viareggio for the first time on September 24, 1944, in the company of Enzo Lucarini, and went back again in early October and in November, bringing back news about the condition of the house and the damage caused by the war. On November 10, 1944 Giuseppe, Anna, and Paola Belfanti were able to start out on the difficult return journey to Reggio Calabria. On December 21, 1944 a letter from Father Migliorini, brought by his brother in religion Father Fantoni, notified them that the longe_for return home was now possible, and Maria and Marta in fact left two days later, on December 23, in an ambulance which luckily was available, preceded by the truck taking back some of their household goods, on a trip marked by diverse vicissitudes. Father Migliorini was waiting in Viareggio. In February 1945 Marta Diciotti returned to St. Andrea di Compito to bring back the remaining furniture.

313 The biography of Sister Maria Gabriella, a Trappist of Grottaferrata (1914-1939), previously mentioned in The Notebooks. 1943.

0 distant without mercy. By "the others," I mean my relatives. For I have no wish for strangers. What I foresaw is coming true. Confined down here, I am a forgotten person. So willingly forgotten now that I am no longer the one who offers hospitality and consoles, but the one who must look after herself and be consoled. And God does not come. I pray, as Father tells me to. But God does not come. It drives me mad with pain. And yet, though in these conditions, I renew the offering of myself for the usual purposes: Peace, the Kingdom of Jesus, and so on and so forth, introducing as the only reservation this one: "Let me go back to my house." Even Sister Gabriella introduced one reservation, and she was an angelic creature. I, too, can include it. One should not demand from a human soul what is impossible. And those preaching a total gift without

reservations are precisely the ones who on their own are unable to offer even a scratch.

April 28. I am in the same condition.

April 29. The local priest 3140 comes; he was not sought by me_for I know it's useless_but by Paola, who has the illusion that this will relieve me. Out of respect for his dignity, I receive him with honor. But he leaves me in the previous state.

April 30. A desolating day of pain. Communion leaves me as dry as a stone and more than ever without comfort. Heaven is closed. I weep over my wretchedness throughout the day. God has abandoned me, and men increase my anxiety by showing themselves in this circumstance to be biting, indifferent, and lacking in understanding. But, above all, biting. Last night it seemed to me that Heaven was approaching, for, by mental sight, I saw Our Lady appear to me, alive, at the top of a tree which looked like an elm. But it was an instant. Then darkness as before and the silence which has been haunting me for twenty days. But am I the one who heard so many words and saw so many things? But was I mad then? But am I possessed, now that I no longer deserve anything else? I do not demand special graces. I have always rejected them out of fear. But at least the comfort of the union with God which I had been enjoying since

314 Father Narciso Fava, mentioned in note 312.

0 April 23, 1943. And yet I pray Without feeling any more joy in it, but I pray. When I see this bell tower 3150 in the mirror or hear its chiming, I adore the Cross or say the Regina Coeli. But, like a wound in my throat, the water of prayer does not descend to quench the thirst of my heart. It flees, in spite of the fact that I, dying, draw close to this fount.

keepns2sb240sa60qclang1033 May 1

sb120qj144720144021602880360043205040576064807200792086401ang3081 I see and immediately recognize my St. Francis of Assisi.

I see him twice. The first time in the morning. He is standing in his poor cowl, not brown, but gray_brown, like the feathers of a wild turtledove. He is barefoot, with his head uncovered, and already with the stigmata. I clearly see the wounds in the palms of his thin hands. He is standing with his arms bent at the elbow and held close to his body, with his hands at shoulder level, like a priest when he says, "The Lord be with you." I thus see the wounds in his palms distinctly He is looking at me with compassionate gentleness. He does not speak.

The second time, in the evening, he comes back, and I see him even better. His face is so gaunt that it looks almost triangular. His hair, trimmed in a circle, forms a slightly wavy line, grizzled in its light chestnut brown, on the high, very pale brow. He has light_brown eyes, sad and good, deeply sunken in his sockets, a long, thin nose, very pale, slender cheeks, lengthened by a sparse beard trimmed into a point. He is smiling, but without joy A smile seeking only to encourage. He speaks. Slowly In a clearly intoned voice, but as if

weary.

Signaling with his wounded hand, he asks, "Do you like my olive trees?"

"No," I answer.

"And yet... I liked them so much because they reminded me of our Lord Jesus in his Prayer." 3160

315 The bell tower of the parish church in St. Andrea di Compito, which was reflected in the mirror in the infirm writer's room. See note 312.

316 Luke 22:39_46.

0 "You, Father, saw Jesus in their midst. I no longer see anything and they bring me only sadness."

"Strive, daughter, to find peace and joy in them. I said so, and I suffered so much then, for I, too, was disillusioned with men and, I would say, with God's approval of my work: 'Blessed are those who do God's will and for his sake face every tribulation., Try to reach this painful blessedness. It is the stigmatization of the spirit, and it is more painful than this One_do you see?_Which opens my flesh. I know. But try. Weep and try. I, too, suffered so much and for so many reasons. I, too, experienced fondness. I, too, was full of longing. I, too, felt the prayer I had offered in certain hours failing back upon me. I endured hours in which I was able only to moan. I know what your pain is. But I say to you, 'Strive to find peace and joy in all the pain.' Afterwards joy and peace come. Be good. I will stay close to you. I bless you with my blessing: 'May the Lord have mercy on you, turn his face towards you, and grant you peace. May He give you his blessing.'" 3170

It is not much. But it is already a glimmer of Heaven which comes to me. I had never seen or heard the Saint whom, if you recall, I greatly venerate, and I was astonished. He came to console me a little in this desolation...

keepns2sb240sa60qclang1033 May 2

sb120qj144720144021602880360043205040576064807200792086401ang3081 The Seraphic One had calmed me a bit. A letter arrived from Father Migliorini, who, by wanting to demand the impossible from a being, pushed this being back into the depths of the storm.

I realize that theories are the shield which rises up and conceals the reality and the union and the assonance between two spirits. Those who, through the goodness of God, who has given them an organism devoid of nervous energy and impulses, and so forth, have thus settled readily into the niche of "that's the way it is and that's the way it must be" cannot at all understand

317 Numbers 6:24_26.

0 those who have quite different springs on their device and vibrate at even slight touches. At rough touches they vibrate to the point of breaking. What suffices for Tom is of no use for Harry. Rather, it is a source of greater pain, danger, excitation, and rebellion for Harry.

One must not anchor oneself to theory, Father, as if to a buoy. One must weigh anchor and introduce oneself into the same sea in which the little ship of a soul, caught in the whirlpool of a severity which breaks it, finds itself tossed about and dismasted. And understand what the painful disillusionment coming after its trusting love, which felt so certain of God's favor towards a request which no one can deem illicit, means for that soul.

To believe through a pure act of faith is sufficient to be saved. And I hope to be able to go on believing. But to believe by a loving conviction is a magnet which attracts one to the summit of Heaven. And how can we preserve this when our love is literally crushed, incessantly crushe_as we gather it together, for it is our life and we know we will die without it_by an inexorableness which to the lack of grace granted also joins the most complete abandonment?

keepns2sb240sa60qclang1033 May 3

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Marta is in Lucca for the Feast of the Holy Cross. Though sending her away means losing the only comfort I have around me, I have willingly sent her so that she will pray to the Holy Face for me and take my offering.

Oh, what an offering, which disgusts me! It is not money that I love to give to God. But since He no longer accepts anything from me, I must and can only give money, as the Pharisee-Catholics are accustomed to do.

I receive mail. Words of comfort. And I get anxious. Paola says, "I am no longer able to sleep"_she, who slept ten or even twelve hours on end. I answer back, "And I am not even able to rest any more without sleeping. I must of necessity go mad." I cannot put up with anything. People, things, flowers, animals, books_everything leaves me either indifferent or even more agitated.

I pray. But I am caught up by the fear that all my entreaties will turn into greater punishment.

keepns2sb240sa60qclang1033 May 4

sb120qj144720144021602880360043205040576064807200792086 40lang3081 After a night of physical agony such a. to provoke trembling in those able to preach (who knows how many of them or how much trembling) resignation and cheerfulness so well_when, however, they are not in the situation of those upon whom they lavish such preaching_I

hear Mary's voice. I do not see Her. I hear Her. But the honey of paradise at once descends into me.

Mary says:

"Among brothers there may still occur moments of sternness, incomprehension, and the resulting tears. The older brother avails himself of his primogeniture in order to be demanding towards the younger ones. But a good mother is never rigid, uncomprehending, or deaf to the suffering of those born to her. Her heart as a mother breaks as much over the crying of her firstborn as over that of the last son born. Her breast is a pillow for the flesh of her flesh_whether of the firstborn or the last to be born. Her hands join in entreaty on behalf, of the son suffering from his brother's severity, nor does she resign herself if she does not see the older one calmed down and the younger one consoled.

"This happens in someone who is a mother of flesh and blood. But I am the Mother. You were not born to Me of flesh and blood, but of my spirit, joined to God in an eternal marriage, and of my pain.

"My child, you heard Me say, 'I will be a wolf in order to defend the doctrine of My Son.' 3180 But just as I the Lord's Ewe Lamb, would become a wolf in regard to my Jesus' legacy, so, as a mother who defends her children, I am able to rise up in defense of them against anything which may carry out an assault to slay a child of mine.

"I defend you, Maria. Do not weep. you are under my mantle.

318 This statement is to be found in The Poem of the Man_God, vol_ V, P. 697.

0 Close your eyes so as not to see either God's severity or men's ferocity. Do not speak. Do not move. You could not, poor child of mine, without increasing your pain, without increasing your resistance.

"You have been told to offer at least a little arid prayer, arid in accepting sacrifice. No. It would be useless hypocrisy and would poison your soul more than events already have. I want even less. I only want you to abandon yourself to Me.

"Sleep on my breast. You will be healed. Be silent. I will speak for you. Love Me. I am your comfort. I am the Mother. The Mother of Sorrow. And you are not very different from my Jesus when He was laid, dead, on my lap. But you will rise again, my child. Because I want you to."

keepns2sb240sa60qclang1033 May 5

sb120qj144720144021602880360043205040576064807200792086401ang3081 Since yesterday I have been on Mary's lap. And how good I feel! It is not just a phrase. I really feel as though I am on her knees. She is holding me seated towards the left in such fashion that I am resting my right side on her heart and my head on her shoulder. She is

clasping me with her left arm and from time to time says to me, "Be at ease. Rest." Oh, I seem to have returne_but it's even sweeter_to those rare hours when Mother would take me onto her lap and make me so happy!

My physical affliction is so great_suffocation, emphysema, and cardiac insufficiency are constantly increasing. Tonight I have gone right to life's limit, with numerous extrasystoles and a drop to a pulse of forty_six beats a minute. I no longer breathed; I was in a cold sweat_real agony. But Mother had said to me, "Be at ease," and I felt I was in her arms. I had cuddled up in the nest of her lap, arm, and mantle and was not afraid even of death.

After the atrocious agony of these last twenty_five days_a spiritual agony compared to which this physical one I am now undergoing is a mere trifle_my agonal suffering of the flesh is turning into a lark; indeed, it is rendered blessed by the peace being poured into me by contact with Mary.

No, my state is not and cannot be a deception. Pain, yearning, and the wish for my house are still present; there is an atrocious recollection of what I have suffered; there is a perceptible, enduring sensation of abandonment by God. These things are still present. But I am on Mary's lap. I can withstand them. It is as if a heavenly anesthetic were attenuating moral sensitivity to pain in me and injecting a sense of celestial euphoria.

Blessed be you, Mary, my Mother' You save me' Save me now and in the hour of my death. Mother, hold me on your lap, and I Will be safe until the end.

keepns2sb240sa60qclang1033 May 6

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I remain as if dying after Communion and hear Jesus moaning in his agony in Gethsemane. Unable to write, I remain this way, wanting and not wanting to transcribe those laments. I feel that for many they will seem like blasphemies... and they are so real. I remember the agony when I saw Him on February 11 3190 in Gethsemane... The words correspond to the expression of my Jesus' completely tortured in spirit. Desperate... I But who accepts this?

keepns2sb240sa60qclang1033 May 7

sb120qj144720144021602880360043205040576064807200792086 40lang3081 To find peace, I decide to transcribe these words of agony. But Jesus says, "Let them be exclusively for you, for others would not understand them. Let them be a comfort for you so you will not be afraid of being lost, as you think, on account of your desolate suffering, which makes you rave."

keepns2sb240sa60qclang1033 May 8

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I am more prostrate than in past days. I read and reread the

319 see the entry for that date in this volume.

0 weeping of Jesus so as to be able to tell myself, "He understands me and pities me," and I draw close to Mary, for I receive comfort from nothing and no one on earth.

keepns2sb240sa60qclang1033 May 9

sb120qj144720144021602880360043205040576064807200792086 40lang3081 In a quarter of an hour of sleep this morning, I dreamt of a disembarkation in a Tyrrhenian city on a shore that was not rocky. I don't know which one it is or whether it is a presage or a reflection of my agony I woke up sadder than ever, convinced that I, too, was "a twig in Satan's hands," as Jesus says. I imitate Him in taking refuge in a heavenly direction. Not "in Heaven," for Heaven has been closed to me for a month...

keepns2sb240sa60qclang1033 May 10

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Yesterday I said a whole Rosary and the sequence of the joys and sorrows. I meditated on the fifteen mysteries, in addition to daily prayers. I had two sopors instead of one, constantly felt ill, and in the evening suffered another assault... By whom? I do not hesitate to say "by the devil."

I seemed to have gone back to the tremendous days extending from April 10 to May 3, which, beginning the day Our Lady spoke to me (May 4), changed into sad resignation, sometimes tinged with shades of joy. Since last night it's been Hell again. But who can say to me, in such a way that I can believe it, that I am not damned?

And yet I pray... And yet I believe... And yet I love. But it is the most absolute abandonment by what I desire: God. And, behind Him, the persons from whom a word of God may still come to me remain absent. Even the Words I have heard seem to me not to be true.

Have mercy, Lord, for I feel I am going mad! I no longer see or understand anything. I feel only this agony. Just a month ago I happened to open books once to find a word that would illuminate me. Nothing. I seek comfort in prayer. Nothing. In

things. Nothing. Who understands me? But why have I come here? I have the feeling that if I had gone elsewhere, where I wanted to and not where I submitted to going, 3200 under a lot of pressure from those hoping for who knows what from this place_and for those whose aim in life is the well_being of the flesh, there is perhaps cause for gladness at being here_I get the feeling that if I were where I wanted to go, I would be less forlorn.

My friend Gina, like a sister to me, has written. 3210 I am moved by her goodness. But I also suffer on this account. If only I were at least close to this true Christian and not in the midst of this frivolous company, which does not understand me, as I do not understand it. If only I were with my Sisters... But here, without anyone to lift me to Heaven, and

crushed as I am by the abandonment of God and the ferocity of Satan, I get lost. I feel it. I get lost in spirit and in flesh. I go crazy, and that's the least of it. The bad part is that I am destroying what I have done for my eternal future.

Have mercy, Lord! Mary, have mercy'

keepns2sb240sa60qclang1033 May 11

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Come. Come out of your jail for a while. Place your hand in mine. I want to take you with Me. The heat of my wound will warm the cold in your hand and will warm your heart more.

"Do you know how grafts are made? In two ways. one, radical, is when you want to turn a wild plant into a good plant. The foliage is then totally amputated, and on the poor remaining stumps, open an_if plants had a voice_moaning with pain, the shoots to be grafted are inserted into the clefts. They are then bound, and you wait. The sap of the good tree mixes with that of the wild plant, and if in the latter there is a capacity for

320 She had wanted to go to Camaiore rather than St, Andrea di Compito, as observed in note 312.

321 Gina Ferrari, her dear friend from school days.

0 fusion and attraction, the beneficent sap becomes dominant and wins out. The tree becomes good and fruitful.

"There is, moreover, the perfection obtained by experts to make a new, very good superquality out of two good plants. Then the plant is not brutally amputated. There is no longer any need because it is already good. The two good plants are merely drawn together; one or more branches are sheared off from the plant to be fecundated with this vegetable marriage, and against the trimmed sections_a wound which hurts and burns, but which will give glory to the tree_other branches from the fecundating plant are pressed very tightly and are bound in such a way that the buds of the latter are joined to the former's wound and branches emerge from it which combine the virtues of the graft with the original virtues.

"Maria, Baptism and the Sacraments in general are a total graft inserting Grace into the bad plant of man, stained by original sin, and maintaining It for successive grafts, for man as a plant has a nature which rejects the effects of Grace, the divine graft.

"Not always_indeed, rarely_my Blood, my Flesh, my Martyrdom, and the Paraclete Fire can make you, that are wild, into plants with heavenly fruit. The will to become such is lacking in you. But in those who have this will_and that is the dominant note in their song of love_Love practices another graft. And it is that of fusion with Me. I then take their

hand, and the scar on my hand, never completely healed, pours its warmth and its seeds into your being and brands you with indelible fire.

"It is not necessary to be pollarded as with the first graft. Grace is already in you. But it is necessary to be lacerated by Pain, my Herald, so as to be able to receive beneficial contact with Me with immediate vitality. And the larger the wound harming you is, the more room there is for Me to rest my Wounds thereupon. If you are one big wound, if from your head to your feet you are nothing but laceration and pain, then I clasp you to Myself, and to every Wound of mine there corresponds one of yours, and, as if by a spiritual transfusion, the Blood passes from Me, wounded, to you, wounded. The suffering is atrocious. I know. But the reaction is sublime.

"I am resting on you, Maria. You do not realize. You cannot realize because you are dying of pain. From the sixth hour to the ninth hour, I did not see even my Mother... Pain made Me able only to feel pain. Heaven, sun, crowd, and shouts and moans and the whistling of the win_everything was canceled out in the atrocious pain of the final agony, of the Redemption. I knew that my Mother was at the foot of the cross. But, more than the thicker and thicker darkness, pain hid Her from Me. The pain of one tortured and the pain of one abandoned by God. And only I know how much I would have liked to see Her to find comfort in such desolation...!

"But now I take your hand and say to you, 'Come down from your cross and accompany Me, away from the darkness for a while. I want to speak to you about a point which someone dear to Me and to you wished for, and I did not speak about this topic before because I was reserving it for now.'

"My Peter says, 'The devil, your adversary, is prowling around you like a roaring lion looking for someone to devour; withstand him, strong in faith, knowing that your brothers and sisters, scattered over the world, share the same sufferings you endure.' 3220

"In the African regions where the lion dwells, men and animals know how to orient themselves with respect to him. I once took you with me to the east, alongside a fount rich in water... and I said to you, 'Be like this.' 3230 Today I am taking you with Me into the eternal forests, whose giant trees are the descendants of the ones emerging from nothing by the will of the Father and admired by the astonished eyes of your first parents. You will thus see something different from what is making you gloomy.

"Look. The peaks of these millenary green giants stand tall against the sky, a darker blue than my own eyes. And they interweave up above to speak to the winds and the stars about the events below which they do not see, for the green roof conceals them.

322 1 Peter 5:8-9

323 On June 21, 1943. See Th e Notebooks. 1943.

0 "Beneath is the undergrowth, as thick as an intricate labyrinth, with lianas and roots that look like serpents, and adorned with deceitful necklaces which are snakes lying in

ambush. Even further down is the thick plush grass, emerging on virgin land rich in a thousand juices, where it is sweet for antelopes and gazelles to find pasture and rest, and for millions of birds of every kind of song and color to find food. Flowers, ferns, necklaces of corollas, green caverns, moss_covered grottoes, and fresh currents of water, and a green light, resting in the midst of the sun, which dazzles wherever it penetrates, on roads opened up by human exertion or along a watery mirror, so vast that it forces the vegetable dome to open out into a green well.

"In these forests the lion is the king. No one else stands up to him among those running or leaping, or crawling or climbing, or flying or walking. Man, passing by with his herds on the fringes of the forest, migrating towards areas where there is pasture or a market, constructs fences with sharp points for himself and his fellows to protect the herd on cold, peaceful nights. The animals hole up in the brush or huddle at the top of plants as night falls, to flee from his assault. For the lion does not attack as long as the sun is in the sky. He waits for the night, the deceitful shadow of the moon, or deep darkness, to go after his prey. He goes out and roars as the night comes on. He roars around man's enclosures and the caverns of animals. He does not penetrate_he waits. He waits for the imprudent one who comes out of his refuge.

"There is always so much imprudence! The desire for relief, being curious to see, being in a hurry to arrive. The lion is there. He waits, tasting his prey in advance, beating his sides out of impatience and wrath over the long wait, and circles around, seeking the point where the imprudent one will come out, and when he finds him, he is on the lookout, or studies the signs of his habitual movement and lies in ambush. And he is now silent, for he knows that the imprudent one is coming. He is silent to leave the impression that he is no longer there. And he is never there so much as when he is silent.

"Maria, the devil acts like the lion. Taking advantage of nightfall, he circles around your souls. He does not dare to come out and attack as long as the Sun is high over your spirit. He

roars, but does not attack. And what does it matter if he roars? Let him roar with rage. Remain in the Sun, your God, and do not be afraid. Do you no longer see the Sun? But He is there. If an hour of trial makes you blind, be able to feel Him from his warmth, since you cannot see his appearance. Don't you know that you would die of cold if your Sun were dead for you? If your spirit lives, though God has made it blind, it is because the Sun is still kissing it.

"Oh, if souls were able always to remain under the eternal Sun and, even in the darkness of trial, not emerge from the solar zenith, and say, 'I will stay in my place. God will find me here, where He left me, for I do not change my way of thinking as regards faith and love'!

"The devil goes around looking for an aperture to stretch out his claws and tear away the incautious one who is too close to the opening_to temptation. Or he waits for him to come out_as a voluntary prey through the allurement of sensuality. Or he may be silent and lie in ambush_this is the craftiest trick. And those proceeding without a connection

to the divine fall into his trap.

"I repeat: as long as he roars, he is not very dangerous; when, after letting himself be heard, he is silent, he is then dangerous to the utmost_he is silent because he has discovered your weak point and your habits and is already prepared to leap upon you.

"Be watchful. If the light of God is upon you, it illuminates you, and nothing else is needed. But if you are in darkness, remain anchored in faith. Let nothing move you from it for any reason. Does everything seem dead and nullified? Tell yourselves, 'No. Everything is as before.' Say to Satan, 'No. Everything is as before.'

"Before you, how many have endured the same tortures as you! 'Your brothers and sisters scattered over the world.' Your brothers and sisters . Around the world. World, here, is not so much this Earth, which you inhabit, with those living on it. World is the Communion of all the living. 'Of all the living,' I say. That is, of all those who are in eternal Life after having been willing and able to remain in 'Life' while they were on Earth.

"Well then, these brothers and sisters of yours, scattered like

eternal flowers in my celestial gardens, not only remember their past combats and are thus able to understand yours, but, because Of the Charity which is now their Life, they suffer, in blessedness, on seeing you suffer. A suffering of love which does not dull their joy, but mixes into it a vein of superactive charity and makes them merciful and helpful in regard to your troubles. All of Heaven reaches out to you that struggle, with my Name in your hearts and for the sake of my Name, and helps you.

"Do not go outside the threefold barrier of the theological virtues and the secure defense of the fourfold cardinal virtues. Faith, hope, and charity. Justice, temperance, fortitude, and prudence_this is your defense. Satan's claws break against them, and he loses his power, not harming you.

"When the Sun, your God, returns to shine on your spirits, victorious over the night which tortured you, you remain astonished on seeing what a labor of liberation the devil himself has carried out, against his own will, by circling furiously around you. In his impotent fury, by placing you on the defensive he made small imperfections, like tenuous blades of grass stepped on excessively, die definitively and the light descend triumphantly onto the bare ground to make your flower, your spirit, created to live in Heaven, grow more vigorously.

"Go in peace. Go back, in peace, onto your cross and into your darkness. 3240 And take this memory of sunlight with you. Go. Believe in Me and in my Mother, even if in these hours, which are between the sixth and the ninth one, you cannot see Us because pain blinds you."

keepns2sb240sa60qclang1033 May 12line Immediately after Communion This Morning (Friday)

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"Lazarus, come out! I give you the order of old. 3250 I give it to

324 This refers to the terrible state of abandonment which the writer had been experiencing since April 9.

325 John 11:41_44.

0 you, that are not dead, but asleep. Asleep to show men that without Me you on your own are a poor, ignorant nonentity_weak, at the mercy of your humanity.

"This is not a sleep of death. Those who live outside of Me are dead. You are nailed into Me more than a pearl oyster to a rock. You have taken root in Me more than mistletoe arising in the hollow of two branches and sinking its roots right into the pith of the tree bearing it. You are more united to Me_more united, I say_than a child in his mother's womb. For, when the time comes, she discharges him. The more time passes, the more you identify with Me, and when time no longer exists for you, you will then no longer distinguish between yourself and Me, nor will anyone be able to determine where Maria ends and Jesus begins, for you shall be eternally absorbed by your God.

"O Paradise! How you will then enjoy your paradise_you that are now traversing hell, for a loving reason, and are not destroyed by it because the burning of love is stronger than that of hell, but you are terrorized by it. For if love protects you, it does not keep you from seeing. And to see the kingdom of Satan is such a horror as to turn a young person's hair white because, in addition, the memory of God does not shine there. The memory. In just remembering Him, hell would no longer be hell. And for those who live adoring the Face of God not to see this most holy Face is already a torture. Furthermore, not to be able even to remember Him is a torture compared to which all human tortures and forms of cruelty are child's play. In short, it is hell.

"I say to you, 'Come out!' If I did not call you this way, for some pauses of blessedness as short as a bird's song, but as sweet as an instant in Heaven, you would die. You cannot withstand. You were right. It is too severe for you. The decree must be mitigated. 3260 Maria, my Mother 'has spoken on your behalf' as She promised you. 3270

"'Come out of your tomb. Breathe. Look. Hear.' Your King is ordering you to.

"Yesterday you were no longer able to follow Me, poor Maria.

326 This statement is explained in the following dictation.

327 See May 4.

0 I shall resume the unfinished topic.

"The lion, I said, knows the habits_he studies them in order to know them_of those he wants to tear to pieces. He is very intelligent. He understands at once. Satan is also very intelligent and understands at once. He is still an angel. Fallen, but remaining such in his mind, which he now uses for evil, whereas I gave him a powerful mind to do good. The lion knows that his quarries go to quench their thirst in the evening to the channels of water which furrow sun_scorched lands. He knows which pastures they go to in order to graze on the thick grass. He knows when man returns from work to his dwellings. He has only to pause alongside these resting places.

"The wish for physical relief or human imprudence leads man and animals towards his inexorable claws. The meek gazelles and the swift antelopes_so cautious and fearful by day_thus become bold at nightfall. Thirst and hunger spur them on. And they go out to meet death. Man, too eager for gain, thus lingers on to work after sunset. And death brings him to a halt forever on his return. Carnal appetite thus pushes two people beyond the protection of inhabited areas to seek refuge for their illicit love. And the beast eternally dissolves what their lust has joined. But in African lands or in icy regions it is always the same three-pointed goad which spurs men towards Satan's clawing. It is always concupiscence involving the flesh, money, and power that brings you within reach of the one who, 'like a roaring lion prowls around you' 3280 tirelessly.

"Remember that I, too, was tempted in my flesh by hunger in my belly and the offering of fleshly food to my senses, in my mind by the craving for power, and in my spirit by the suggestion that I tempt God. 3290 Imprudence is to tempt God.

"Be able to imitate Me. Put Satan to flight by imitating Jesus, your Master. 'Man lives not only on bread, but on the word of God.' 'You shall not tempt the Lord your God.' 'You shall worship the Lord your God and serve Him alone.'

"Wrap your flesh and your spirit in the bands soaked in

328 1 Peter 5:8.

329 Matthew 4:1_11; Mark 1:12_13; Luke 4:1_13.

0 balms of the Law of God. Those who live wrapped in them preserve their flesh and their spirit from the germs bringing the putrefaction of diseases and death.

"That's enough, Maria. I shall let go of you. Return to your place of pain. Mercy is already acting greatly with you in giving you this solace in this hour of expiation. Be off_in peace.

keepns2sb240sa60qclang1033 May 13line (6 p.m. on May 12. I introduce the date of May 13 because Jesus so desires.)

sb120qj144720144021602880360043205040576064807200792086401ang3081 An observation Jesus makes to me as I reread the dictation on February 20 in relation to the

"You have forgotten a word, and of course it has not been copied, and this entails a contradiction with what is later stated by you in the vision on Good Friday: 3310 John's meeting Mary in the house of the Last Supper.

"Put things in order as follows: 'And he shuttles between Caiphas' house and the Pretorium, Caiphas' house and Herod's palace, and all over again between Caiphas' house and the Pretorium.' It is for this reason that John can say, '... I did everything possible so that He would see me... I sought to have recourse to the powerful to obtain mercy...

"In reality, it is a trifle. But we live among pharisees more intent on catching someone in the act than the Pharisees in my time were. We must thus be very heedful, in turn.

"The usual Pharisees will make a biting observation: 'Why didn't the Master call the spokesman's attention to this error before now?' To show you once more, I reply, that you are so relative that even if you are 'spokesmen' or directors of a spokesman, you do not notice the oversights which distort the facts. You read, meditate, copy, and leave the mistake caused by an omission of a word which brings about a shift in the situation.

"Correct and have it corrected. At least in the original, com plete

330 See note 181.

331 On April 7.

0 notebooks. Observe that, beginning in your manuscript, the word 'Caiphas,' is omitted. You were too exhausted that day, from both the long suffering of the vision you had had ('The Burial of Jesus and the Desolation of Mary') and the bombing undergone, that you were slow to follow the dictation. Nor did you perceive or note the mistake afterwards. There is nothing serious about this. It does not damage any sacred truth. But it is good to be exact even in secondary truths.

"The aforementioned Pharisees will also make another observation concerning yesterday's dictation. I said, 'You were right. It is too severe for you. The decree must be mitigated. 3320 I can already hear the scandalized chorus of these doctors of quibbling: 'But, what is this? Didn't God know that this was too severe? She is blaspheming by accusing God of not being perfect in understanding and applying.'

"I shall reply, once and for all, with the words uttered by Me twenty centuries ago: '...If the days of the final torment were not lessened, not a single soul would be saved; but they will be shortened for the sake of the chosen.' 3330 If this can occur for all believers in the final hour_a mercy as big as the earth to save the greatest possible number of souls from the desperation of horror_can't it be used with this 'little one,' who by God's will has a foretaste in herself of what will be the spiritual torment of the good in the last days?

"I thus defend her. I, too, should have borne the cross alone. That was the decree. But it

was too much for my weakness. And man granted Me help. 3340 And shouldn't she who is bearing a cross of expiation so great that it is killing her receive help?

"Let it kill her, then. It is a holocaust. But let it not drive her mad in her spirit, which she has entrusted to Me. She underwent the first part of her trial and remained faithful. I alone know the battles she had to fight. The Tempter promised her joy. She clasped pain more tightly to herself because joy was Evil and she wanted to follow Good. The taste of the fruit of Good is

332 See note 326.

333 Matthew 24:22; Mark 13:20.

334 Matthew 27:32; Mark 15:2 1; Luke 23:2 6.

0 most bitter for human flesh. only in the other life does it become the honey of Paradise.

"To have rejected Satan meant drawing down his hatred upon her, multiplied a hundredfold. To leave her completely at his mercy meant losing this heart. God is not inexorable. And for the sake of the chosen He modifies his decree.

"I, too, had the angel in Gethsemane. 3350 He had not been planned on. But the prayers of my Mother obtained him for Me. The woman who is now receiving a ray of sunlight, a drop of comfort, and an instant of fresh air every day so that she will not die before her mission is accomplished has had my Mother as her Advocate and other chosen souls on Earth and in Heaven who have prayed for her. She has had my Mercy, which has set itself up as a queen over against the Father's Justice and said, 'I have mercy Have mercy as well.' For if I am the First One, in Heaven and on Earth, who has respect for the decrees of the Eternal Father, I am also He to whom all judgment has been handed over by the Father 3360 and can thus say to my and your Father, 'Father, have mercy on this creature of mine!'

"Nor should you think that she is in a rose garden now. After a month of merciless severity 3370 she is now experiencing an hour's truce. But may you_that, scandalized, think too much importance is attached to a brief event_never experience what she is still suffering and will suffer for a long time to come. Not one of you, intransigent doctors, would remain faithful as she was able to. She is suffering for you as well_arid towers of hard flint on the outside, filled with soft clay on the inside_for you. For you, that, as always, 3380 place heavy weights on others, but for yourselves do not want to be weighed down by even the weight of a feather.

"Let them grumble, Maria. I always responded with silence to those grumbling about Me. 3390 A silence which grew deeper and deeper the more the grumbling became calumny and the

335 Luke 22:43.

336 John 5:22.

337 Since April 9.

338 Matthew 23:4; Luke 11:46.

339 Matthew 26:62_63.

0 calumny accusation and accusation condemnation and condemnation blasphemy On the cross it was a silence involving my gaze, too... I looked only towards Heaven, to see if I could encounter God's gaze, and my Mother, to refresh my soul in her purity

"You are on the cross and remain there. Be silent and seek only God and Mary."

keepns3sb240sa60qclang1033 (My Note)

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus has me place the date of the 13th on this dictation_that is, tomorrow. But He dictated it to me at 6 p.m. on Friday the 12th. And right after I finishe_I mean immediately, at once; my God, what a battle! I am terrified!_I was overtaken again by that wave of desperation which gives me flashes of madness. I try to say the Rosary. But I hear the devil guffawing and mocking me. Oh, Eternal Father! Have mercy!

They are the moments when Satan wants to convince me that I am a fake, a madwoman, someone who deceives everyone. He wants to convince me that nothing is true, that I am damned... I would scream, if I were alone, to find an outlet. But I am at the house of others ' 3400 and who can understand...? They are the moments when God, Jesus, Mary, and their "voices" and caresses seem to me to be the dream of an infirm mind... And yet I have heard those "voices." Is it possible that I am mad? Mad only for this reason? I do everything else_correspondence, accounts, living arrangements_with facility and order. So?

Why can this horrid demon torment me like this? Cancel out even certainty about what I have heard and felt! Isn't the not feeling or hearing in these hours enough? Must I also experience a loss of certainty about what I have received?

O Lord! O Mary! Have mercy on me!

340 The Giovannetti house in St. Andrea di Compito. See note 312.

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keepns3sb240sa60qclang1033 The Morning of May 13line After Communion in Honor of the Immaculate Heart

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Mary says:

"I want you to understand my joys better. You will say the Franciscan rosary more willingly.

"In the first one, I was not happy because of my glory and joy, but because the time had come for man's redemption and God's forgiveness of man.

"The second one made me happy not because of the praise offered me by my cousin, but because I had begun redemption by sanctifying the Baptist by taking my Jesus, your Redeemer, to him.

"The blessedness of the third one was not exclusively because I had become a mother, without pain or the staining of my virginity, or because of the grace of being able to kiss God, my Son, either. But because the Earth now had the Savior.

"What made me happy the fourth time was that in the three Magi I saw all of those who, from everywhere in the world and in all periods of the earth, from that moment on, would come towards the Light, towards my Lord, and would proclaim Him to be their King and their Savior and God.

"The joy of the fifth event did not come exclusively from my love as a Mother who ceases to suffer because her lost Son is found again. It would have been selfishness. But it was inexpressible joy to hear the 'Gospel' echoing forth for the first time and to understand that a few years in advance it was falling into some hearts and sprouting there into an eternal plant. I rejoiced over these people instructed in advance.

"The sixth joy was an even greater love for you, redeemed creatures. The Risen One told me that the Heavens were open and already inhabited by the holy ones of the Lord who had been awaiting that hour for centuries and that in those Heavens the seats of all the saved were ready. And for me, your Mother, to know that your dwelling was ready was a joy of incalculable depth.

"Finally, the seventh joy was not because of my glory. But because, having been made the Queen of the Heavens by the goodness

of God, as the Queen I could concern myself with you, my beloved ones, and, chosen as I was to sit at the right hand of God, I could speak, pray, and obtain graces directly for you, with powerful entreaty.

"No joy was for me alone. Selfishness, even the most just and holy, destroys love. Every joy came to me through perfect love and was spurred towards an even more perfect love.

"I am now blessed. I could not be more so because I am surrounded by the Triune embrace of God. But I still use my blessedness out of love for you. Even here I apply the law: I love God with my whole self and my neighbor as myself. 3410 Myself, not because I am Mary, but because Mary found grace before the Lord and is loved by Him;

she is thus a holy creature in Him and of Him, part of Him.

"Oh, my theology! It has only one key word: 'Love.' I am Queen of the Heavens because I have understood this theology as no other creature has.

"Love. You will be saved. Love. Love in words or in silence. Love in action or immobility. Love in fervor or in the suffering of aridity. Love in joy and in pain. Love in victory and in weakness. Love in temptation and in freedom from the Enemy. Always love.

"Let there be a point in you, the deepest one, which, in the midst of a whole wounded, stricken, agonizing being stupefied by pain, exhausted by the devil's assaults, nauseated by life events, and tossed about like a ship in a storm, is able to remain still and alive in love. A point in you which has this one mission_to love_and fulfills it for your mind, heart, and flesh. And let that point be your sanctuary. Let the altar be there with the lamp which is always lit, with flowers which are always fresh, and with praise which is always resounding.

"Whether you weep or laugh, hope or doubt, are exhausted or not, let the holiest part of your spirit, the one living in that point consecrated for worship of God, always be able to say: Gloria tibi, Domine. Gloria! Laudamus Te! Benedicimus Te! Adoramus Te! Glorificamus Te! Quoniam Tu solus Sanctus, Tu solus Dominus,

341 Leviticus 19:18; Deuteronomy 6:5, 10:12, 11:13, 30:6.

Tu solus Altissimus. Cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, himnum gloriae tuae canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus! 3420

"Before the Elevation comes praise. Before the Consummation comes praise. Be able to say your Mass. Every victim is a priest. But one is not a priest if one does not know how to celebrate Mass. In all its parts.

"Look at my Jesus. Before being elevated and consummated, He gave praise to the Father. 3430 And He already knew what awaited Him.

"O Maria, let your heart sing. Let it sing even if tears rain down from your eyes. Let song cover your moan and the voices of Satan, who wants to convince you to mistrust yourself to keep you from following your mission, who wants to convince you that God does not hear you to keep you from praying, who wants to convince you that you are lost in order to destroy you.

"No. You are not. Persevere. A day or an hour of faithfulness at this moment is worth more than the ten years spent in physical pain and penance, but with peace in your heart and God perceptible at your side. Persevere. 'Whoever perseveres until the end will be saved.' 3440 My and your Jesus says so. And I tell you so. Suffer in peace. I will come soon."

keepns3sb240sa60qclang1033 (My Note)

sb120qj144720144021602880360043205040576064807200792086401ang3081 I am immersed in pain. I go into sopor accompanied by it, and when I emerge, I find him there, giving me his nightmare at once: "God does not love you. You are damned. You are a liar. A madwoman. A heretic."

It is a real nightmare. It removes all comfort. It even darkens the material light of the sun and the sight of the natural beauty which, in other states of mind, would bring me joy. It makes me incapable of any occupation. It cancels out the quietude prayer

342 The Latin text of the Gloria in the Pref ace used in the Missal at that time.

343 John 14_17.

344 Matthew 10:22; 24:13.

gave me and the joy of praying. I speak and hear that thought. I write, and it seethes in my brain. I read, and it overcomes the words. It is there, always there...

As soon as I regain awareness, the first sensation is this thought. I have not yet opened my eyes and mouth and moved my hands, but it is already in motion, boring into my heart and mind. As soon as the Master or the Mother has finished speaking, it resumes its work as a woodworm tirelessly producing decay where it has made its nest.

One must experience it to grasp what it is...

keepns2sb240sa60qclang1033 May 15

sb120qj144720144021602880360043205040576064807200792086401ang3081 Half an hour after having received the dictation, I was on the verge of dying from a very serious cardiac crisis resistant to all treatment. But I did not care... My heart was content over the Mother's words. I would rather have ten crises a day or an hour than excellent health and the spiritual state of the month from April 10 to May 10!

Since Saturday I have been carrying out a special penance for the poor people who are in despair. I have always pitied them, even before this tremendous trial. But now...! Every day, as long as I live, I shall thus make a special offering to God for my "despairing brothers and sisters." That God may take them off that pyre of agony where they writhe, scorched and raging, and give them his dew, his peace, faith, hope, and charity.

It is too horrendous not to love You, not to hope in You, not to believe in You, and to feel You no longer, my God! Do not do this, do not do this with anyone. Keep Satan and the world from leading men into desperation; fortify spirits, even if they are unworthy; fortify them out of mercy so that they may avoid despair. Punish them with other misfortunes if they are unworthy of your benignity. But not this one, not this torture, my Father!

If I can manage to, I shall also say those ejaculatory prayers Father Migliorini told me to say in those tremendous days: "My Jesus and God, help me"; "My God, save me. I believe in You." I have always said them, even when I was mad with pain. With

the pain of abandonment by God.

And here I want to explain something so as not to be misunderstood. It is not that I have rebelled when the extraordinary manifestations were lacking. I have never wished for them. I have never demanded them since they were granted to me. God gives them freely, and none of his children can order Him to grant them. But the abandonment He has had me endure has been to feel separated from God.

Before these manifestations, throughout my life, even when it was I who drifted away from Him because I was extremely imperfect, I felt my God to be near me. I felt that I was watched over by Him and that every good action of mine, every prayer, and every sacrifice was immediately accepted by Him. He was there, bending over me, precisely to gather in these crumbs of goodness from me. Even if He did not grant my requests, He always gave me the sensation that He was close to me because his peace was in me, or at least around me, and I got the feeling I was never alone.

All of this had now disappeared. God no longer existed. Heaven no longer existed. Who could I pray to? Paradise seemed like a myth to me. The firmament, beyond which we imagine the existence of God and his Paradise, was uninhabited for me... I was praying to Nothingness...

Whoever has not experienced this does not know what horror is. On other occasions I felt that God existed. But to curse me. I think it is what the damned experience when they see their God in the private judgment and when they see Him in the universal one. The terror of God as one who punishes and curses those who have offended Him. Whoever has not experienced this, too, does not know what it is.

Today, Sunday, for example, I have not received any dictations at all. But I feel that Paradise is around me and am serene and supernaturally joyful. I feel that my prayer rises to God and that my love exchanges kisses with God's love...

A thousand sufferings, but this union with God, even if hidden, is something which does not cause prostration, but exhilaration. It is like someone who is blind in a room. He does not see or hear a sound around him. But he knows that if he needs

something, it is enough for him to call out softly, and there is someone nearby who will come to his aid at once, and this encourages him. I don't know if I am managing to get the right impression across.

I think_and I am sure I am not mistaken_that this room, in which I am suffering greatly because it is not the room where so much Paradise manifested itself to my indigence, 3450 will become dear to me if the eyes of my Lord shine in it. More than dear_ sacred.

But I already love it a little because I am now feeling his peace here. And I have heard the words of Jesus and Mary. I did not before. I hated it in the first days and was afraid of it... I did not feel God here.

And if I do not feel God, I am afraid of everything.

keepns2sb240sa60qclang1033 May 16line Tuesday

sb120qj144720144021602880360043205040576064807200792086 40lang3081 In the late evening, when the shadows of weariness are already descending upon me, my Jesus compels me to write as follows.

Jesus says:

"You have said the Rosary, meditating on it. And you have seen Me in the first four scenes of the sorrowful mysteries. I did not present the Crucifixion to you because you are too exhausted. You have seen Me once again in the garden, in the flagellation and crowning, and in the Ecce Homo scene, when I was presented to the howling mob and then burdened with the cross.

"Not to you for your sake, but for all I shall now respond to a question you so often ask. Why didn't I, as God, burn to ashes my accusers and slayers by a miracle of divine power? Why! Because I am the Redeemer and not an executioner.

"From the garden on, until my death, I could have terrified the betrayer, those making the arrest, the accusers, the torturers the blasphemers, and the crucifiers as much as I pleased. All of

345 She had to leave her homo in Viareggio because of an evacuation. See note 312.

0 them. They asked for this when I was on the cross: 'Let him, who has saved so many, come down from the cross and save himself.' 3460 I could indeed have done so, and the already abundant Blood shed would have been sufficient for the Redemption of those in the past and the future, whereas those living in the present would have bitten the dust, terrified by the miracle, slain by my power and hurled into the abyss forever.

"But among those many thousands of rioters_who, in one of those sudden acts of madness of a mob, had turned into numerous assassins of an Innocent One, and because of that phenomenon of collective criminality which always arises under the spur of special upsurges of feelings incited by those really to blame and by the real killers, who for purposes of their own whip up mobs while remaining in the shadow_how many would have died in the sin of deicide if I had struck them down with my power! The Eternal did not want anyone to be damned except the truly corrupt and wanted the subversives to be saved when the Redemption, carried out to the point of the extreme sacrifice, had purified their consciences, freeing them from the venoms which made them rave.

"There are times, poor men, when you are mad. And my miracle is worked in curing your moral madness.

"If, for example, I had taken off your life, poor Maria, when a month ago you loudly asked Me to, 3470 what would I have done to you? Something good? No. Something bad. I could now remove your life. And it would not be contrary to the merciful design I have always followed with you. You are now healed of the delirium unleashed by cruel human_we could say 'Satanic'-events, for, as I have always said, 3480 this is not a war of men, but of Satan against spirits. Nor are those perishing in battle or under the ruins of a house the only victims. In addition, and above all, those losing faith and hope and charity, and not the life of a mortal hour, but eternal Life, by dying to God's Grace, are victims of Satan's struggle against spirits.

346 Matthew 27:39_43; Mark 15:29_32; Luke 23:35.

347 On April 15.

348 Especially in The Notebooks. 1943: June 4, June 19, and August 21.

0 "You are now healed. You have overcome Satan. But because

I have given you time to. The time to get back up after the sudden and atrocious assault_sudden and mocking_of the Enemy on your spirit. He assaulted you like the lion Peter speaks of 3490 and knocked you about. He fled because you, with your remaining strength_a crumb_and your remaining voice_a puff of air_uplifted the cross and repeated my Name. Almost stupefied, you repeated out of habit what had for years been the gesture of your love. But before you could recover and rebuild yourself, torn to shreds by the one who hates you, some time had to pass. Resurrections always require time. And he had struck you so much that you were almost dead.

"But that point in you my Mother speaks about 3500_the holiest part of your spirit_has never been stricken. It could not be, Maria. That part is mine. It is mine. Only your will could take it away from Me. But you will never do so. I know. And that part, like a magnet attracting scattered molecules to itself, attracted again and reunited what Satan, raging with hatred for Me and you, had torn to pieces.

"Woe to you if I had stricken you then! How much separation there still is between Me and you! You do not want it. I do not want it. I want death to be the moment of Life for you. Without the languor of waiting.

"Come. Proceed. I am here. Kiss my wounds, from which Life descends to you. I have opened them to give you this Life. As I have opened them for so many.

"These are my triumphs in the hour of the Passion. These are the ones saved by my Mercy before being saved by my Blood. Mercy has let them live to allow the Blood to work and heal them.

"That is why, O men, I let Myself be tortured to the point of death without striking down anyone. Because I loved you as only I could love.

"Rest now. Go in peace."

349 1 Peter 5:8_9. See the dictations of May 11 and 12.

350 In the dictation on May 13.

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keepns2sb240sa60qclang1033 May 17 3510

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I have seen my Jesus again! Ah, how happy I am! How handsome He was' His face, his hand, his voice! How thirsty I was for Him! Yesterday, it is true, I saw Him, but in separate scenes. And He did not speak or move. But today He is the way He once was. I am very happy!

But how much pain in these forty days in which I did not see Him! For it has been exactly forty days. I saw Him for the last time alive and breathing on Good Friday_that is, April 7_precisely at this same hour, from 3:30 p.m. on, solar time. Forty days of torture!

How I understand the agony of Mary when She lost Jesus! To lose his presence, not to see his face, or to hear his voice no longer means to experience madness, death, and hell.

Why, Jesus, did You do this to me...?

keepns2sb240sa60qclang1033 May 18line The Ascension of Our Lord, 8 a.m. (Solar Time)

sb120qj144720144021602880360043205040576064807200792086 40lang3081 As I pray, I receive the intellectual vision of an immense purple cloth which a boundless number of angels, remaining on their knees in profound adoration, spread out, holding it by one of its edges (so to speak) over the whole earth.

I said "purple" to indicate its color. But the most beautiful silk and purple are like cotton fabric of little worth compared to this material, which is not cloth, for my inner advisor notifies me that it is the Most Precious Blood of Our Lord, which the angels continually extend, over the whole earth so that his merits will descend into spirits and before the whole creation so that it will worship the Blood which a God shed out of love for his creatures.

I see nothing else. But it is a vision of such beauty that it absorbs all my other sensations, cancels out the intense pain and

351 We omit the episode involving "Jesus and the Beggar on the Road to Jericho," which appears in the cycle on The Third Year of the Public Life.

0 physical exhaustion, brings comfort to every hope, and revives all joy.

Against that shining blue of the sky of Paradise, compared to which our bluest sky is a dull affair, there stand the angelic flames: incandescent lights in human form, pearls and silver I fused and ignited to become the appearances of bodies perceptible to my human heaviness, appearances of such a perfect beauty that they put to shame the loveliest artistic figurations. Melozzo and Angelico, Tiziano and Dolci, Perugino and Guercino, and all painters of angels, if they are in God's glory, must be horrified by themselves when comparing these angelic perfections to their shapeless sketches, debased so far towards our humanity.

And, more splendid than these sapphires of the celestial sky and these inflamed pearls of the angels, the veil of the Most Precious Blood, a ruby which is fluid, a velvet which is liquid, a color which is a voice, a voice which is Grace. Grace for us.

I look and adore. Until Jesus speaks.

sb400qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "The usual trying spirits_I call them 'incredulous rationalists'_will find this dictation to be inconsistent. To speak of the Blood today, which is the commemoration of my Ascension into Heaven. Why?

Because I want to. And if I want to, it is a sign that it is not inconsistent, for I never do anything illogical. Besides, I am not speaking for this blind ballast of mankind, a mob of soulless idols, models of haughtiness and foolishness. I am speaking for my children. And especially for you, Maria.

"We have been separated for forty days. 3520 Your pain and your love have counted them. Today, the day commemorating my separation from my disciples, 3530 I am returning, poor little violet of my cross, 3540 submerged and burned by the salt of your tears, but thirsty for my Blood in order to live. There is nothing

352 As stated in the text for May 17.

353 Mark 16:19_20, Luke 24:50_53.

354 See the vision on April 22, in The Notebooks. 1943.

0 but my Blood which makes you live. There is nothing but my Voice which consoles you. There is nothing but my Presence which makes you happy. Here I am with you.

"Are you crying? Do not cry. Listen. What you have seen intellectually is what really

takes place.

"My Blood does not cease to spread over the earth. For twenty centuries it has been shining before the creation as a witness to love, and, like dew, it descends wherever there is a cross which says, 'This is Christ's land.'

"The angels of every single believer_indeed, of each one who bears the name 'Christian'_in their angelic nature do nothing but interlace flights between heaven and earth to draw from the divine treasures for every person they watch over. Nor does the angelic operation cease here, for the numberless other members of the angelic people by an eternal order worship for those who as non_Christians do not worship the true God and ask my Blood to spread over all creatures so as to be adored by them.

"The angels of the just worship rejoicing, joined to their souls, which receive a foretaste on earth of the adoration which will be eternal. The angels of those who are not Christians worship in hope, hoping that they may become their guardians under the sign of the cross. The angels of sinners who are no longer children of God worship in tears. And, weeping, they continue to beseech the Blood that it may redeem those hearts by its power. Finally, the angels of the churches scattered over the earth worship, taking to God the Blood elevated at every Mass in memory of Me.

"The Blood descends and the Blood ascends at an incessant pace. There is no time of day at which my Blood does not rise up to God and come down to earth from God's throne.

"You have never thought about this, Maria. But the Mass repeats the three leading points in my life as Jesus Christ, the Incarnate Word of God.

"When, at the Consecration, the species become Flesh and Blood, I thus become incarnate as I once did. Not in the Virgin's womb. But in the hands of a virgin. This is why angelic purity is required in my priests. Woe to the profaners who, with their bodies sullied by carnal union, touch the Body of God! For if

your body is the temple of the Holy Spirit and must thus be kept holy and chaste, the body of the priest at whose command I descend from Heaven to become Flesh and Blood and rest in his hands as in a cradle must be purer than a lily. And, along with his body, his mind, heart, and tongue.

"In the Elevation is the Crucifixion. 'When I am raised up, I shall draw everything to Myself.' 3550 And when I am raised up from an altar, I thus draw all the heartbeats, all the needs, all the sorrows, and all the prayers of those present and present Myself with them to the Father and say, 'Here I am; the One Consummated by love asks You, O Father, to grant everything for the sake of these who are "mine," for I have given everything for their sake.'

"And when the Sacrifice is consummated with the consuming of the Species, I thus return to my Father, saying to you, 'I bless you. I am with you until the end of the world,' 3560 as on the morning of the Ascension.

"Out of love I become incarnate; out of love I am consumed; out of love I ascend. To plead on your behalf. It is always Love that reigns in my works.

"Meditate on the Mass in these lights with which I illuminate you. And consider that there is no instant in the day in which a Host is not consumed out of love for you and Blood is not consecrated to increase the heavenly pools in which the spirits of human beings are cleansed, infirmities are healed, aridities are watered, sterilities are fecundated, and what belonged to error becomes God's.

"Contemplate my Blood, which, after having poured itself out in agonizing pains, ascends to the Father, crying out for your sake, 'Father, into your hands I entrust these spirits of mine. Father, do not abandon them. I, the eternally immolated Lamb, want this for them.' And repeat to yourself, so as to cancel out even the memory of former doubt, 'For this reason my heart is glad and my tongue rejoices, and my body, too, rests in hope, for You did not leave my soul in the hell of pain. But out

355 John 12:32.

356 Matthew 28:16_20.

0 of love for your Blood, even more than in the recent past, You have made the ways of life known to me and will fill me with joy in your presence.'

'With slight modifications, these are the words of Peter after Pentecost. 3570 Say them a few days in advance. You have drunk so much gall, poor Maria. Console your heart with the honey of eternal words.

"I bless you, like the twelve, before ascending.

keepns2sb240sa60qclang1033 May 20

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Mary says:

"Last Saturday 3580 I spoke to you about my joys. Today I shall speak to you about my sorrows_ I won't explain them to you. I have already explained all of them, except one, to you. 3590 And I shall explain it to you soon. But I shall bring you to comprehend them in their greatest meaning.

"As each joy was not for me alone, for this would have been selfishness, so each sorrow did not hurt me for my own sake alone, but because, in bearing all of you in myself as the Mother of all believers, I have felt in myself all the wounds of your spirits. And if the joys blossomed into roses for me only when the events took place_and they lasted as briefly as the rose, for the hand of man and Satan's breath lacerated that flowering, nullifying it for many and too soon_the sorrows were thorns nailed into my heart from the first instant and never torn out.

"That is why those painting me did not depict me with seven roses budding from my heart, but with seven swords, and if there are some encircling it with roses, they do so in such fashion that the flowery band is itself torture, for the stems are full of thorns.

"I really am the Mystical Rose and do not have thorns on my leg because I am the One Full of Grace. But in my heart are all

357 Acts 2:25_28 (from Psalm 16:8_11).

358 May 13.

359 Especially in the dictations belonging to the major work on the Gospel.

0 the thorns of the human sins which deprive me of my children and which cause offense to my Jesus.

"The first sorrow was not just because of my love as the Mother of God. I knew my destiny I knew because I was not ignorant of the destiny of the Redeemer. The prophecies spoke of his great suffering. The Spirit of God, united to me, clarified for me even more than what was said by the prophecies. From the moment I had said, 'I am the handmaiden of the Lord,' 3600 I had embraced Pain together with Love.

"But how much pain to feel and already see that men would take Good, that had become Flesh, and turn Good into an Evil for themselves. In the mockery directed at Simeon, 3610 I saw the numberless acts of derision, the sacrilegious denials of an incalculable number of men. Jesus had come to bring peace. And men, in his name or going against his name, would have war in relation to Him and each other. All the schisms, all the heresies, and all forms of atheism were thus before me... and, like a carpet of swords, awaited me to lacerate my heart.

"The second sorrow, which I shall explain to you when the time comes, was not just because of the discomforts of flight, but was permeated with the bitterness of seeing that poor human power, which remains as long as God permits, instead of making itself a shield for true Power and becoming 'great' by turning into a 'servant of God,' through the concupiscence of power it became an assassin and deicide. It kills the innocent. That was already a great sin. But to become the killer of God was a sin beyond comparison. And if the Eternal did not so permit, that did not keep the sin from being just as operative. For the desire to do evil and the attempt at carrying it out are barely a tenth of a degree below the consummated sin.

"And yet how many of the 'great' from then until the end of time would imitate Herod and trample on God in order to be 'gods.' I thus saw these jackals, who were killing to destroy God, and together with my Son I clasped to my heart all those persecuted

360 Luke 1:38.

361 Mockery not mentioned in the Gospel (Luke 2:25_35), but found in Valtorta's description of "The Presentation of Jesus in the Temple," in the Preparation cycle.

0 for the sake of the Faith and heard their holy moans intermingled with the blasphemies of the overbearing, and, unable to curse, I wept... The road from Bethlehem to Egypt was marked by my tears.

"The third sorrow. I thus sought Jesus, who was lost, not because of my failing or that of my husband. My Child had wanted to do this to make an initial appeal to hearts and say to them, 'God's hour has come.' But among the millions of beings who would exist, how many would lose God! One loses Him by one's own fault or through his will. When Grace dies, God is then lost. When God wants to take people to a greater Grace, He then conceals Himself. In both cases there is desolation.

"The sinner dead to Grace is not happy. He seems to be. But He is not. And even if he experiences moments of elation which do not let him understand his state, hours are never lacking in which a call to life makes him feel his condition as one separated from God. And then there is desolation. The torture which God has his beloved ones experience so that they will be like his Word: saviors.

"You know what this is. 3620 Abandonment by God! A horror greater than death. And if it is a horror to those for whom it is only a trial, meditate on what it is to those for whom it is an authentic reality. My third sorrow was to see that many would have to drink from this chalice to perpetuate the work of redemption, and even more bitter was to see the great number who would perish in desperation.

"Oh, Maria! If only men were always able to seek Jesus' The plant of desperation would cease to secrete its poison because it would die forever.

"The fourth sorrow. I was a Mother, and to see my Child under the cross was a natural sorrow. But a greater, supernatural sorrow was to see the hatred, much more anguishing than the wood oppressing my Son.

"How much hatred! A boundless seal From that mob screaming blasphemies and mockery there would come, by spiritual filiation, all those hating the holy Martyr. If I had been able to

362 Because she experienced it from April 9 on.

0 take the cross away from Jesus and set it on my shoulders as a Mother, I would have suffered less than when seeing all the future crucifiers of their Savior with the eyes of my spirit. Those who attempt to abolish Him so as not to encounter his throne as a Judge and who do not know that for them He will be only a Judge and for the others a Friend.

"The fifth sword was from the knowledge that his Blood, dripping like many rivulets of salvation from his lacerated members, would always be blasphemed. And yet that Blood spoke, and speaks. It cries out with a loving voice and calls. And men have not wanted

and do not want to understand it. They crowded around the Messiah to request health for their illnesses and begged Him to say a word to them. And at the moment when He did not use the touch of his finger or dust or saliva, but gave his Life and his Blood to heal them from the one, true, indelible illness_'sin'_they fled from Him more than from a leper.

"And they flee from Him. 'May that Blood fall upon us.' 3630 Oh, it will fall on the Last Day to call them to account for their hatred and, since they did not want to love, will curse! And am I, the Mother, not to suffer on seeing that so many of my children have deserved to be cursed and cut off forever from the spiritual family of Heaven, in which I am the Mother and my Jesus is the Firstborn and the first Brother?

"When I received the lifeless remains of my God and Son and could count his wounds one by one, I felt my womb being lacerated. Oh, I did not experience the pain of childbirth. 3640 But I did experience this one, and there are no mother's labor pains which can be compared to this. All my pain as a believer and all my pain as a mother were fused into one single pain. And upon this, the base of my cross, as Calvary was of my Lord's cross, there was Pain.

"I did not see Jesus dead in your hearts. He does not die. But your hearts dead to Him. I saw in how many hearts He would be laid out as if on cold remains. For how many He would to no

363 Matthew 27:25.

364 See note 57, in The Notebooks. 1943.

0 avail command, 'Rise up!' Man who does not want to live. Who does not want to rise. The Sacrament of Life refused or received sacrilegiously even when the moments of your existence are numbered. The countless Judases who are unable to become worthy of receiving their wounded God by an honest conversion and who would be healed by their repentance.

"Look, Maria. Everything is preferable to being the new Iscariots. And yet it is the sin committed with the most indifference. And not by the major sinners alone. But also by many who seem to be and think they are faithful to my Son. He calls them 'the current Pharisees.' 3650 You can distinguish them by their works. Contact with my Son does not make them better. But, rather, their life is the negation of Charity and thus of God. They are the dead, if not to Grace, to its fruits. They have no vitality. Jesus cannot act in them because on their part there is no correspondence.

"They are the ones who by a single degree precede those who are Christians in name only. These are desecrated temples, profaned by the rottenness of all the vices, in whom the name, only the name, of Christ remains as the body of my Jesus remained in the tomb. They, too, are lifeless. And if in Gethsemane the knowledge of all those for whom the Sacrifice would be futile was the spiritual martyrdom of my Son, on kissing Jesus in the last farewell, this vision was my agony.

"Nor does it cease. No. The swords are always in my heart because man continues to inflict upon it its seven sorrows. Until the number of the saved is completed, along with the glory of God in his blessed ones, I shall suffer in my twofold pain as the Mother seeing her Firstborn offended and as a mother seeing too many children prefer eternal exile to the Father's dwelling.

"When you pray to me as the Lady of Sorrows, think of these words of mine. And in your sorrows eliminate all selfishness so as to imitate me. I expanded my sorrows as the Mother of Jesus for all those born. I am the new Eve. Use your sorrows for all Your brothers and sisters. Take them to God. To me."

365 For example, in the dictation on May 12_13.

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keepns2sb240sa60qclang1033 May 21

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Not only will they throw you out of the synagogues, 3660 and by these I mean all the social positions in which you could have honor and gain. You will be persecuted for the sake of my Name and for your faithfulness to it even in spirit. Not because those persecuting you do so out of sincere zeal towards Me and worship of Me. But because-I am speaking especially to you, my spokesmen-the words you utter are such as to provoke the majority_particularly including that part of the majority which ought to be the best one-and you thus become the object of its hatred.

"I am not speaking here for all believers, for whom there will certainly come the periodical persecutions of human power caught up by Satanic fever, but of the special persecutions for all my beloved ones, upon whom, in addition to the sweet cross of my love and my will, there is imposed the most bitter cross of hatred and human ill will.

"Oh, if only you knew how the world hates you, O my beloved! It hates you as it hated Me. And in the world there are also the descendants of the priests of old, their successors, with a twofold sin. Few among them have true faith. Rationalism sterilizes them with its doctrine, and selfishness blinds them and leads them to hate. They will thus accuse you of being heretics. But do not lose heart. The world ceases on the day of your birth. Then the gates of the true World--eternal and good because it is God's World-will open for you.

"I love you, O my beloved. I thank you. I bless you, and, along with Me, the Father and the Spirit do, because you, in serving Me, serve the eternal Trinity, and It kisses you with its rays of love and surrounds you with Itself to compensate you ineffably for all the sorrow which the deniers of God occasion you.

"Go in peace, Maria. And give Me your tribulation and your desolation. It is not that you

are alone. It is that I need this affliction of yours. A bit of Gethsemane out of love for Me.
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366 1 John 16:2.

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keepns2sb240sa60qclang1033 May 22

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"A little, just to persuade you that I am with you. You are too enfeebled. You cannot write much. Nor is it necessary. Mutual love is enough for Me and for you. It is not necessary to give many words to the others, for only a few among them receive them with an upright spirit.

"I want to have you observe the first chapter of Genesis. A sentence which is repeated six times, one for each day of creation: 'And God saw that it was good.' 3670 On the seventh day God rested on the goodness of what had been made by Him.

"Goodness. One of God's main attributes. He, good, does only good things. And, happy, He rests on them, for He considers that his children are enjoying those good things.

"Always consider this, my faithful soul. 'Evil creeps in, but it does not come from God. From God what is good comes.' Therefore, when things are wicked for you, do not accuse God. But turn to the Father to receive help. Consequently, moreover, to understand whether something comes from God or from what God is not-the enemy of goodness, with many names, ranging from that of Satan, the father of all evil, to those of war, abuse of power, cruelty, envy, calumny, and so on-observe in yourself and your neighbor the reactions it produces. If with pain there is peace, then it is a proof that it comes from God. If in pain there is torment, but the soul remains united to its Lord and weeps on his breast, then it is something permitted by God. If in pain, and, more than in pain, in joy, in tangible success, in wellbeing, and in triumph-for this happens in such a case-there is restlessness and detachment from God, then it is an event coming from the Evil.

"Evil always comes in the ephemeral and deceitful robe of human gain. Never be fooled. True gain is the supernatural. Trials are the coins with which this gain is acquired. Peace is God's caress for his faithful one who has been put to the test.

"Weep. You are a creature and must undergo the weakness of

367 Genesis 1:4, 10, 12, 18, 21, 25, 31.

0 your human nature. But remain in peace. God is with you and from this pain will be able to give you something good, for He thus medicates the wounds inflicted by the

Enemy of his children and of Himself. Drawing from evil a reason to give you greater eternal good and his blessing, beginning now. "That's enough. Peace be with you."

keepns2sb240sa60qclang1033 May 23

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"God, who is good, Puts people to the test. But He never imposes a sacrifice superior to the rules of justice. He leads people nearly to the gates of sacrifice and then offers help and is satisfied with the good will of obedience by his faithful servant.

"Besides, the 'good will of obedience' is often more painful than the sacrifice in itself. For this, when prompt, leads promptly to peace, communicating an elation which is the explanation for all sacrifices, including human deeds. While knowing one must carry out a sacrifice_knowing it far in advance_is a much more painful torture, deprived of all the impetuous strength gladdening the spirit of a hero.

"It is for this reason that the Lord's goodness hides the future from you and says, 'Never try to lift up the veils.' To a few_victims chosen by Love, that finds them worthy of this election_God's will regarding sacrifice is made known in advance.

"Even as Man, I always knew it. With the robe of flesh I did not dull my divine mind, and never, even for an instant, from the time I became Jesus, was what was reserved for Me unknown to Me. But I was the 'Great Victim,' and that explains everything.

"For others_victims, and how dear to God'_the sacrifice is clarified when it is already imminent and when Love has already fortified them for martyrdom. Others_not victims, but worthy of being such_are shown the need for sacrifice; it is already begun, and then that suffices.

"God rewards the good will of obedience, which is already sacrifice. Sacrifice of the heart and mind, proof of faithfulness to

God. And God says to his faithful one the words which made Abraham blessed: 3680 '...I have known that you fear the Lord your God and that you do not deny Me the things dearest to you. I thus tell you that, as you have done this for Me, I shall bless you, and since you have obeyed my voice, you will hear it saying to you, "Reign, O my blessed one, in the Kingdom which I have prepared for you, and may your name be written in the Book of Life, and may the Heavens exult thereat, for there is a great celebration in them for every one of the blessed who newly enters into glory and who rests in the inexpressible joy of contemplating and possessing God."'

"Remain in peace. I am with you."

keepns2sb240sa60qclang1033 May 24

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"Write. I, the Triune Lord says, knowing that men so easily forget laws and benefits, have replaced a Law and a Covenant written and conserved in dead things, stone and wood (still wood, even if covered with gold), with a Law and a Covenant written on a divine Flesh with a divine Blood, both of which are conserved ever alive, as when they served for the Alliance with Heaven, in a tabernacle which in its smallness is as big as Heaven, for it contains everything, and in its innumerability, flourishing in every corner of the earth, it bears witness to the omnipresence of God.

"But so much far_seeing goodness has not served to turn 'those who are anything but my children' into faithful children. You have increasingly become the wicked and perverse race Moses wails about. 3690

"No one who is not obligated to do so because of study or a priestly mission now reads and meditates on that canticle. You do ill. You ought to read and meditate on it and, beating your breasts, say, 'We are this senseless people, this ungrateful people,

368 Genesis 22:12 and 15_18.

369 Deuteronomy 32:1_43.

who, after having received God's benefits, has kicked out like a haughty mule and abandoned its Lord; this people, that has allowed itself_and continues_to provoke its God, the worship of whom it replaced with idolatrous and sacrilegious worship, adoring Satan in his different manifestations. The Eternal has thus punished us. And He will always punish us until the number of the good is at least equal to that of the wicked.'

"Nor, rebellious creatures, should you end your thoughts by saying, 'Well then, I will wait for the others to become good and preach that they ought to.' No. Let each one, without paying attention to his neighbor, seek on his own to become good, as God wills. Then, when he has become so, let him speak, in the name of God, to exhort others to be good. But first let him purify himself in pain and love.

"Let each become a host for God. The earth, a contaminated altar, needs to be resanctified before being able to become an altar dear to the Lord again.

"Let pain be the holocaust for sin; love, the holocaust for the peace sacrifice. But let love be the first thing to arise in you. Without it you cannot have Me, who am eternal Love, the Prompter of every supernatural action or thought. Love will spur you towards contrition; contrition will give God back to you; and, rejoined to Him, you will be able to offer yourselves with all your soul, mind, heart, and strength, according to the Law, 3700 to Him who should be loved above all things and without measure.

"I am Love who speaks. I am Love that blesses. It is I who bless you."

sb400qj144720144021602880360043205040576064807200792086 40 And I bless you, O Love, that You may shed upon me your light, which is the Light of Light, the most gladdening, beatific Light, and pacify every great pain of mine in a joy which no human word is capable of describing.

sb120qj144720144021602880360043205040576064807200792086 40 370 Deuteronomy 6:4_6.

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keepns2sb240sa60qclang1033 May 25

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I shall attempt to describe the inexpressible, ineffable, beatific vision in the late evening yesterday, the one which led me from the dream of the soul to that of the body in order to appear to me even clearer and more beautiful when I returned to my senses. And before undertaking this description, which will remain farther from reality than we are from the sun, I wondered, "Should I write first or do my penance?" I was longing to write what brings me joy, and I know that after the penance I am slower in the material labor of writing.

But the voice of light of the Holy Spirit_this is what I call it, for it is immaterial, like the light, and yet as bright as the most blazing light and for my spirit writes its words, which are sound and flaring and joy, joy, joy_tells me, enwrapping my soul in its flashing of love, "First penance and then the writing of what constitutes your joy. Penance must always precede everything, in you, for it is what merits joy for you. Every vision arises from a prior penance, and every penance opens the way for every higher contemplation. You live for this reason. You are loved for this reason. You will be blessed for this reason. Sacrifice, sacrifice. Your way, your mission, your strength, your glory. "

I then did all my daily penances first. But I did not even feel them. The eyes of my spirit were "seeing" the sublime vision, and it was annulling bodily sensitivity. I thus understand the reason why the martyrs could smilingly endure those horrid tortures. If for me, so inferior to them in virtue, a contemplation, spreading from my spirit to my bodily senses, can annul sensitivity to pain in them, for them, as perfect in love as a human creature can be, and seeing the Perfection of God unveiled, because of their perfection, a real annihilation of material weaknesses must have occurred. The joy of the vision annulled the indigence of the flesh, sensitive to all suffering.

And now I shall try to describe.

I have seen Paradise again. 371 And I have understood what its Beauty, Nature, Light, and Song are made of. Everything, in

371 Seen on January 10.

0 short. Its Works, too, which, from such a height, inform, regulate, and provide for the

whole created universe. As on the previous occasion, in the early days of this year, I believe, I have seen the Most Holy 'Trinity. But let us proceed in orderly fashion.

Even the eyes of the spirit_though much more capable of withstanding the Light than the poor eyes of the body, which cannot look fixedly at the sun, a star like the little flame of a smoking wick as compared to the Light which is Go_need to accustom themselves by degrees to contemplation of this lofty Beauty.

God is so good that, though wanting to reveal Himself in his splendors, He does not forget that we are poor spirits still imprisoned in flesh and thus weakened by this imprisonment. Oh, how lovely, shining, and sparkling are the spirits God creates at every instant to be souls for new creatures! I have seen them, and I know. But we... until we return to Him, cannot withstand all the Splendor at once. And He, in his goodness, draws us towards it by degrees.

First of all, then, last night I saw a sort of immense rose. I say "rose" to provide an idea of these circles of jubilant light which centered increasingly around a point of unbearable splendor.

A boundless rose! Its light was that which it received from the Holy Spirit. The most radiant light of eternal Love. Topaz and liquid gold turned into a flame... Oh, I don't know how to explain! He shone forth on high, on high and alone, set in the immaculate and most radiant sapphire of the Empyrean, and from Him the Light descended in unending waves. The Light which penetrated the rose of the blessed and the angelic choirs and rendered it luminous with its light, which is nothing but the product of the light of the Love penetrating it. But I did not distinguish saints or angels. I saw only the immeasurable festoons of the circles of the celestial flower.

I was already entirely blissful and would have blessed God for his goodness when, instead of crystallizing that way, the vision opened into broader splendors, as if coming closer and closer to me, enabling me to observe it with my spiritual eyes, now accustomed to the first splendor and capable of withstanding a brighter one.

And I saw God the Father: Radiance in the radiance of Paradise. Lines of most radiant light, extremely white, incandescent. Just think: if I was able to distinguish Him in that sea of light, what must his Light have been like, which, though surrounded by so much additional light, annulled it, turning it into a kind of reflected shadow compared to its splendor? Spirit... Oh, how one sees that it is spirit! It is All. So perfect that it is All. It is nothing because not even the touch of any other spirit in Paradise could touch God. A most perfect Spirit, even in his immateriality. Light, Light, nothing but Light.

In front of God the Father was God the Son. In the robe of his glorified Body, upon which there shone the royal garb covering his most holy Members without concealing his superindescribable beauty. Majesty and Goodness fused into this Beauty of his. The carbuncles of his five Wounds shot forth five swords of light over all of Paradise and increased its splendor and that of his glorified Person.

He had no halo or crown of any kind. But his whole Body emitted light, that special light of spiritualized bodies, which in Him and in the Mother is extremely intense and issues forth from his Flesh, which is flesh, but not opaque, like ours. Flesh which is light. This light condenses even more around his Head. Not into a halo, I repeat, but from his whole Head. His smile was light, and his gaze, light, light piercing from his most beautiful Brow, without wounds. But it seemed that, in the places where the thorns had once drawn blood and brought pain, there transuded brighter luminosity now.

Jesus was standing, holding his royal banner, as in the vision I had in January, I believe.

A little below Him, very little, comparable to a step on an ordinary stairway, was the Most Blessed Virgin. As lovely as She is in Heaven_that is, with her perfect human beauty glorified into heavenly beauty.

She was standing between the Father and the Son, who were a few meters apart Oust to use sensory comparisons). She was in the middle and with her hands crossed over her breast_her gentle, snow_white, small, very lovely hands_and her face slightly upraise_her tender, perfect, loving, very delicate face_was

gazing at the Father and the Son in adoration.

Filled with veneration, She was looking at the Father. She did not say a word. But her whole gaze was a voice of adoration and prayer and song. She was not kneeling. But She was so worshipful that her gaze made Her more prostrate than in the deepest genuflection. She was saying, "Sanctus!" and "I adore You!" with her look alone.

Filled with love, She was gazing at her Jesus. She did not say a word. But her whole gaze was a caress; every caress of her soft eyes was saying, "I love You!" She was not seated. She did not touch her Son. But her gaze received Him as if He were on her lap, surrounded by her motherly arms, just as_and more than_in his Childhood and Death. She was saying, "My Son!" and "My joy!" and "My love!" with her look alone.

She took delight in gazing at the Father and the Son. And from time to time She would uplift her face and gaze even more to seek out the Love that was shining high above Her, perpendicularly. And then its dazzling light, made of a pearl turned into light, became ignited as if a flame were assailing it to set it on fire and make it more beautiful. She would receive the kiss of Love and reach out with all her humility and purity, with her charity, to respond with a caress to the Caress and say, "Here I am. I am your Bride and I love You and am yours. Yours for eternity," And the Spirit would flame forth more brightly when Mary's gaze would merge with his splendors.

And Mary would turn her glance back to the Father and the Son. It seemed that, having been made the repository of Love, She was distributing it. What a poor image I convey! I shall state it better. It seemed that the Spirit was choosing Her to be the one who, gathering all Love into Herself, would then bear it to the Father and the Son so that the Three would join and kiss one another, becoming One. Oh, the joy of comprehending this poem of love! And to see the mission of Mary, the Seat of Love!

But the Spirit did not concentrate his splendors on Mary alone. Our Mother is great. Second only to God. But can a basin, even if very large, contain the ocean? No. It is filled and overflows. But the ocean has water for the whole earth. Such is the Light of Love. And It was descending in a perpetual caress upon

the Father and the Son, clasping Them in a ring of splendor. And it expanded further, after having been beatified by contact with the Father and the Son, who responded with love to Love, and extended over all of Paradise.

And Paradise was thus revealed in its details... There were angels. Higher than the blessed, circles around the Hub of Heaven that is the Triune God, with the virginal Gem of Mary as its heart. They more vividly resemble God the Father. Perfect and eternal spirits, they are outlines of light, inferior only to that of God the Father, with an indescribable form of beauty. They adore... They send forth harmonies. With what? I do not know. Perhaps with the heartbeat of their love. For there are not words; and the lines of their mouths do not shift their luminosity. They shine like motionless waters struck by bright sun. But their love is a song. And it is such a sublime harmony that only a grace of God can allow one to hear it without dying of joy.

Below are the blessed. These, in their spiritualized appearance, bear a closer resemblance to the Son and Mary. They are more compact, perceptible to the eye, I would say, an_I get the impression_to touch than the angels are. But they are still immaterial. Physical traits are, however, more marked in them and distinguish them from each other. I therefore understand whether someone is an adult or a child, a man or a woman. I do not see old people, in the sense of decrepitude. It seems that even when the spiritualized bodies belong to those who have died at an advanced age, the signs of the decay of our flesh cease up above. There is more grandeur in an elderly man than in a young, person. But not that dreariness of wrinkles, baldness, toothless mouths, and curved backs proper to human beings. The maximum age seems to be forty or forty_five_that is, flourishing virility, even if the gaze and appearance possess patriarchal dignity.

Among the many_how large a people of saints... and how large a people of angels! The circles fade away, becoming a wake of light through the deep blue splendors of a boundless immensity! And from afar, from afar, from this celestial horizon there still comes the sound of the sublime alleluia, and the light flickers which is the love of this army of angels and the blessed...

Among the many I see an imposing spirit this time. Tall, severe, but good. With a long beard which flows half_way down his chest and with tablets in his hands. The tablets look like the waxen ones the men of old used to write on. He is supporting himself on them with his left hand and holding them, in turn, against his left knee. I don't know who he is. I think of Moses or Isaiah. I don't know why That's what I think. He looks at me and smiles with great dignity. Nothing else. But what eyes! Made precisely to dominate the throngs and penetrate the secrets of God.

My spirit is becoming increasingly capable of seeing in the Light. And I see that with

every fusion of the three Persons, a fusion which is repeated with a pressing, incessant rhythm, as if spurred by an insatiable hunger for love, the unceasing miracles which are God's works are produced.

I see that the Father, out of love for the Son, to whom He wants to give an ever greater number of followers, creates souls. Oh, how beautiful! They emerge like sparks, like petals of light, like globe_shaped gems in a way I am unable to describe, from the Father. It is an incessant issuing forth of new souls... Beautiful, joyous in descending to pervade a body out of obedience to their Author. How lovely they are when they emerge from God! I do not see_I cannot see while I am in Paradise_when original sin sullies them.

The Son, out of zeal for his Father, without pause receives and judges those who, when life is over, return to the Origin to be judged. I do not see these spirits. I understand whether they are judged with joy, mercy, or implacability from the changes in Jesus' expression. What a radiant smile when a saint presents himself to Him! What a light of sad mercy when He must separate Himself from someone who has to be cleansed before entering the Kingdom! What a flash of offended, painful indignation when He must repudiate a rebel forever!

It is here that I understand what Paradise is. And what its Beauty, Nature, Light, and Song are made of. It is made by Love. Paradise is Love. It is Love that creates everything therein. Love is the foundation on which everything rests. Love is the apex from which everything comes.

The Father works out of Love. The Son judges out of Love. Mary lives by Love. The angels sing out of Love. The Light exists because it is Love. The Song exists because it is Love. Life exists because it is Love. Oh, Love, Love, Love...! I annul myself in You. I rise again in You. I die as a human creature because You consume me. I am born as a spiritual creature because You create me.

Be blessed, blessed, blessed, Love, Third Person! Be blessed, blessed, blessed, Love, who are the love of the First Two! Be blessed, blessed, blessed, Love, who love the Two preceding you! Be blessed, You that love me. Be blessed by me, who love You because You allow me to love You and know You, O my Light...

After having written all of this, I looked for the previous contemplation of Paradise among the sheets. Why? Because I always distrust myself and wanted to see if there was a contradiction between the two. That would have convinced me that I am the victim of a deceit.

No. There is no contradiction. The present one is even clearer, but has the same essential lines. The preceding one is dated January 10, 1944. And since then I had never looked at it. I certify this as if on oath.

keepns3sb240sa60qclang1033 Still May 25

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus

says in the evening:

"In the Paradise which Love has had you contemplate there are only the 'living' Isaiah speaks about in the fourth chapter, one of the prophecies which will be read the Sunday after this one. 3720 And the way to obtain this being 'alive' is stated by the following words. With the spirit of justice and with the spirit of charity already existing faults are canceled out, and one is protected against new forms of corruption. 3730

"This justice and this charity, which God gives you and Which you must give Him, will lead you and keep you in the

372 In the Missal then in use.

373 Isaiah 4:4.

0 shadow of the eternal Tabernacle. There the heat of the passions and the darkness of the Enemy will become innocuous, for they will be neutralized by your Most Holy Protector, who, more loving than a hen with her brood, will keep you under the protection of his wings and defend you against every supernatural assault. But never separate yourselves from Him, who loves you.

"Soul of mine, think of the Jerusalem which has been shown to you. Isn't it worth all care to possess it? Overcome. I am awaiting you. We are awaiting you. Oh, these words, which We would like to say to all creatures, at least to all Christians, at least to all Catholics, and which we can say to so few!

"That's enough, for you are weary. Rest, thinking of Paradise."

keepns2sb240sa60qclang1033 May 26

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus 3740 says:

"Why does Isaiah say, 'You that are thirsty, come to the water, and you that have no money, run as well to buy and consume wine and milk?' 3750

"Because there is one who has paid for all eternal riches for you, and for your hunger and your thirst has acquired and ground the purest wheat and bought and squashed the most beautiful grapes. And with this purchase of his, paid for with a measureless value and ground and squashed with the sweating of blood, he has made a Bread and a Wine for you which take away all hunger and all thirst which are not hunger and thirst for what is spiritual and which give Life to those receiving them.

"The Wheat is the Flesh arising in the virginal womb of my Bride. The Wine is the Blood whose source is in the immaculate Heart which opened like a flower bud when my Splendor descended like an arrow of fire to make Her a Mother. The Mother of Him who was at the same time her Father and Spouse.

374 It is clear, though, that the dictation is by the Holy Spirit.

375 Isaiah 55:1.

0 "Oh, the moment in which the Three of Us were joyfully in her Heart and found the love of the creature as We had wished for it in every creature and as no one else, except Her, Mary Most Holy, possessed it!

"Her blood! A few drops around the Seed of the Lord! But it then became such a great river, such an inexhaustible river, that it has never ceased for centuries to flow, nor will it cease until the last day.

"I, Love, offered this Food so that it would be a Witness to the peoples of the Goodness of the Father. I offered this Word. My Love sent Him to the earth so that He would be a Teacher for the peoples and a Leader in guiding them to God. And out of love He separated from us, 3760 and the eternal Word remained in his painful exile, whose end was an opprobrious death, until He yielded the fruit awaited by the peoples: the Redemption. Redemption from sin through his blood. Redemption from weaknesses through his Flesh. Redemption from ignorance through his Word.

"He carried out everything that Love willed; He did all the work He had to. He did not spare Himself in any respect.

"Do not close your spirits to this Treasure. Come, for you are thirsty. You that know you are, and you that, dying even more, do not even know you are. Come. Here there is the Wine which fortifies and the Milk which consoles and medicates. And if you are poor and penniless, come just the same. Triune Love opens its wealth for you provided you love it." 3770

keepns2sb240sa60qclang1033 May 27

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Maria. Say, 'Here I am,' like the stars the prophecy 3780 speaks of, and, full of joy, come and listen to Me.

376 In the sense of the Catholic Creed: He descended from heaven to become man.

377 In the original notebooks this entry is followed by passages relating to the announcement to Joseph of Elizabeth's pregnancy and the edict concerning the census, which are found in the Preparation cycle.

378 Baruch 3:32_38.

0 "It is the vigil of Pentecost. Wisdom did not descend just once with its fire. It always

descends to give you its lights. It suffices for you to love it and seek it as a most precious treasure. The world is perishing because it has derided and rejected Wisdom by walking outside its ways.

"Man has put a lot of knowledge into his mind. But he is more ignorant than when he was primitive. He then sought the way of the Lord and inclined his spirit to receive the Lord's words. He now seeks everything except what he ought to seek and fills his being with all the most futile and dangerous words. But not with those which would be his life.

"'The Lord,' Baruch says, 'did not choose the giants to communicate the word of Wisdom to them.' 3790

"No. The Lord does not choose the giants. He does not choose them. He does not choose them, lay or consecrated men who think you are great just because you are full of pride and in my eyes are less than grating crickets. The Lord does not look at your permits or your posts, or at your role and name. These are like husks placed over what God observes to measure their value: the spirit. And if you do not have a spirit inflamed with charity, generous in sacrifice, humble, and chaste, no, the Lord God does not choose you as his beloved, as repositories of the riches of his Wisdom.

"It is not you that can say to Me, 'I want to be the one who knows.' It is I who can say, 'I want him to know.' I can still have mercy on you, for you are wretched, ill with the ugliest forms of leprosy. But as regards showing a preference in choosing you, I don't. You don't deserve it.

"Be able to deserve it with an upright life. In all respects. For if you keep faith with your most serious obligations, but fail in less evident, but more profound matters, you are no longer upright. You are not. And this spite of yours is nothing but a human motivation robing itself in a deceitful appearance of zeal. The intention is not upright. It is thus not valid.

"And you_come and converse with your Master. Come, for I draw you from the tomb of pain; and I do not prostrate you with

379 Baruch 3:24_28.

0 a vision of terrifying majesty, which, moreover, you have already seen. 3800 Observe only the spiritual side of the resurrection of the dead as applied to the current solemnity. It is the Spirit of God infused into you that gives Life. Love Him. Invoke Him. Be faithful to Him. You will have Life and Peace. The former, beyond the earth. The latter, even on earth."

keepns2sb240sa60qclang1033 May 29

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"Come, little John. I have so many things to tell you to calm your suffering.

"First of all, come and drink. You are more fortunate than John. He rested his head on my chest when not yet wounded. 3810 As for you_come, clinging to my lacerated chest, and you can drink the love flowing from my wounded heart. Be good. Be still. As a mother holds a sick child in her arms to console him in his suffering, so I am holding you.

"Oh, you don't know how much you have done, how much you are doing with this affliction of yours. You think you are doing nothing because you are no longer able to do anything but suffer. You are doing much, much more than when you taught, prayed, and worked for Me. Then it was you that acted and gave Me what you did, what you wanted to do. I accepted it, for I am good. I accepted it because I do not disdain anything. I accepted it because I made your poor deeds rich with my merits.

"Now it is I who act. And I am doing everything. I am taking everything. I want everything. I don't leave you a blade of your wealth in life, health, strength, repose, and freedom. I mean human life, health, strength, repose, and freedom. I cancel out everything. I suppress everything. To you as a woman, nothing.

380 On January 29. The entry for May 27 is followed in the original notebooks by texts relating to "The Second Multiplication of Bread," found in The Third Year of the Public Life. The Italian edition contains a vision of "The Descent of the Holy Spirit" (May 28), which was written again in 1947 in definitive form for the life of Christ.

381 John 13:23_25.

0 To you as a soul, I give Myself: Everything.

"Listen to your Master. Before telling you a couple of things you wish to know, I want to give you the program of suffering for the days of your week.

"And let us look at the major groups for which suffering is needed. The ones for which I, too, suffered in the Passion. The priesthood, the despairing, sinners, idolaters, and the souls waiting to return to Go_that is, for you, the souls being purged; for Me, at that time, the just in Limbo.

"There are seven days in the week. For the need of three groups there should have been seven times seven. But there are seven. And you will thus suffer in this way.

"On Sunday, Monday, and Tuesday, for the Priesthood. In the Priesthood I include all the consecrated of every kind and category. Why three days for them alone? Because, on account of their need, all seven would not suffice.

"What is the Priesthood for the mass of the faithful? What shall we compare it to? To the vital elements. Could the earth have received and conserved life without light, heat, water, and air? No. It could not have.

"Well then, take the Bible and read its first chapter. 3820 What does it say? 'In the beginning God created heaven and earth... On the first day He made the light,' for the earth was covered with darkness, and life cannot exist where there is perpetual darkness. 'On the second day He said, "Let the firmament exist and separate the waters from the waters,"' for water was needed for earthly life. Yet not all of it was to be on the globe or in heaven, but, rather, it was to descend when fitting, remain gathered together when fitting, and go back up, as appropriate. The earth would otherwise have become dust or a swamp. 'On the third day He created the sea by gathering together the waters.' The sea_the enormous basin for the discharging of all the terrestrial waters and for the nourishment of all the heavenly waters which the clouds when then scatter again over the earth.

"Three days to prepare the earth to be inhabited, and on the third day He robed it in grass and plants because it could now

0 receive seed and tum it into useful flora. Then upon the earth, where there was already light, water, and air, He now ignited the source of heat and with the sun perfected the light and with the stars and moon regulated the tides and the waves of the winds and the heavenly waters. The earth was thus ready to receive the animals, and, finally, on the earth completed with every good, man, the king. 3830

"If the week had more days, I would have imposed on you four devoted to penance for the Priesthood. For it is necessary for the life of the spirit, like the four vital elements for the earth: light, water, air, and fire. But how can it be light if it is extinguished or darkened? But how can it be water if it is arid? But how can it be breath if it is itself asphyxiated? But how can it be fire if it is ice?

"O poor souls of mine! Mine, because I conquered you with my death! Poor, poor souls of mine, who are becoming weaker and weaker, like stems that come to lack air, light, heat, and water. How sorry I am for you! And how much, how very much disdain and repugnance I feel over those who are unable and unwilling, always unwilling, to absorb the four vital elements to give them to you!

"What are they for, then? What mission do they perform? The one I entrusted to the Priesthood? 3840 No. The mission of their gain and of dispersing what I have gathered together. Oh, just a wisp keeps Me from striking them...!

"Maria, look and tremble on seeing my face. With this face I will ask them, 'What have you done to my children, my lambs? Where are these flocks of mine? Why have they turned into wild billy goats? Why did they lie, torn to pieces by the four enemies of man: the flesh, knowledge, power, and the devil? Why, blinded, wounded, dispersed, hungry, thirsty, naked, spiritually illiterate, persecuted, and abandoned, were they forced to cry out, "God does not exist, for we do not see Him, do not hear Him, and do not know Him through the work and the word of those

383 Genesis 2:1_7.

384 Matthew 10; 16:17_19; 18:18; 28:16_20; Mark 3:15_19; 6:7_13; 16:14_18; Luke 6:12_16; 9:1_5; 10:1_20; 24:45_49; John 10:1_18; 20.19_23; 21:15_17.

0 who call themselves priests of God"? Because the best ones_the ones who were wrong, in your eyes, unforgivably wrong in being better than you in faith, hope, and charity, sacrifice, chastity, and detachment from all that was not Me, and Me crucified, the ones I filled with pure waters and select wheat for the hungry and those dying of spiritual thirst, to replace the cisterns which had dried up and the granaries in which too many moths had made their dwelling, the ones I made light and heat for those seeking to be guided to God in the darkness and a fire in the cold so as not to die_why have you struck and crucified these on one of 'your' crosses? They were already on mine and remained there willingly, for your sake as well. And that sufficed for their suffering, O presumptuous and slothful servants who have never wanted to suffer anything, not even physical weariness, not even the salutary humiliation of seeing yourselves surpassed in heroism by these faithful servants of mine, whom I clasp to my heart because through them the Light and the Word have been conserved on earth, stars shining over the centuries during their parabola, so that Heaven will always shine on men and they can find it and say, 'God is there. The Word of God is really pulsating in that ray, and I can still hear it, just enough for me to believe, hope, and love, to be saved.' That was enough for their suffering. And you have become sons of Satan to torture them. But, do you see? They have been healed of your tortures with the balm emerging from my heart. They have drunk the comfort, holy elation, peace, and love of a God, remaining that way, as I hold them, clasped against my heart.'

"This is what I shall say to them. But you_give Me three days of pain for them. It is painful for Me, the eternal Pontiff, to see that my priestly army is full of sluggards and deserters.

"You shall give Wednesday to your Lord for 'your poor brothers and sisters in despair,' as you call them. 3850

"They are brothers and sisters. No one should be so much of a brother or sister for you as someone who is poor, alone, and sick. And those despairing are poor, with the greatest poverty. They have lost everything in losing hope in God. They are alone.

385 On May 15.

0 There is no solitude more real than this. It is the only real solitude. They are without God. They are sick. An illness which produces death. Real death. It is necessary to heal them, restore them to God, and make them rich with God.

"But your fraternity involves love, not nature. You are not 'despairing.' You think, you thought you were in hell, 3860 and you were... you were in Paradise because you were serving Me. You serve Me. You are there. You are in Gethsemane and move from it to the Cross and from the Cross to it. But with each elevation you rest on my heart. It is I

who elevate you. With every deposition you rest on Mary's heart. You then go back to your Gethsemane and your cross. But you go there with the savor of my love and the fragrance of the immaculate heart of the Mother.

"On Thursday you shall suffer for the large group of the idolaters.

"Idolatry is not just to worship an idol. For Me idolatry is the worship of anything which is not the true God. Idolaters include savages_indeed, they are such less than many of the civilized who, while knowing that there is one Triune God, worship a thousand idols ranging from their self to the self of one of their peers and along this way have many altars and false gods named 'money,' 'power,' 'sensuality,' 'rationalistic knowledge,' and so on. For Me, then, both the savage and the civilized are idolaters when they have national or individual forms of worship which are not true.

"I thus include in the intentions for Thursday all those who must know the Most Holy Name of God and my own, those to whom the Cross as an arrow pointing to Heaven is not yet known, those who follow a revealed religion which is not, however, Religion, and those who are 'Christians,' but not Catholics. The Church is one: the Church of Rome. Offer and suffer for those whom an erroneous science turns into idolaters of the mind and those whom a passion turns into idolaters of the heart. Have them return to Me. I am the true God, and there is no other above or apart from Me. To Me there must be given the love and worship of the creatures created by the Father, redeemed

386 Beginning on April 9.

0 by the Son, and loved by the Spirit. Thursday will be the day of pain for all of them.

"On a distant Thursday evening, with the wound of betrayal in my heart, with the echo of my Mother's goo_bye in my heart, with foreknowledge of the approaching complex martyrdom in my heart, the Son of Man, the Son of God, I prayed for all: for those who were 'mine' or who would become 'mine' through the Word I had spoken and entrusted to my friends and disciples; I prayed for those who, through the heresy of a wretch, would separate from the living trunk of the Roman Church, that they might once again be one with it and thus with Me and with the Father; finally, I prayed for all men because I was dying for them all. 3870

"God, my Father, had entrusted to Me the whole human race. I became Man to redeem and save the children of Adam. And Adam was one. There were not as many Adams as the races of the earth. But one single Adam. And I came to save his descendants, of whatever color, point of latitude or longitude, or degree of civilization. And I want all men to be where I am_that is, in the Father's breast. This would be my joy, as it is my aspiration.

"Pray, then, for these, who are not in Me or who have gone out through the errors of their forebears or through the error of their minds, made proud by the semblance of knowledge they possess.

"Let Friday be for those undergoing their spiritual crucifixion in Purgatory, seeking God and still unable to have Him.

"You know, as I do, what it means to feel separated from God. 3880 I know_you do not_the rejoicing which carried off the just in a whirlwind of love when I appeared on a far_off Friday 3890 and said, 'The wait is over. Come and possess God.'

"So that every Friday my angels can say these words to many spirits in purgation, suffer and offer every Friday. The blessed are the gems born of the Blood which I shed to the last drop on

387 John 17.

388 For Maria, as in note 386. For Jesus, cf. Matthew 27:46; Mark 15:34.

389 Jesus' descent into the nether world after his death.

0 Good Friday To open the Kingdom for a soul and introduce it into blessedness is to give Me back what is mine. Justice, then, and love for Me.

"Saturday is the day of the Mother, and She has already asked you to suffer for sinners. 3900 Let every Saturday of yours, then, be a band of thorns surrounding your heart so that it will be covered with roses to offer Mary. Every sinner who returns to God is a rose you place at the Mother's feet, a rose with which She wipes away the tears flowing from her eyes since I made Her the Mother of the human race, so hostile to Me.

"And for you? The week is over, and little John has not had an hour of freedom to think of himself.

"I'll take care of you. The Mother and I. And while you do what you can, as you can, with difficulty, in spite of your good will, the Mother and I act for your sake, as We are able to. If you ruined your sight, lips, knees, and heart in praying and working for yourself, you would make yourself only a rag as a robe, compared to the regal one Mary is weaving for you and your Jesus reddens in his blood, for We love you and see that you love us.

"You are now tired. Rest. Before the Pentecostal period is over, I shall tell you what you wish to know. My peace be with You.))

keepns2sb240sa60qclang1033 May 30

sb120qj1447201440216028803600432050405760648072007920864olang3081 Jesus says:

"This morning, while reading the Book, a sentence struck You. I want to explain it to you, though it does not belong to the cycle I am relating. I shall thus deserve an annotation from the difficult doctors.

"But where can there ever be a 'master' who can give lessons to the Master and say to Him, 'You must speak about this and not that, for this is the program'? Who gives Me the program? Who is the Master in 'my' school? I alone. I thus speak about

390 For example, at the end of the dictation on May 20.

0 what I please to whoever I please.

"You read in the Book of Judith: '...Give my spirit firmness to disdain him and strength to topple him, and this will be a monument to your Name.' 3910 That's enough. The rest does not enter into the lesson.

"I shall have you observe only that for those pursuing an upright purpose even those things which, though not sinful, are weaknesses inclining one towards sin when granted to the self for its own satisfaction become good.

"Beauty is a good thing if one is able to make good use of it. Beauty is one of the gifts which God gave to the First Parents. They reflected the Perfection which had created them. This was most pure Spirit. But even if man could not be entirely spirit, like his Creator, he coul_and that is what God wante_bear witness to the Origin he proceeded from with the perfection of a harmonious, very beautiful body, a living vase to contain a spirit without a stain of sin. And this is to pulverize the shameful theory of your descending from a quadruman.

"You come from God. Not from a beast which the ancient Mosaic law called 'unclean.' Remember: 'Among all the animals that walk on four feet, those walking on their hands shall be unclean.' 3920

"Beauty should, then, be admired in one of your fellows, with praise for Him who gave man such sovereignty in form over animals, and used in you for good purposes, not for vanity, Judith used it. To adorn oneself to seduce, to corrupt, or adorn oneself only out of pride or for the ostentation of wealth is a sin. But when, with one's side tortured by a haircloth and one's body mortified by penance, one is able to use physical appearance and riches for an upright purpose, the means is then elevated to sanctity.

"I said, 'When you fast, scent your head and wash your face, so that your fasting will not be seen, but known only by your Father.' 3930 And that is what I did. For I did not say a word which

391 Judith 9:14_15 (Vulgate).

392 Leviticus 11:27.

393 Matthew 6:16_18.

0 I had not first turned into action already in my life. And because I had acted that way, I

was accused of being a friend of publicans and prostitutes, a lover of banquets and feasts. 3940

"If there was anything distressing for Me, it was precisely the gaiety of a banquet and the confusion of a feast. I ate to live. I did not make food the 'joy of living,' as many do. And a piece of bread, even if eaten simply along a grassy bank, wetting my mouth with the pure water of a stream, seated amidst the flowers of the field, in the greenness of a tree, the dwelling for birds which the Father supplies, among my friendsdisciples, was dearer to Me than the rich banquet at which I was observed and spied on by human curiosity and incurable envy.

"If there was anything distressing for Me, it was contact with the impure. My being rested when innocence encircled Me. Remember that I had left the angels to come down among men. And it was children that did not make Me miss the angels. But I had come to save sinners. And how would I have saved them if I had disdained and fled them?

"Judith, then, used and made the most of her beauty and her wealth for a holy purpose. And, increasing her hidden penances to please God, she increased her attractiveness to please man and crush him 'with his own sword'_sensuality, the weapon which killed Holofernes more than the tyrant's sword did. 3950

"Maria, all creatures have their tyrants. Sensuality, the world, one's neighbor, the devil.

"How many tyrants in one's neighbor! People who oppress, people who envy, people who unjustly condemn. And yet it is necessary to love this neighbor, even if he is wicked, out of love for Me.

"There is sensuality, an octopus always resurfacing to pull people to the depths. There is the devil, a medusa that holds people with his gaze to hypnotize God's creatures and destroy them. Who can one ask for help from against these enemies? God: 'Give my spirit firmness to disdain him and strength to topple him.'

394 Matthew 11:19; Luke 7:34.

395 Judith 13:1_10.

0 "'On my own,' the faithful soul says, 'I am nothing. By myself I can do nothing. Because I love You, I would like to please You and overcome. But I am weak. Weak in purpose, weak in the strength to fight. But if You help me, Lord, I shall be able to withstand and overcome.'

"Can God refuse his help to a child who asks for his help? No. He places Himself at your side, and precisely because you are weak, but faithful, precisely because you are nothing, but admit you are, He infuses firmness and strength into you. He transfuses Himself into you. What are you afraid of if God is with you?

"Why does God help you like this? Out of love. This is the first thing. And, moreover,

because every victory of the man who deifies himself in Good and perfects himself to belong to God as Perfection is a monument for the Holy Name of God. Every man who becomes holy is a monument to the benignity, power, and sovereignty of God. A monument that once more speaks to the peoples of the wonders of God so that they will know that He is the Powerful One and that above Him there is no one greater.

"Go in peace."

keepns2sb240sa60qclang1033 May 31

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"When you saw the eternal Paradise you wondered why the recently formed souls had different degrees of color. 3960

"It is not that these spiritual sparks which animate really possess a color. In order for your senses to be able to comprehend and for your attention to notice this and wonder about the reason for it, this perceptible variation in color was shown to you. But it was to serve only to make you ask, 'Why are there such differences if the Source is one?'

"God the Creator is unlimited in his power. God the Creator is perfect in his creating. God the Creator is far_sighted in his working.

396 See May 25.

0 "He did not make stars alone for the sky. They would have been of use only for your nights. He did not make the moon alone as a planet. It would have been of use only to indicate to you the passing of the months. He did not make the sun alone or many suns alone. They would have scorched you by shining night and day uninterruptedly.

"But He made the sun for the day and regulated the revolution of the other heavenly bodies around it so that these, by a law of order, would regulate light and warmth. He made the moon as a first measure of time and so it would regulate the tides and other more intimate laws of creation. He made the stars so that you would have a compass on dark nights.

"He did not make the meadow grasses alone. Or the harvests of the fields alone. Or the vine and the olive tree alone, or the fruit_bearing plants alone. But He made all of them and joined together for you the best_loved plants, the flowers, useful plants providing wood for your houses, and medicinal plants supplying you with juices needed to heal diseases.

"He did not make placid ruminants alone, but also swift horses. Or birds alone, but also fish. Not just the beasts easy to domesticate, but also the ones that in their wild existence are useful in cleaning fields and forests. The snake, too, the accursed snake laden with venom, is useful because of this venom, employed to treat some of the most distressing

infirmities.

"And all of these species obey the reason for which they were made, the order which was given them. From the sun to the gnat, there is none which says, 'I want to do as I please.' But, with their voice of heat, if stars, of juices, if plants, of sound, if animals, or of darting, if voiceless animals, such as fish, they say, 'Yes, Creator, here we are. You made us for "this," and we do "this" for your glory'

"Consider, O men, what would happen if the earth, an immense meteor, were obstinate and no longer wanted to follow its trajectory in the heavens. One hemisphere would then burn, and the other would freeze. On one there would be eternal darkness and thus the death of animal and plant life because of darkness and cold. On the other there would be eternal light and heat and thus the death of life from an excess of light and warmth.

"Consider, O men, the result if sheep no longer provided wool, cows milk, plants fruits, and so on. And yet if animals, plants, and stars followed your example, chaos would bring you to perish in inconceivable horror, now that everything, except you, proceeds in the order received from God.

"The Creator, as He provides for this, provides for order in regard to humanity His Most Holy Mind considers that for the good of the earth so many thinkers, so many scientists, so many warriors, and so many workers are needed, and, as regards temperaments, so many bold ones, so many meek ones, so many active ones, so many contemplatives, and so on.

"Souls cease to animate a body and return to God to be destined according to their merits. God creates new souls to maintain the number of creatures who must populate the earth. The first operation involves divine order The second is to create, according to the needs He sees, one particular category as more numerous than another, so that everything will be harmonious in the race and each will serve the other, as the teeth in a gear serve the gear next to it, causing the giant machine to move without friction or damage.

"This is what God does. And if you obeyed in this way, everything would go forward. But you rebel.

"Who among you is happy with his destiny? No one. At least very few. Always restless, dominated by passions, forgetful of God, or very lukewarm in fervor, you thus follow the voices of disorder and create disorder.

"The first point resides in your rebellion against the divine Law, which says to you, 'Love and respect God; serve Him alone; love and respect your parents; do not steal; do not kill; do not slander; do not be dissolute.' 3970 From this initial disorder there then issue forth all the other misfortunes, and you become slaves of yourselves or of someone among you that without authorization proclaims himself to be what he is not. You become such because you have not wanted to be, not slaves, but children of a Father whose goodness is not surpassed by anyone.

"Consider that even the angels have different tasks. And one

397 Exodus 20:1_17; Deuteronomy 5:6_22.

0 is a guardian of a man; and another, an announcer; and another, an adoring seraph. And you, in all that was create_do not be the only ones to guide yourselves according to your wretched Will.

"'Our Father... thy will be done.' 3980 The soul, when just created, says this, and if it is true that original sin then injects into it the opposing will of the rebellious Lucifer, it is also a truth of faith that the Sacrament of Baptism restores you to the snow-whiteness of the heavenly beginning, and the Holy Spirit confirms you in it, and the Eucharist fortifies you therein.

"Repudiate, then, the voices of what is concupiscence, and come back, come back, come back to obedience. Join the festive stars in their obedience, the flowers and the harvests, trees and animals_all of them glad in their obedience. Oh, how superior to you they are in this respect! And follow the way that God has assigned to you.

"And do not say, 'How can I know it?' If from the most tender years on you remain faithful, it will shine before you like a golden band. If, after an instance of losing your way, you want to follow it, it will shine once again. For God is good and wants your individual and collective good. He is swift to forgive and assist moral and spiritual resurrections.

"Those variations in color were intended to make you grasp that the impermanence of one category or another_which makes you suffer_does not proceed from God. It is souls that spontaneously leave the class the Lord placed them in and disturb the harmony of human society by following appetites; among them the least wicked are those that are only selfish, to achieve relative well_being, and the most blameworthy, those that, just to satisfy themselves, tear their neighbors to pieces, canceling out freedom, affections, and faith. Avalanches moved by Satan out of hatred for God."

398 Matthew 6:10.

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keepns2sb240sa60qclang1033 June 2line The First Friday of the Month

sb120qj144720144021602880360043205040576064807200792086401ang3081
Yesterday I received no special dictation. I just suffered until thinking I was in agony.

The physical suffering_so violent, for it had already been going on for twenty_four hours, but, for me, who am able to endure so much, it was still unbearable_began on Wednesday night. And it went on growing at a constant pace until becoming unendurable. My peritoneum hurt and caused me all the disturbances of acute peritonitis to such an extent that I thought of a peritoneal perforation. I suffered until I was in a daze. I was no longer

able to say anything but "Lord, it's for my poor despairing brothers and sisters." It was still Wednesday. 3990

Yesterday, while continuing to suffer, I offered this whole agony for idolaters. I had nothing but that to offer because I honestly had no strength for anything else and had to make a real effort to perform my usual penances. I was then left in a swoon, feeling only the agony of my flesh. But it doesn't matter. My soul was in peace, in Jesus' hands... And then nothing does harm...!

In the late afternoon the local priest 4000 came and found me with the face of someone agonizing. He wanted to console me because he is good at heart. But with a "goodness" of use only to Maria the creature, not Maria the soul.

I feel the painful absence of the one who directs me, 4010 who says he "does nothing." I say, however, that he is air for my soul. My soul misses him the way my lungs miss sea air. And in spite of Jesus' numberless acts of goodness, I lack this aid and suffer therefrom.

sb400qj144720144021602880360043205040576064807200792086 40 Last night I wanted to carry out the Hour of Nocturnal Adoration. But it was impossible for me. I was unable to read or

sb120qj144720144021602880360043205040576064807200792086 40 399 The sufferings on Wednesday were for the despairing, and those on Thursday, for idolaters, as indicated on May 29.

400 Father Narciso Fava, pastor at St. Andrea di Compito. See note 312.

401 Father Migliorini, who remained in Viareggio.

0 think. And then Jesus had me... adore by giving me an appropriate vision.

I shall try to describe the environment, a difficult matter for me, who in the area of architecture am incompetent and have never set foot in a cloistered monastery.

I think, then, that I am in the internal church of a strictly cloistered monastery. I see a very high, wide arch which provides light for the external church. It provides light in a manner of speaking, for the thick grating filling it entirely is made even more impenetrable by a curtain of dark red cloth falling from the summit to within about a meter and a half of the groun_that is, as far as the point where a wall rises up to support the grating.

At the center of the grating there is a sort of window_that is, a section of movable grill which opens like a door on its hinges. This is not covered by the red curtain and allows one to see the tabernacle in the external church through the web of the grating. The sisters can thus worship and, I think, receive Holy Communion while kneeling on the bench which serves as a baluster in front of the little window and is raised above a platform

with three steps to place it within comfortable reach of the level of the window. Nothing in the external church is visible except the tabernacle. Perhaps monastery choirs are built this way.

There is little light. From the high, narrow windows there rains down a dim light. I think it must be either evening or dawn, for there is only a faint glimmer. The choir_this is what I call it, but I don't know if this is the right term_is empty. There are only the seats for the sisters and the bench in front of the grating. An oil lamp introduces a little yellow star alongside the grating.

A tall, and certainly very thin, sister comes in. For, in spite of her ample religious habit, she is very slender. She goes to kneel at the bench. She lifts up the veil with which she covered her face, and I see a youthful visage, not very beautiful, but graceful, very pale, and meek. Two light_colored eyes_they seem to be greenish brown_shine gently when she raises them to look at the tabernacle, and the small mouth opens into a soft smile. The face is a long oval between the white bands, which are slightly

whiter than her countenance. The black veil flows down over her black robe, in such fashion that in the kneeling figure only the delicate face, the long, well_formed hands joined in prayer, and a silver cross shining on her breast, in addition to the wimple, are seen to be light in color. She is praying fervently, with her eyes fixed upon the tabernacle.

And now the beautiful part of the vision comes. The grating, the whole grating, shines as if beyond the velarium a very intense fire has been ignited. The lamp, which previously looked like a radiant star, is now canceled out in the growing light, which is increasingly becoming a very bright silver white. So bright that one's eyes no longer see anything but this. The grating is wiped out in the brilliant radiance. And in this splendor Jesus appears. Jesus, standing upright in his white robe and red mantle, smiling, very handsome.

"Margaret!" He calls, to rouse the sister, who has remained in ecstasy, looking at Him. He calls her three times, more and more gently, and smiling with ever_greater intensity. He advances, walking high above the ground on the carpet of light which is under Him. "It is I, Jesus, whom you love. Do not fear."

Margaret Mary 4020 looks at Him blissfully and, amidst her tears, asks, "What do You want from me, Lord? Why are You appearing to me?"

"I am Jesus, who loves you, Margaret, and I want you to make Me be loved."

"How can I, Lord?"

"Look. And you will be capable of everything, for what you will see will give you strength and a voice to rouse the world and bring it to Me. This is my Heart. Look. It is the Heart which has so loved men, wishing to be loved by them. But it is not loved. And in this love the salvation of the human race would be found. Margaret, tell the world that I want my Heart to be loved. I am thirsty! Give Me something to drink. I am hungry!

Give Me something to eat. I suffer! Console Me. This mission will be your joy and your sorrow. But I ask you not to refuse it.

402 St. Margaret Mary Alacoque (1647_1690), the messenger and apostle of the Sacred Heart.

0 Come. Come to Me. Come close to Me. Kiss my Heart. You will no longer be afraid of anything...

Margaret Mary rises and walks in ecstasy towards Jesus. The intense light makes her face even whiter. She prostrates herself at Jesus' feet.

But He lifts her up and, supporting her with his left hand, opens his robe over his chest, and his flesh seems to open along with his robe, and his Divine Heart appears, alive, beating amidst torrents of light setting the poor choir aflame and making the human body of the beloved disciple shine, like an already spiritualized body. Jesus inclines his cherished one towards Himself and, with loving violence, brings her face up to the level of his Heart, against which he clasps it, holding up the ecstatic, who would collapse out of joy, and when He separates her, He continues to hold her up, with gentle care, and sets her back on the groun_for Margaret walked over the wake of light to reach Jesus_and does not let her go until He sees she is safely in her place. He then says, "I shall come back to tell you what I want. Love Me more and more. Go in peace."

The light absorbs Him like a cloud and then fades out progressively, finally disappearing, and in the now darkened choir only the little yellow star of the lamp shines.

This is what I saw. And Jesus says to me, "You have carried out the adoration for Thursday, the eve of the First Friday. What do you want that's better than this?" He smiles and leaves me.

sb400qj144720144021602880360043205040576064807200792086 40 I now want to tell you_for I think it will interest you_about a little communication I received from Jesus on May 29.

sb120qj144720144021602880360043205040576064807200792086 40 I happened to look at an old newspaper article in which there is an announcement concerning a book by Catherine of Siena. I have had it for years. 4030 And I had never purchased that book, partly because I thought it was useless, in that I seemed unable to comprehend the mystical life of St. Catherine. Too sublime for me. And, in addition, partly because it seemed useless to look for it, since the book was not available. Initially, I had had inquiries made, but had been told that "It was not to be found."

403 She is referring to the newspaper article, not the book.

0 I had resigned myself without difficulty to not having it and had thought no more about it.

On May 29, this short newspaper article fell into my hands again. I looked at it and tore it up with indifference. I heard Jesus say to me, "No. Get this book. You will now find it at once, in the first shop in which it is requested. It will help to convince you that the Voice speaking is one. The one that is speaking to you and that spoke to Catherine. Get it, for it is time to."

On May 30, since Martha had to go to Lucca, I told her to look for it. Without saying anything else. And she in fact found it in the first bookshop she entered.

I have read very little, but what I have seen repeats for me, in the medieval style, the concepts I hear in the current style. As I encounter them, I am gradually marking the points which I have already heard. This gives me peace, for I am always afraid of a deceit.

Jesus is very, very_too_good to me! He not only instructs me and consoles me with words and visions, but regulates them according to my physical weakness and makes up for my incapacity for prayer, as occurred last night, when He had me adore his Heart together with Margaret Mary, and indicates to me what I should obtain to gain reassurance in my fears.

sb400qj144720144021602880360043205040576064807200792086 40 I am resuming later to tell you what I am now hearing.

sb120qj144720144021602880360043205040576064807200792086 40 Jesus says:

"The effort it takes to tear that soul away from its ideas is due to the fact that it is filled with them.

"In order to introduce liquid into a vase, it is necessary for the vase to be prepared. If it is empty, it can be entirely filled with the liquid we want; if is half full, we shall introduce half; if it is an inch away from being full, we can introduce at least an inch. It won't be much, but it will be of use for mixing in something. But if it is full to the brim, we can introduce nothing. Nothing. It has to be emptied first.

"This is easy when the vase lets itself be moved. But if it is fixed and thus not movable, how can it be emptied? It has to be dried by either the heat of the sun or our patient work of soaking it up with a sponge which will absorb the liquid until it is empty

"Some souls are filled to the brim and irremovable. Their will makes them that way. They thus maintain themselves in the water they have introduced, which is not the water you and I would like them to have. And it is then necessary to remove their contents with the ardor of charity and patient constancy.

"It would be a much easier task if they let themselves be overturned by an impetus of love. But it is more meritorious for you to burn with love to empty them of evil and dry them of every evil with more and more sacrifice. And then introduce God into them. Introduce your God into them.

"Oh, Maria...! "

He says nothing else. This short dictation was begun while I was carrying out my devotions and penances and, while interceding for one person or another, thinking of a heart which does not budge from its decisions. More anchored to them than a ship to a rocky bottom. The most refractory of all to my prayer.

sb400qj144720144021602880360043205040576064807200792086 40 In the evening of this first Friday, I am presented again with a vaster and lovelier vision of Jesus, with a radiant Heart surrounded by many, many saints. There are many men, but in the foreground, and more radiant than all the other figures, as if through the light of a special privilege, there are three holy women.

sb120qj144720144021602880360043205040576064807200792086 40 In this vision, however, the bodies, which, as far as I can understand, are already spiritualized, also show themselves to me in their earthly dress, just as occurs in my visions of the life of Our Lord.

I recognize St. John the Apostle among the men, who is standing almost in back of Jesus, looking at Him and smiling. And I then see a Franciscan who is not St. Francis, but I do not know who he is. But the ones who attract my attention are the three holy women in the first row.

One is Margaret Mary. I clearly recognize her. The other is a small, beautiful sister dressed entirely in white. Only her veil is black. Her face is very intelligent and radiant with supernatural joy. The third one is a thin, austere woman Capuchin, with the serious, good eyes of someone who has greatly suffered and wept. She is the oldest of the three. She is not crying now. But

she looks at me with great compassion.

Jesus points to them and says:

"They are my heralds. They are the ones who did not reserve intense love for my Divine Heart for themselves, but spread it around the world, at the cost of every exertion and sorrow.

"This is the first one in chronological order. She is the first voice to speak of confidence in my Heart. The world was one big bramble of human ferocity and religious restrictions when Gertrude 4040 said to the world, 'Love and hope. Jesus assures us that we are reconciled to the Father. His pierced Heart tells us so. Let us work for his glory. Let us do his will to give Him joy, and He will work the miracles of his mercy for us.' She had understood the words emerging from this Wound of mine.

"You know the other one. 4050 You saw her last night.

"The third one is Veronica, a Capuchin Poor Clare. 4060 The 'voice' who in Italy said what Margaret was saying in France. The two who defeated philosophism, the enemy of Truth, even more than the Church did with her condemnations, and they defeated it with the strength of their love, which preached the truth of what it had heard and seen. They were tormented for this reason by blind men. And, among the blind, how many 'should have seen!' 4070 How many consecrated people among them! But they, my messengers, my 'voices,' had been created for this. And they did this because to do my will was their joy.

"There are more holy women than holy men among the 'voices' speaking of my Heart. Because the gentleness of loving belongs to woman. John, angelic, is among the saints because he had a boy's heart in a hero's body. He is the first to have understood my Heart. But all the saints are fruits of my Heart, of love for my Heart. Even those who seem to have been created to become the apostles of other devotions are in reality the fruits of my Heart and of love for it.

"Whoever does not love is not sanctified. It is the heart that

404 St. Gertrude the Great of Helfta, forerunner of devotion to the Sacred Heart of Jesus (1256_1301).

405 St. Margaret Mary Alacoque.

406 St. Veronica Giuliani (1660_1727).

407 John 19:33_34.

loves. And what is loved in the beloved? His heart. As in a moth er the heart of her child is formed first of all in her womb, so in those who bear God in the world the Heart of their Lord is formed first of all.

"When it beats within you, Jesus has already been born in you and speaks to you and caresses you and brings you the Father and the Spirit, for where One is, the other Two are not lacking. You are thus a Heaven in which the wonders of God are worked and from which splendors issue forth and words emerge which are lights and words of the God dwelling in you.

"Oh, blessed are you that understand how I love you! And that repeat this love to the world to convince it to love me.

"I have shown you this family of saints, whose passion was MY Heart, for you are a little sister.

"The Heart of your Jesus and his Cross: your loving goals. But the Heart of Jesus was opened on the Cross. 4080 In the maxi mum opprobrium He obtained the supreme refuge for you. To tell you that the more one agrees to be scorned to do the will of the Eternal, the more one becomes salvation and blessing for one's blameworthy brothers

and sisters.

"Even if their hearts split from the pain men cause my heralds, let these beloved ones of mine not tremble or draw back. I am with them, and here, here in this Wound, is the nest for my loving doves, wounded by cruel sparrowhawks. And I call them and say, 'Come. Come, O my doves, and rest alongside the one who loves you. Come to the nest I have prepared for you, where I shall dry all your tears and heal all your wounds, and I shall nourish you with the fruit of the tree of life and quench your thirst in the river of living water which flows from under my throne, and you shall bear my Name on your brow, and on your heart, the sign of my Heart, and you shall reign eternally because with love you have conquered Love."'

408 John 19:33_34.

keepns2sb240sa60qclang1033 June 3line The First Saturday, 1:30 a.m.

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Mary says:

"I am the Mother. Write.

"Every Saturday observe the Hour of my Desolation. I shall bless you for spending the night between Friday and Saturday in this way. The first point and the third point are easy for you. You do nothing but reread visions and dictations which you have received. But the second point is painful for you because you must observe it on your own. In your description you said. 'Mary with the group... returns to the house a short distance away.' And if this suffices in the description_and in your weakness you could not offer anything else_it does not suffice for your prayer now. Write, then, for your guidance, what I suffered at that time..." 4090

Mary then says, "Do you know why I have given you these words only today? Because you no longer have the notebook in which Judas' desperation is described. 4100 I speak about it here. And this, too, is a proof that these are true matters, for someone inventing them on his own gets mixed up, without any way to remember, and falls into a lie. And you, exhausted and weak as you are, do not remember from one hour to the next. Have the priest who directs you, my servant, 4110 take note of this.

You in fact carried off the notebook on May 27. 4120

keepns2sb240sa60qclang1033 June 7line The Vigil of Corpus Christi

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I write in the presence of my Jesus as Master For me, entirely for me. He has returned after so long, entirely for me.

409 The vision alluded to here and the text which Mary dictates immediately afterwards were rewritten in 1945 to form the episode involving "The Return to the Cenacle" in the Passion cycle.

410 See note 297.

411 Father Migliorini, who belonged to the Servants of Mary. See note 1

412 The Italian edition at this point includes a vision of the Apostles after Pentecost (June 3), which was later completed for the Glorification cycle.

0 You will ask, "What do you mean? You have been seeing and hearing Him again for almost a month, 4130 and you say you have Him after so long?" I shall reply once again with what I have stated orally and in writing on several occasions. 4140

One thing is to see, and another, to hear. And, above all, one thing is to see and hear for others, and another, to see and hear entirely for myself, exclusively for myself. In the former case, I am a spectator and a repeater of what I see and hear, but if this gives me joy, for they are always things which infuse a great joy, it is also true that it is a joy which is, so to speak, external. The term poorly expresses what I feel so distinctly. But I find no better one.

In short, realize that my joy is like that of someone reading a good book or seeing a beautiful scene. The person is moved, savors it, admires its harmony, and says, "How lovely to be in the position of this individual!" Whereas, in the latter case_that is, when hearing and seeing are for myself_"this individual" is then me. The word I hear is for me; the figure I see is for me. It is Him and me, Mary and me, John and me. Alive, true, real, close. Not in front of me and as if I were seeing a motion picture passing by. But alongside my bed, or circling around the room, or leaning against the furniture, or seated, or standing, like living people, my guests_all of which is quite different from a vision for everyone. In short, all of this "is mine."

And today_rather, since yesterday afternoon_Jesus has been here, in his usual robe of white wool, basically ivory white, so different in weight and shade from the splendid robe appearing to be made of immaterial linen, and so white that it looks like spun light, which covers Him in Heaven. 4150 He is here, with his beautiful, long, tapering hands, of a white color tending towards old ivory, with his handsome face, long and pale, where his dominating, gentle eyes shine, of a dark sapphire, with his

413 See the text for May 17.

This entry for June 7 is preceded in the original notebooks by episodes extending from "The Edict for the Census" to "The Birth of the Lord," written in the period June 4_6 and included in the Preparation cycle.

414 See, for example, the entry for May 13 in The Notebooks. 1943.

415 See the vision on January 10.

0 thick eyelashes of a hazel color sparkling with reddish blond, He is here with his long, soft hair, of a reddish blond more intense at the illuminated points and darker in the depths of its folds.

He is here! He is here! And He smiles at me and looks at me writing about Him. The way He did in Viareggio. And as He no longer did after Holy Week, 4160 giving me all that desolation, which became a fever, almost of desolation, when, to the pain I felt over being deprived of Him there was also joined the pain of being deprived of living where at least I had seen Him and could say, "He leaned here; He sat there; He bent over here to rest his hand on my head." And where my parents had died. Oh, those who have not experienced this cannot understand!

It is not that we demand the possession of all of this. We well know that they are gratuitous graces and that we do not deserve to have them, nor can we demand that they last when they are granted to us. We know. The more they are given to us, the more we annihilate ourselves in humility, acknowledging our repugnant wretchedness, as compared to the infinite Beauty and divine Wealth giving itself to us.

But what do you say, Father? Doesn't a son wish to see his father and mother? Doesn't a wife wish to see her husband? And when death or a long absence deprives them of seeing the others, don't they suffer and find comfort in living where the others lived, and if they have to leave that place, don't they suffer twice as much because they lose even that place where their love was loved by the absent one? Can those suffering from this pain be reproached? No. And can I? Isn't Jesus my Father and Spouse? Dearer, much dearer than the dearest fathers and spouses?

And judge his being such for me from the way I endured the death of my mother. 4170 I suffered, you know? I still cry because I loved her, in spite of her character. But you have seen how I overcame that hour. Jesus was there. And He was dearer to me than my mother. Must I tell you something? I have suffered and now suffer more over my mother's death, which took place eight

416 The period of desolation beginning on April 7.

417 See the dictation for October 4_5, in The Notebooks. 1943.

0 months ago, than I did then. Because in these last two months I was without Jesus for myself and without Mary for myself, and even now it suffices for me to be left for a moment by Them, and I then feel my desolation as a sick orphan more than ever and plunge back into the harsh human pain of those inhuman days.

I am writing under Jesus' gaze and thus do not exaggerate or deform anything. Besides, that is not my system. But even if it were, it would be impossible to persist therein under this gaze.

I have written this here, where I usually do not, because in the visions of Mary 4180 I do not mix in my poor self, for I already know I must go on describing her glories. Wasn't her motherhood a crown of glories at all times?

I am very ill, and writing weighs heavily upon me. Afterwards I am washed out. But provided I can make Her known, so that She will be loved more, I do not count the cost. Do my shoulders ache? Does my heart yield? Is my head in agony? Does the fever grow? It doesn't matter! May Mary be known, entirely beautiful and dear, just as I see Her out of God's goodness and hers, and that's enough for me. 4190

keepns2sb240sa60qclang1033 June 11

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"In order to lead the life of victims with equilibrium, one must place oneself resolutely on a spiritual plane, totally forgetting what is not this plane.

"I said 'equilibrium' because in earthly matters this term is used to mean things or persons that rest so evenly on their axes that they do not fall from them as a result of jolts of any kind, and, even if they receive them-for it is natural to receive them-they withstand the knock with a slight rocking which is not weakness, but is proof of their stability, for it does not lead

418 The visions pertaining to the major work on Christ's life.

419 This entry is followed by passages included in the life of Christ which are omitted here: "The Adoration of the Shepherds," "The Visit of Zechariah" (June 8), "The Flight into Egypt" (June 9), and "The Conclusion of the Hidden Life" (June 10), along with other related commentaries and annotations.

0 to catastrophes, but to a return to the same position as before

"The same applies to matters which are not earthly and thus spiritual. The soul evenly resting on its axis does not fall from knocks which may be impressed upon it. It undergoes the assault and suffers from it, for it is the bursting forth of wicked forces into the atmosphere of supernatural peace surrounding it and the din of low voices which for an instant overcome the heavenly harmonies in which it delights, and, like a stem struck by a storm, its flowering crown wavers, but is not torn off, and, once the assault is over, it is restabilized in its peace, directed towards listening to the words which the love of a God continually whisper to its spirit.

"Where is the spiritual plane? Oh, very high up! Where humanity does not reach. Humanity is still noticeable, for the spirit is not blind, nor does living in its vital atmosphere make it witless. No, for, on the contrary, it increases its capacity to see and understand. But this is because it is already living in the atmosphere of Charity, since the spiritual plane is the antechamber of blessed Paradise: the current Limbo of those who are

not yet born to eternal Life, but whose spirit is already waiting to enter it_spiritual children whose baptism will take place in the kiss which the Eternal will give them when, released from the jail of the flesh, like burning arrows, like flaming doves freed by the bow or the snare, they will dart to God, their goal, their nest, the concern of their whole stay in the earthly exile.

"Charity, anxious for union with these lesser charities, focuses its ardor upon this plane and pervades it with Itself. Those living therein feed on It and absorb it with the thirst of their spirits. They are thirsty mouths sucking in that which is their joy and not ceasing, even while doing so, to sing their joy; while singing, they do not cease to pray for their brothers and sisters; while praying, they do not cease to repeat to them the words they hear, which are God's.

"For the spirits living on the spiritual plane are like the animals in Ezekiel's Theophany. 4200 They have four aspects, since their action is fourfold, and they make use of four mouths. They

420 Ezekiel 1:4_28.

0 look at God, who is the Sun, with their faces as eagles and sing his praises therewith. They sate themselves on Him like lions, for God is their prey, and that is the only prey they desire. As patient as oxen, they do not weary of praying for their brothers and sisters, the conquest of whom for the kingdom of the spirit is a patient, untiring work. And with their human mouth they repeat to men in human language what, while flying like eagles into the kingdom of the Sun God, they have heard from God.

"Charity is always active, and those living in Charity are as active as it is. Charity is multiform and multi-operative, and they have multiform and multi-operative charity. Charity is ardent, and they are 'incandescent coals' that God always heats up more and more. Charity is light and swift, and they have wings to go lightly and swiftly where the impetus of charity takes them. And 'they do not turn back' to look at what they are leaving.

"I have thus led you back to the first point. 'To be able to live the life of victims with equilibrium, once must place oneself resolutely on the spiritual plane, totally forgetting what is not this plane.' I said that in the first passage of this dictation. And I am repeating it.

"You are here and remain here. The only thing that can make you leave this equilibrium_which is perfect, for I have placed you in it, and I am perfect in my working_is your will. Everything else may shake you and may disturb you, entering with its din and its storm into the atmosphere by which you are surrounded, but it cannot remove you from your center. It cannot if you do not want to.

"And don't be disturbed if you feel disturbed. Let the disturbance come from others_whether men or Satan_but do not ever join yours to it. It would be the most harmful form. Because it would be the most internal form.

"Never say to yourself, 'I am not capable of doing well what I am doing'; 'I cannot serve God with perfection'; 'I sin instead of sanctifying myself.' Of course you are unable to do it well, for you are not perfect in serving and still have multiple imperfections. And who is able to do well, to perfection, without ever sinning, as long as one is a man? Who is perfect, if one is compared to Perfection?

"But Perfection, precisely because it is Perfection, is also able to judge and see perfectly and thus can see your intention, your study, and your effort to do well, to serve perfectly, not to sin, and with a smile cancels out and forgives, with a smile carries out what you are unable to.

"Every human thought must die on the spiritual plane. This is very difficult. Consequently, the virtue of the saints is called heroicity, and there are so few saints, for there are very few heroes. And this heroicity is greater, more complex, and, above all, longer than the human kind, which is an episode in a person's life, whereas the other kind is the life of a person.

"The heroism of a person is the sudden act presenting itself and not giving the flesh time to put forth its cowardly voices. Human heroism always has two crutches, even if people don't realize they have them: an impulsive character and the desire for praise.

"The heroism of a saint is not a sudden act: it is life. One's whole life. From dawn to dusk. From dusk to dawn. From one month to another. From one year to another. Involving heat, cold, work, one's neighbor, rest, pain, illnesses, poverty, mourning, and offenses. A necklace in which every minute is an added pearl. A pearl which is formed with tears, patience, and fatigue. This heroism does not come down from Heaven, like manna. It must arise in you. In you alone. Heaven does not give you more than it gives to everyone else. It is not helped by the world. On the contrary, the world combats and blocks it in every way.

"It is true that its combating is the best factor for preparation since to endure the world with patience and love it for its hatred of you is the main core of this heroism; around it there are joined cells of patience in hunger, thirst, cold, heat, sleepless nights, illnesses, poverty, and mourning. But the greatest part is always to endure the world and love it supernaturally.

No human thought. The love of God alone. What is of interest to God alone. This is how the spiritual hero thinks. This is the way the one living in spiritual equilibrium acts. Me? What am I? My sorrows? My labors? My poverty? The nuisances coming to me from my neighbor? Nothing. What counts is God. I make use of this, that, and the other for his sake, and I am hap py

to have this the other, that, and the other because with this, that, and the other I can love God, not because He protects me, but out of pure love. I can serve God while using these coins to save my neighbor and thus do what is of interest to God.

"Do you think, Maria, that I am not pained to have to salt you this way with suffering_you that I prefer? Do you think that, if I could, I would not like to give you all joy in exchange for the joy you give Me?

"But there is no other way to save the world. Pain. Even I, who was God, found only this to be the Savior. Pain will become Joy for you. But in the other life. Here it doesn't exist, for you, beloved, dear victims. Here my peace exists; here union with Me exists; here my love exists. Joys of the spirit. But for the flesh, nothing. There is pain for it. And it is never enough, for error grows more and more. You are the ones making reparation for errors, and you can have no rest in doing so, for the Enemy continues to destroy, and we must go on building to maintain a human, and not completely Satanic, appearance for the world.

"Christ in Heaven no longer weeps. But He still suffers because, if He is God, He is also Man and has a heart. And what is this heart of mine, perfect in its passions, suffering from? From seeing itself unloved and from seeing suffering, from having to let those who love it and whom it loves suffer.

"Oh, how I suffer from seeing you suffer to carry out the redemption of man in you! How I suffer! But, to every quiver of pain responding to your pain I join a gift for Heaven. For your Heaven. It is yours. You conquer it hour by hour, and it awaits you.

"Oh, what splendors are here for you! Oh, what love awaits you! Oh, what longing to give it to you' 'Uplift your eyes and look. Amidst the thousand splendors of what you have merited the Face of your God shines for you and smiles. And it blesses you.

"Yes, I bless you. Go in peace."

keepns2sb240sa60qclang1033 June 12

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"I further say this to you to perfect you in pain.

"To love pain is indeed a counsel of perfection, for the command of God, who knows human capacity, limits itself to order you to endure pain out of obedience to God. Many_the majority_are unable to do even this.

"To the best ones God says, 'Love pain since my Son loved it for your good. Do the same for the good of your brothers and sisters.'

"But among the best, who are faithful, convinced, generous, and loving Christians, there is a select category. They are the seraphim of the faithful, the most inflamed with love. The love inflaming them makes them loving as regards what is most dif ficult, to the

point that they not only love the pain which God allows them to be rent with, but ask for it, saying, 'Here I am, Father. I am here to ask you for the same chalice you gave to your Son and for the same reason.' And they become the 'victims.'

"To these, by way of you, who are one of them, I give this counsel of perfection.

"When pain is atrocious, but brief, it is easier to carry out. But when in its gnawing severity it lasts and lasts, and like a flourishing tree, becomes adorned with ever_new branches and receives other prolifications on its trunk_like certain trees in the forest where ivy and traveler's joy cling and moss and lichen become encrusted, and in the hollow between two branches other little plants arise, and you don't know how they are able to take root there, in that angle between two pieces of wood in which there is just a dash of dust, and yet they grow and become real bushes, and in astonishment man admires this work of the winds and this phenomenon of vegetable adoption_then it is difficult to persist in carrying out the mission of a victim.

"Well then, Maria. I told you 4210 that to live without disequilibrium

421 In the preceding dictation.

0 in the life of victims one must place oneself resolutely on the spiritual plane. To see, think, and act in everything as one acts in the realms of the spirit_that is, in an eternity which always says 'now.'

"Those of you that live for the spirit_how do you want to regard things according to the flesh? What have you asked God for? To make you spiritual creatures. In what time do spiritual creatures, like God, live? In God's time. What is God's time? An eternal present. An eternal 'now.' For your Eternal Father there is no past or future in Heaven. There is the eternal instant.

"God does not experience birth or death, dawn or sunset, beginning or end. The angels, spiritual, like Him, know only 'one day.' A day which began the instant in which they were created and which will have no end. The saints, from the moment of their heavenly birth, become possessors of this immutable celestial time, which does not pass and is fixed in its splendor as a diamond inflamed by God, in the eras of the world, which revolve around its immutable fixity, like the planets around the sun, which form and dissolve, reign and disintegrate, while it is always the same and will remain such. For how long? Forever.

"Consider, Maria. If you could count all the grains of sand which are in the seas of the whole world, at the bottom and on the banks of the lakes, pools, rivers, torrents, and brooks, and you said to Me, 'Turn them into as many days,' you would still have a limit to this number of days. If I joined to them all the drops of water which are in the seas, lakes, rivers, torrents, and brooks and which tremble on fronds wet with rain or dew and also added all the water which is in Alpine snows, wandering clouds, and the glaciers robing mountain peaks in crystal, you would still have a limit to this number of days. And if I also added all the molecules forming the planets, stars, and nebulae and all that flies

through the firmament and fills it with Melodies which only the angels hear_for every heavenly body in its race sings the Creator's praises, like a shining harpist gliding his hands over azure harps, and the firmament is filled with this concert of a huge organ_you would still have a limited number of days. And if I added the dust buried in the earth, dust which is the earth of men who have gone back with their

matter to nothingness and which for hundreds of centuries has been awaiting the command to become man again and see the triumph of Go_and there are billions of billions of atoms of man_dust belonging to billions of men who thought they were so much and for ages and ages have been nothing, and the world does not even know they live_you would still have a limited number of days.

"The Kingdom of God is eternal, like its King. And eternity knows only one word: 'Now.' You, too, and, with you, all those consecrated to the holocaust, must know this word alone to measure the time of pain.

"'Now.' How long have I been suffering. Since now. When will it cease? Now. The present. For spiritual creatures there is only this which is God's. Time as well. Learn, before the time comes, to calculate time as you will possess it in Paradise. Now .

"Oh, blessed is that time, which is immutable possession, immutable contemplation of God, immutable joy! 'Life is the blinking of an eye; earthly time lasts a breath. But my Heaven is eternal.' This is the chord which must govern your song as creatures who are martyrs and blessed.

"You read in the life of my martyr Cecilia: 'Cecilia was singing in her heart.' You as well_sing in your hearts. Sing: The "now" of God, who awaits me. I already find myself enveloped in the abyss of this eternal "now," and this abyss draws me closer and closer to the center of its perfection. I am thus seeing I his dust fall away, where every atom is a day, and a grain is a month; I see it fall, blown away by this whirlwind, which, inhales me into God, and it is the love of God, who wants to give me "his" time. He wants to give me his eternal present, where to every second of earthly time there corresponds a receiving into myself of the blessedness of having God the Father, God the Son, and God the Holy Spirit, in an embrace that is always new, always desired, always wanted, without weariness, rich in ever-new splendors, ever-new savors, and ever-new love. And I am born with every new arrival as at the first moment when I enjoyed Him_this Triune God, my only Love; and with every new arrival I reach the perfection of Life and am then reborn to my joy as a blessed one to love Him on and on and on, and to be

loved by Him on and on and on. Not more. For there, in Paradise, everything has reached Perfection and is not capable of increases or decreases, but with ever_the_same, fresh rejoicing. Mine as a blessed one embracing God. His, as God, who can pour his love, his essence, over a creature of his whom He created out of love, to receive that person's love and give and give and give that person love.'

"Look at your suffering in this way, my little bride, and its duration will be less than nothing for you. At the end of it I am there. I am.

"My peace be always with you." 4220

keepns2sb240sa60qclang1033 June 13

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Since last night I have been seeing a very bright Heart. It looks like liquid gold, gold turned into precious glass and illuminated from within by a powerful light. Intense rays issue forth from it and surround it with a brilliantly shining halo. The Heart is beating impetuously, as when an emotion, a deep sentiment, arouses it. From the outlines of an even more dazzling, lighter gold, the abbreviation "IHS" can be read in it.

But this Heart, whose form and motion are in all respects exactly those of a heart, a human organ, appears to me as a living Host, radiant in its golden monstrance, for the flashing of the rays rounds it off, I would almost say, at its point, and most especially because in the place where the holy abbreviation is marked, a large Host, extremely luminous, alive in the luminous flesh of the Divine Heart, almost seems to be the soul of that blessed Heart.

I said my evening prayers, said in common this way, with the eyes of my spirit fixed upon this Sun of love which is the Heart of Christ... And I proposed to make my final offerings while the

422 On this page a sheet has been attached containing a "Monthly Note" from the secondary school where Maria Valtorta studied. It is dated April 1912 and bears her name. This report states the following: Conduct: She won the medal. Manners: Included on the Honor Roll. Orderliness: Included on the Honor Roll. Study: Good. Work: Active and Concerned. _The Director."

0 others ate, for it had not been possible for me to make them throughout the day for one reason or another.

But as soon as I was alone, as I put away the books I had oil my bed and my work, in order to devote myself to what I intended to do, I suddenly got a heart attack that was so intense that I thought I was leaving for the other world. And I could no longer do anything else... I could only say to Jesus, "Take this suffering, which You are giving me in place of what I wanted to give." And I suffered that way for hours and hours.

And I am also suffering today, now, too. But I go on seeing the radiant Heart and am relieved by it in all respects, except in my flesh, which is a real complete torment.

Last night, thinking I really was dying, in order not to die alone, I had set before me, on my slightly bent knees, my Jesus, Our Lady of Fatima, and Gemma. 4230 I would also have wanted St. Joseph, but I could not move to get him. I was holding my beads for the Rosary and Our Lady of Sorrows and felt surrounded by the best possible nurses. I was looking very steadily at Jesus, Mary, and Gemma, when I felt the vise getting more intense and my heart slowing its beats down to the point of stopping for some seconds,

and I thought, "I am going now." I looked at them even more and called them. Not to be preserved from death. But to die in an act of love, so that my last word and my last glance would be for them. All the saints were in Gemma. Between Jesus and Mary I was also placing St. Joseph, and I was all set.

Then Jesus said:

"Your spirit has seen rightly. My Heart is a living Eucharist. Where does love start from? From the heart. What is the Eucharist? It is love. When you think, then, of the Eucharist, you can say to yourselves, 'This is the Heart of Jesus' Heart.' And when you think of my Heart, you can say, 'This is the matrix in which the Eucharist was formed.'

"My Heart! The Host which immolated itself even beyond death, wanting to be split even after it had suffered everything

423 She must be referring to St. Gemma Galgani (1878_1903) of Lucca, a virgin, to whom the writer was devoted.

0 so as not only to be martyred by betrayal, abandonment, and torture, but also offended beyond life to give its final drops, which were still in the innermost recesses of a Martyr who had bled to death. 4240

"The Host that was a host when it was still only Thought. And that became, made itself, a Thing so as to be a Host.

"I shall not say more to you because you cannot write any more. Love my Heart with your heart, until its final beat. Amidst the tortures of its illness, let your loving heart love Me, God's Heart."

keepns2sb240sa60qclang1033 June 14

sb120qj144720144021602880360043205040576064807200792086401ang3081 I am reflecting on Nennolina, 4250 and Jesus says to me:

"Receive light on the power which is Paradise. Consider that this little child, who had barely reached the use of reason, now, up above in the Country of the children of God, possesses an intelligence and a knowledge not at all inferior to those of the most learned and long_lived of the mystical doctors.

"My and your John, who died at the age of a hundred after having known the highest mysteries of God; Paul, the scholarly apostle; Thomas, the angelic doctor; and, along with them, all. the giants of true knowledge cannot add light to that Little One, my saint.

"The Holy Spirit, whose precocious bride she was on earth, taught her in embraces of fire what He does not teach to the proud humanly learned, and in uniting her to Himself in this blessed Country_on whose threshold you find the Triune God saying to you, 'Enter and rejoice, O my beloved'_He infused into this Little One the perfection of knowledge,

just as He infuses it into adults and the learned. For all your knowledge is always imperfect and becomes perfect only when you possess God. God as Truth. God as Love.

"Here there is nothing imperfect. God communicates his

424 John 19:33_34.

425 Antonietta Meo, nicknamed Nennolina (1930_1937).

0 properties to his saints. He makes you similar to Him, who remains your King, out of justice, and thus the maximum Perfection, but who is a King who opens to you all his treasures and covers and penetrates you with them.

"When you saw Paradise, you said it seemed to you that the spirits there were of a single age, and that only in the seriousness of their gaze and features their more or less adult age is revealed. 4260 This was shown to you because you are still on earth and would not have been able to comprehend and distinguish otherwise.

"But here there is no age. The spirit is eternally young, as at the moment when God created it to give it to you as the soul of your flesh. Until the moment when the resurrection of the flesh covers you again with glorified flesh, spirits are incorporeal and the same. When they appear to you, in the apparitions which I permit for your good, they appear to you in a corporeal form out of mercy on your human incapacity to perceive what is not matter. They materialize, then, to be perceptible for you.

"But here there is light singing praise to God, and that's all. Light. Love. Wisdom."

sb400qj144720144021602880360043205040576064807200792086 40 Since Jesus had begun to make Himself heard precisely when I was preparing to pray, I said to Him, "But, Jesus! In this way I can no longer pray! Afterwards I am tired and am not able to any more."

sb120qj144720144021602880360043205040576064807200792086 40 And He, with a smile which, if I were not afraid of being disrespectful, I would describe as "roguish," replied:

"That's just what I want. You belong to Me entirely. In good and evil. Yes. Even in evil. Aren't you content because I take you, even when you are imperfect, to make what you do perfect by canceling out your shortcomings? And then you ought to be content as well in sacrificing to Me what is good, what, when you carry it out, prompts you to say, 'Now I am doing good.'

"Your good! O my little gnat! Your devotions are... devotions. In them habit, scruples, the fear that, if you don't say them, I will not hear and bless you, and distractions come into play, I

426 In the vision on May 25.

0 don't want them. I leave them to you for the hours in which I want to have you feel that you are... even less than a gnat. That you are the larva of a gnat, still without wings to fly to the top of a daisy in the field.

"But when I swoop down upon you, I carry you off in prayer. I am the Eagle. The eagle flies at the summit of the sky and rises higher and higher into the blue in concentric circles and looks at the sun. His eyes look at the sun without being dazzled by it. On the contrary, the more he looks at it, the stronger they feel. The eagle teaches his heavy young, who are afraid to leave the nest hanging perpendicular to the ravine, the exaltation of flight by taking them one by one in his robust talons and carrying them higher and higher with him. Inebriated with light, they can no longer endure the cavern in the rock, and, with no more fear of the frightful sight below them, they open their wings and launch out... To meet the sun, in the heights. They have learned to be eagles. Before they were only chicks, like those of the goose. They have learned to fly. Not to experience filth and mire any more. To live on sunlight. And be alone.

"For_little men, who do not know the wonders of my creatures or know them so poorly, and I teach them to you_the eagle acts just like this to turn his chicks into little eagles. And when he sees they are eager for blue sky and sun, he leaves them, continuing to watch over them. As I do with you.

"And they open their wings, out of instinct or desire. The instinct to soar. They have the intuition that those two long things which mom and dad move and which they have never opened, are of use to soar in that lovely azure. And they yield to the desire to act like the others and to dive into that constantly rising blue which looks like a wall and is nothing but purer and purer air.

"And the adult eagle higher up, follows them. And if, weary or weak, one gives in after a short flight and plunges down, he grasps him, saves him, takes him back to the nest, and strengthens him more than the others, to prepare him for the new flight the next day. And this continues until he has shown them the peaks where it is lovely to live alone, as kings, to make every peak an absolute kingdom where the king and queen love each

other in whirlwinds of light and flights.

"And what's different about the way I act with you?

"Prayer is the flight of an eagle. Devotion is the fumbly quivering of the wings of a gnat that with difficulty occupies the hollow of a flower to enjoy his crumb of sunlight.

"And I take you when I want to. And I carry you with Me. I shall now set you down. Are you tired? Rest. Just tell Me you love Me. That's enough for Me. And remain ready for the new flight. Don't you understand that I am your Lord, so absolute that I want what I want?"

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 "'If I do not wash you, you will not take part in my Kingdom. ' 4270

"Soul that I love, and all of you that I love, listen. It is I who speak to you, for I want to spend this hour with you.

"I, Jesus, do not separate you from my altar even if you come to it with your souls damaged by wounds and diseases or wrapped in lianas of passions which humiliate you in your spiritual freedom, handing you over, bound, to the power of the flesh and its king: Lucifer.

"I remain Jesus, the Rabbi of Galilee, the one to whom lepers, paralytics, the blind, the obsessed, and epileptics loudly called, saying, 'Son of David, have mercy on me.' 4280 I remain Jesus, the Rabbi reaching out to someone drowning and asking, 'Why do you doubt Me?' 4290 I remain Jesus, the Rabbi who says to the dead, 'Rise up and go. I want you to come out of your sleep of death and your tomb, and walk.' 4300 And I restore you to those who love you.

"And who loves you, O my beloved? Who loves you with true love which is not selfish or mutable? Who loves you with a love

427 John 13:8.

428 For example, Matthew 15:22; Mark 10:47.

429 Matthew 14:31.

430 Mark 5:41; Luke 7:14, 8:54; John 11:43.

0 which is not self_interested or greedy, but whose only aim is to give you what it has amassed and say to you, 'Take it. It's all yours. I have done all of this for you, so that it will be yours and you may enjoy it'? Who? The eternal God. And I restore you to I_Jim. To Him, who loves you.

"I do not separate you from my altar. For that altar is my teaching chair, my throne, and the dwelling of the Physician who heals all maladies. From this place I teach you to have faith. From here, as the King of Life, I give you Life. From here I bend over your diseases and heal them with the breath of my love.

"I do even more, O children. I descend from this altar and go out to meet you. Here I am, on the threshold of these houses of mine, where too few enter and even fewer enter with sure faith. Here I am, a figure of peace, who show up on your streets, where you pass by, downfallen, poisoned, and scorched by pain, self-interest, and hatred. Here I am, reaching out to you, for I see you hesitating wearily, under the weight of boulders you have imposed on yourselves which have taken the place of that cross which I handed to you so that it would be your support, as the staff is for the pilgrim. Here I am, saying to you,

'Enter. Rest. Drink,' for I see you exhausted and thirsty.

"But you do not see Me. You pass close by; you bump into Me, sometimes out of ill will, sometimes through the darkening of your spiritual sight; at times you look at Me. But you know you are dirty and do not dare to come near my whiteness as a Divine Host. But this Whiteness is able to take pity on you. Know Me, men, who distrust Me because you do not know Me.

"Listen. I wanted to leave the Freedom and Purity which are the atmosphere of Heaven and descend into this jail of yours, into this impure air, to help you, because I love you. I did even more: I deprived Myself of my freedom as God and became the slave of flesh. The spirit of God enclosed in flesh, the Infinite locked into a handful of muscles and bones, subject to hearing the voices of this flesh, for which cold and sun, hunger, thirst, and labor are affliction. I could ignore all of this. I wanted to experience the tortures of man, who had fallen from his throne as an innocent one, to love you more.

"That still wasn't enough for Me. I wante_since to feel compassion one must suffer what those for whom compassion is felt suffer_to feel the assault of all the feelings to feel your struggles, to grasp the crafty tyranny Satan puts into your blood, to understand how easy it is to remain hypnotized by the Serpent if one lowers one's gaze for a single moment towards his seductive glance, forgetting to live in the light. Because the snake does not live in the light. He goes into the shadowy recesses which look restful, but are only treacherous. For you these shadows have a name: woman, money, power, selfishness, sensuality, and ambition. For you they eclipse the Light that is God. In their midst is the Serpent: Satan. He looks like a necklace. He is the rope to strangle you. I wanted to know this because I love you.

"That still wasn't enough for Me. It would have been enough for Me. But the Justice of the Father could say to his Flesh, 'You have triumphed over treachery. Man as flesh, like You, is unable to triumph now, and let him thus be punished, for I cannot forgive those who are filthy.' I took your filthiness upon Myself. That of the past, present, and future. All of it. More than Job, 4310 immersed in a putrid dunghill to cover his wounds, was I immersed, when, submerged by the sin of the whole world, I did not dare even to raise my eyes any more to seek Heaven, and I moaned, feeling the Father's indignation, building up for centuries, weighing upon Me, aware of the sins to come. A flood of sins on earth, from its dawn to its dusk. A flood of curses upon the Guilty One. On the Host of Sin.

"O men! More innocent than a baby kissed by his mother on his way back from his baptism was I. And the Most High was horrified at Me because I was Sin, having taken upon Me all the sin of the world. I sweated with repugnance. I sweated blood out of repugnance at this leprosy upon Me, who was the Innocent One. The blood broke my veins in the disgust of this foul pool in which I was submerged. And to complete this torture, to squeeze my blood out of my heart, there was joined the bitterness of being accursed, for in that hour I was not the Word of

431 Job 2:8.

0 Go_I was Man. Man. The Guilty One.

"Can I, who have experienced this, fail to understand your dejection or fail to love you because you are dejected? I love you for this reason. I have only to recall that hour to love you and call you 'Brothers and sisters!' But calling you this is not enough for the Father to be able to call you 'Sons and daughters.' And I want Him to call you this. What kind of brother would I be if I did not want you with Me in our Father's house?

"I thus say to you, 'Come so that I can wash you.' No one is so filthy that my lavacre will not cleanse him. No one is so pure that he doesn't need my bath. Come. This is not water. There are miraculous founts which heal the wounds and diseases of the flesh. But this is more than those. This fount gushes from my chest.

"This is the lacerated Heart from which the cleansing water issues forth. My Blood is the clearest water in creation. Infirmities and imperfections are canceled out in it. And your souls become white and whole again, worthy of the Kingdom.

"Come. Let Me say to you, 'I absolve you!' Open your hearts to Me. In them are the roots of your maladies. Let Me come in. Let Me untie your bandages. Do your wounds cause you repugnance? When seen in my light, they appear to you as they are: teeming with disgusting worms. Do not look at them. Look at mine. Let Me act. My hand is light. You will feel only a caress... And everything will be healed. You will feel only a kiss and a tear. And everything will be cleansed.

"Oh, how beautiful you will be, around my altar! Angels among the angels of the Ciborium. And my Heart will rejoice greatly thereat. For I am the Savior, and I do not disdain anyone. But I am also the Lamb grazing among the lilies, and I take delight in being surrounded by whiteness, for to make you white I took up life and gave life.

"Oh, how I see the Father smiling at you and Love shining for you with his splendors because you are no longer stained with sin!

"Come to the fount of the Savior. Let my Blood descend upon the contrite spirit, and let a voice, in which mine is present, say, 'I absolve you in the name of the Father and of the Son and of the Holy Spirit."'

keepns3sb240sa60qclang1033 IIline 'One of you will betray me.' 4320

sb120qj144720144021602880360043205040576064807200792086401ang3081 "One of you! Yes, in the proportion of one to twelve one of you betrays Me.

"Every betrayal is more painful than a lance thrust. Look at the Humanity of your Redeemer. From his head to his feet He is one big wound. Scourging brings horror to those meditating on it and agony to those experiencing it. But it was an hour's torture.

You that betray Me scourge my Heart. You have been doing so for centuries.

"I have loved you. I love you. I take pity on you. I forgive you, I wash you, taking away my Blood to make it a purifying bath for you. And you betray Me.

"I am the Word of God. I am glorious in Heaven. But I am in this Heaven not only as a spirit. I am there as Flesh as well. The flesh has feelings and affections. Why do you want to renew for Me continually that gnawing fire which the proximity of a betrayer is? Is Heaven far away? No, children who betray Me. I am close to you. I am among you. And you burn Me with the flame of your betrayal.

"I look, seeking comfort, among the different kinds of people. And in each I encounter so many glances of betrayers. Why do you betray Me? I am in your midst to do good to you. Why do you want to harm Me? I bring you my gifts. Why do you throw biting vipers back at Me? I call you 'Friends.' Why do you reply, 'Accursed One'? What have I done to you? What man do you know who is more patient and has greater goodness than I?

"Look. When you are happy, no one abandons you. But if you weep, if wealth abandons you, if you have an infectious disease, everyone then stays away from you. I remain. Indeed, I receive precisely at that moment, because you then come. You no longer have anyone to weep and speak with, and then you remember Me. And I do not say to you, 'Go away. I don't know you.' I could say so, for in fact you never came, when you were wealthy, healthy, and happy, to say to Me, 'I am this way, and I thank You for it.'

432 Matthew 26:21; Mark 14:18; Luke 22:21_22; John 13:21.

0 "But I don't demand even this from those who are not already giants in love. I do not demand gratitude. It would suffice for you to say, 'I am happy.' To say this to Me. Not to regard Me as alien to you. To remember that I exist, too. To devote a thought to this Jesus. I would say thanks for you to Go_my Father and yours. But you never come. And I could say, 'I don't know you.' But I then open my arms and say, 'Come. Let us weep together.'

"Look. I am in the jails, in the small, depressing cells, sitting on the same plank bed as the prisoner, and I speak to him of a freedom truer than the one beyond those four walls, of a freedom which is no longer afraid of being harmed by sins which should be punished. And yet that prisoner is someone who has betrayed Me, offending my law of love. Perhaps he has killed. Perhaps he has robbed. But he now calls Me. There I am, at his side. The world scorns him. I love him. I called the one who was killing Me and depriving Me of life 'my friend.' I can call this unfortunate who comes back to Me 'my friend.'

"A flame of love, I am close to the sick. Their fevers experience my caress; their sweat, my sudarium; their languors, my arm, which supports them; and their anguish, my word. And yet many are sick because they betrayed Me in my law. They have served the flesh. And the flesh, a mad beast, was destroyed and destroys them, now, even in life. Here I am as well, for I am the Only One who do not grow tired of their malady and watch with

them, and suffer with them, and smile at their hopes, and, if the Father has the slightest inclination, I turn them into reality. But if I see that death is decreed, I then take this brother of mine, who is trembling before the mystery of death and calling to Me, and I say, 'Do not fear. You think it is darkness_it is light. You think it is pain_it is joy. Give Me your hand. I know death. I experienced it before you. I know that it is an instant and that God supernaturally comes to your aid to deaden the force of the sensorial so as not to demoralize the soul in its final struggle. Be trusting. Look at Me. Me alone... There! Do you see? You have crossed the threshold. Come with Me now, to the Father. Do not fear now, either. I am with you. The Father loves those I love.'

"I am in deserted houses. Before they were glad with voices. Death and indigence have passed by. The survivor wanders

about alone. Friends have fled. Loved ones are far away, because of work or death. The sun is in the sky, but for the survivor all is darkness. There is peace in the night air, but for the survivor there is no rest. And yet I have often been betrayed in that house, where creatures have been turned into gods. Creatures have been loved idolatrously, in betrayal of my law. But I enter and come to introduce a sunbeam into the darkness, to infuse peace where a storm is. That survivor has called Me... Perhaps absent_mindedly... Perhaps without a real will to receive Me. But I go without delay.

"Oh, I ask for nothing but to be with you. Every memory falls of past error when you call Me: 'Jesus!'

"But do not scourge my Heart! It is already open and bloodless. Do not envenom its wound. And to those who have understood Me in my pain as a betrayed man I say, 'One of you will betray Me. Give Me your faithful love as a balm.' And I say this to all. To the saints, my beloved ones as God. To sinners, my beloved ones as Jesus. For sinners, too, for whom I became Jesus, can medicate this wound.

"Are you Samaritans? I know. But my parable speaks of a Good Samaritan who treats the wounds not treated by the children of the Law who pass by, absorbed in the hurry of serving God. 4330 They do not know that God is served more by loving than by performing practices.

"I am the Wounded One languishing on your roads. Marauders assaulted and plundered Me. Marauders: those who unworthily make use of my sacrifice as God becoming flesh. They plunder Me: by denying my attributes with their multiple heresies. They plunder the Truth because that robe tempts them, for it is radiant. But they do not know that it shines because it has been put on by the one who is a Sun, and in the hands of these, who cover it with the slaver of their proud minds, it becomes just another rag. Truth is truth, and it illuminates all things with this light when it is seen in union with God. When divided, it becomes chaotic language. For the Truth is Knowledge and Wisdom, but, when torn away from God, it becomes chaos.

433 Luke 10:29_37.

0 "Medicate Me, even if you are Samaritans. Give Me your oil and wine_the oil is love, and the wine, contrition of your own self. Medicate Me. I do not disdain you. Let the sinful woman who refreshed my weary feet speak to you and say whether I disdain a sinner. 4340

"But never betray Me again. Go and sin no more. I forgive you for everything if everything in you loves Me. Give Me a sincere kiss. My cheek is burning from the kiss of the betrayers. Medicate it with the kiss of faithfulness."

keepns3sb240sa60qclang1033 IIIline "Love one another as I have loved you." 4350

sb120qj144720144021602880360043205040576064807200792086401ang3081 "From the cradle to the cross, from Bethlehem to the Mount of Olives I loved you.

"The cold and indigence of my first night in the world did not keep Me from loving you with my spirit, and, annihilating Myself as the Word to the point of not being able to say, 'I love you,' I said those words to you with my spirit, inseparable from that of the Father and working with it in inexhaustible activity.

"The agony of my last night on earth did not keep Me from loving you. On the contrary, it reached the highest peaks of love. On the contrary, it burned in the most intense fire. On the contrary, it consumed all that was not love to the point of squeezing_along with repugnance at sin and the pain of abandonment by the Father_the blood out of my veins.

"What greater love is there than the one able to love when it knows it is hated? The first gesture of my hands was a caress; the last, a blessing. And in the midst of these two gestures_the first arising in the darkness of a winter night, the last in the splendor of a glowing summer morning_thirty_three years of gestures of love, corresponding to as many motions of love. Love in miracles, love in caresses for children and friends, love as a teacher, love as a benefactor, love as a friend, love, love, love...

"And more than human love at the Last Supper. Before being

434 Luke 7:36_50.

435 John 13:34.

0 bound and pierced, these hands of mine washed the feet of the apostles, and also of the one whose heart I would have liked to wash, and they broke the bread. And I was breaking my Heart with that bread. I was giving you That. Because I knew I would soon return to Heaven and did not want to leave you alone. Because I knew how easily you forget and wanted you to see yourselves sitting at a single dinner table, around my table, to say to one another, 'We belong to Jesus!'

"What love is greater than the one able to love those who torture it? And yet I loved you that way. And I was able to pray for you as I died.

"Love one another as I have loved you. Hatred extinguishes the light. Even mere resentment darkens peace. God is peace and light, for God is love. But if you do not love, and love as I have loved you, you cannot have God.

"As I have loved you. Without acts of pride, then. From this tabernacle, this cross, and this Heart there emerge only words of humility. I am God, and I am your Servant, and I remain here, waiting for you to say to Me, 'I am hungry,' to give Myself as Bread to you. I am God, and I expose myself to your sight on wood which was a debasing scaffold, naked and accursed. I am God, and I ask you to love my Heart. I ask you. Out of love for you, since, if you love Me, you do yourselves good. I am God. With or without your love, I am always God. But you are not. Without my love, you are nothing: dust.

"I want you with Me. I want you here. I want to make your dust blessed light. I want you not to die, but to live, for I am Life and want you to have Life.

"Love one another without selfishness. It would be an impure love, destined to die of illness. Love one another by wanting for others more good than you hope for as regards yourselves. It is very difficult. I know. But, do you see this Eucharistic Bread? It has made the martyrs. They were creatures like you: fearful, weak, even dissolute. This Bread made them heroes.

"In the first point I indicated my Blood to you for your purification. In the third point, to make you saints, I indicate this Table and this Bread to you. The Blood changed you from sinners into just people. The Bread changes you from just people

into saints. A bath cleanses, but does not nourish. It refreshes and restores, but does not become flesh in the flesh. Food, on the other hand, becomes blood and flesh_it becomes you yourselves. My Food becomes yourselves.

"Oh, consider! Look at a little child. Today he eats his bread, and he does so tomorrow and the next day and the next. He thus becomes a man: tall, sturdy, handsome. Is it his mother that has made him that way? No. His mother conceived, bore, gave birth to, nursed, and loved and loved him. But the little one, if, after the mild, he had received nothing but baths, kisses, and love, would have perished of starvation. That child becomes a man through the adult food he consumes. That man is such because he eats his food every day.

"The same applies to your spiritual self. Nourish it with the real Food which comes down from Heaven and from Heaven brings you all the energies to make you stalwart in grace. Healthy, strong vitality is always good. See how easy it is for a sickly person to be harsh and lacking in compassion and patience. My Food will make you healthy and strong in the vitality of the spirit, and you will be able to love others more than yourselves, as I have loved you.

"For, look, children. I have loved you not as someone loves himself. But more than Myself. To the point that I went to my death to save you from death. If you love this way, you will know God. Do you know what it means to know God? It means to know

the taste of true Joy, true Peace, and true Friendship.

"Oh, the Friendship, Peace, and Joy of God! It is the reward promised to the blessed. But it is already given to those on earth who love with their whole selves.

"Love, to be true, is not a matter of words. It is a matter of deeds. Active, like its source, who is God. Nor does it ever tire of working, even because of the disappointments coming from one's brothers and sisters. That love is poor which falls like a bird with weak wings when an obstacle wounds it! True love, even when wounded, rises. With its claw and beak, it clambers up, if it can no longer fly, so as not to lie in the shadow and the cold, to be in the sun, the medicine for every malady. And as soon as it is refreshed, it then resumes its flight. And it goes

from God to its brothers and sisters and from these to God, an angelic butterfly bearing the pollen of the heavenly gardens to fecundate the earthly flowers and carrying the scents snatched from the humblest flowers to God so that He will receive and protect them.

"But woe to it if it drifts away from the sun. The Sun is my Eucharist, for in it the Father blesses and the Spirit loves, while I, the Word, work.

"Come and take. This is the Food that I ardently ask you to consume."

keepns3sb240sa60qclang1033 IVline "If you remain in Me"

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 "If you remain in Me and my doctrine remains in you, you will be given what you ask for.' 4360

"I descend into you and become your food. But, as the Center I am, I breathe you into Myself. You feed on Me, but with greater reason I feed on you. The two hungers are insatiable and continuous. The vine nourishes its shoots. But it is the shoots that make the vine. The water nourishes the seas, but it is the seas that nourish the water, rising again in evaporation to come down once more. You must thus remain in Me as I remain in you. if separated, you, not I, would die.

"I am food for the spirit and food for thought. The spirit feeds on the Flesh of a God. The essence poured out by God, 4370 it can receive food only from what is its matrix. Thought feeds on my Word, which is the Thought of a God.

"Your thought! Intelligence is what makes you resemble God, for in intelligence there is memory, intellect, and will, as there is a likeness in the spirit because it is spiritual, free, and immortal.

"Your thought, to be capable of remembering, understanding, and willing what is good, must be nourished by my doctrine. It reminds you of the benefits and works of God, who God is, and what is due God. It brings you to comprehend good and distinguish it from evil. It brings you to want to do good. Without my

436 John 15:7.

437 A definition which is explained in the following dictation.

doctrine you become the slaves of others which are called 'doctrines,' but are errors. And, like ships without a compass and rudder, you head for shipwreck. You depart from the routes. And how can you then say, 'God has abandoned me,' when it is you that have abandoned Him?

"Remain in Me. If you do not remain, it is a sign that you hate Me. And my Father hates whoever hates Me, for whoever hates Me hates the Father, since I am one with the Father. Remain in Me. Make the Father unable to distinguish between the branch and the vine, since the branch is so united to it. Make the Father unable to grasp where I end and you begin, since the likeness is so complete. Those who love end up taking on the inflexions, phrases, and gestures of their beloved.

"I want you to be as many other Jesuses. And this is because I want you to receive what you ask for_when fused to Me, you can ask only for good things_and not have to experience rejection. And this is because I want you to receive even more than what you ask for, since the Father pours out his treasures upon the Son in a continuous flow of love. And whoever is in the Son enjoys this infinite outpouring, which is the love of God, who rejoices in his Word and circulates in Him. Now I am the Body, and you, the members, and thus the Joy flooding Me and coming from the Father, the Power, Peace, and every other perfection circulating in Me are transfused into you, my faithful ones who are part of Me, inseparable from you here and hereafter.

"Come and ask. Do not be afraid to ask. You can ask for everything because God can give everything. Ask for yourselves and for all. I have taught you to. Ask for those present and those absent. Ask for those of the past, present, and future. Ask for this day of yours and for your eternity, and for both of these in relation to those whom you love.

"Ask and ask and ask. For everyone. For the good, that God may bless them. For the wicked, that God may convert them. Say with Me, 'Father, forgive them.' 4380 Ask for health, peace in the family, peace in the world, and peace for eternity. Ask for holiness. Yes, this, too. God is the Holy One and the Father Along

438 Luke 23:34.

with the life maintaining you, ask Him for holiness through the Strength which comes from Him.

"Do not be afraid to ask. For the daily bread and the daily blessing. You are not entirely a body and not yet entirely a spirit. Ask for both of them, and it will be granted to you. Do not be afraid to dare too much. I requested my own glory for you; indeed, I have even given it to you so that you will be like Us, who love you, and the world will know that you are children of God. 4390

"Come. Your Father is in this Heart of mine. Enter, that He may recognize you and say, 'Let there be great celebration in the Heavens, for I have re_encountered a son whom I loved."' 4400

"I have contented you," Jesus says. "I have continuously spoken Myself. I wanted my Eucharistic Voice to speak. Receive it as my gift. I bless you and all of those who listen to it."

keepns2sb240sa60qclang1033 June 15

sb120qj144720144021602880360043205040576064807200792086401ang3081 Today, the 15th, I am rereading the Holy Hour dictated yesterday, and Jesus says to me:

"For those who always take the liberty of reproaching Me for my words, I say, if they don't understand them, let them study theology. They reflect what theology teaches.

"And, as for the sentence, which will certainly bother them, 'The spirit is an essence poured out by God,' 4410 let them consider that the soul is 'a breath infused by God.' When deprived of a soul, you are corpses.

"Let them open Genesis. It says, 'The Lord God formed man with the mire of the earth and blew the breath of life upon his face.' 4420 Let them not say to Me, 'To give them life.' No, to give life to domestic or wild animals, whether quadrupeds, reptiles, or birds, He had no need to 'blow the breath of life upon their

439 An expression repeated in the following dictation. See note 446.

440 Luke 15:11_32.

441 See note 436.

442 Genesis 2:7.

0 face.' He created them, and that was all. The breath of God is the soul, the soul as life . It is the breath of the Spirit of God that becomes a living spirit in man.

"Let them also open the Gospels. What do you think I restored life to the dead with? With my hand? With my voice? No. By infusing my breath, which, since it was God's, was vital_that is, spiritual. It was a soul. I would bend over the dead and take their hand and command, 'Get up.' 4430 Yes. But this was the external, visible form. As I bent, I breathed the spirit upon their faces, the outpouring of my spirit, and life returned.

"And if, in the resurrection of Lazarus, 4440 they, who reproach Me for my statements, say to Me, 'You did not approach Lazarus,' I reply, 'For this reason, in this miracle, I called upon the Father's aid, an_learn, O men_to receive it without fault I thanked Him before the miracle for having heard Me: "Father, I thank You for having heard Me. I

know that You always hear Me. But I say this for the people around Me, so that it will believe that You sent Me."' Sure faith, prompt gratitude. Indeed, advance gratitude, the proof of sure faith. For Lazarus, buried in the tomb, beyond the space and the bands and the putrefaction, far from Me, the vital outpouring from God was needed. And life returned.

"Let them also open the Book. To Kings, Book III, Chapter 17. 4450 How does the prophet highlight1 Elijahhighlight0 restore life to the son of the widow of Zarephath? By extending himself three times over the dead boy and crying out to God. But also by breathing his spirit into the dead one, which prayer to God had made powerful with a vital strength. Elijah, a prophet_that is, a servant of God, but not God or the Son of Go_must repeat the prayer and infusion three times. But it is still breath which he infuses. Spiritual breath.

"And doesn't the Book say, 'Do not be like animals, whose life is in their nostrils'? 4460 To say that Life is not in breath, but in the depths, in a secret point, but from there it spreads throughout

443 Matthew 9:25; Mark 3:41; Luke 7:14, 8:58.

444 John 11:1_44.

445 This quote involves the division then in use. In current terms, the reference is to 1 Kings 17:17_24.

446 This probably refers to Ecclesiastes 3:21.

0 the body and can pour itself out in throbs going back UP to Heaven_ charity towards Go_and expanding over the earth_charity towards one's neighbor. Therefore: an essence poured forth and infused by God, it is nourished by the food of God.

"And as for the other sentence_'For you I requested my own glory; indeed, I have even given it to you...' 4470_which will certainly jolt them, let them take the Gospel of John and open it to the place where my final prayer before the Passion is found. 4480 It would be salutary if they fed their spirits daily on it and gave it as bread crumbs to the flock of the 'little ones' I have entrusted to them.

"Fewer books and tomes, twentieth_century scribes! But this prayer, this one, whose every word opens horizons, fountains, and treasures of salvation because it teaches you love, faith, hope, fortitude, justice, prudence, and temperance. And if they fail to see where these virtues are in it, it will be hard for them to accept my lesson, which shows them to them.

"The basic note of my whole prayer is love.

"Faith is when I request heavenly gifts for men.

"Hope is when I speak of those who do not yet exist, but will be sanctified because the Father will sanctify them even afterwards, when I am no longer the evangelizer among men.

"It is fortitude because I cry out this prayer of mine, which seems like a triumphal hymn, in the hour in which I know that there is being prepared what is torture for the flesh and the apparent failure of all hope, faith, and love on the part of God and men and in God and men.

"It is justice when I ask that those who are not the children of perdition since they did not want to follow Satan 'may be one with the Father and with Me.' No, those who do not want to perish do not perish. They do not perish. And for those not wanting to perish friendship and union with God are reserved. For the Father and I are just and judge with justice, bearing in mind man's weakness and the circumstances which increase weakness.

447 See note 438.

448 John 17.

0 "And then I introduce prudence into my prayer. I do not say, 'They are sanctified by Me, and there is no need for anything else. I am sure about them.' No, I rather say, 'Sanctify them in truth.' I ask that this sanctification may be inexhaustible to counterbalance the inexhaustible, deleterious action of nature incited by Satan.

"Finally, temperance is when I dare to say, 'I sacrifice Myself completely and want men completely' I would like to have them. But that would not be justice, for many do not deserve salvation because of their partnership with Satan. And then, with temperance, I ask for those who will be sanctified because they have believed and lived according to the Word which the Father has given to Me for Me to give to them. To these I give the glory which the Father has given Me. 'And I have given them the glory which You gave Me, that they may be one with us' (John 27:22). 4490

"This is the sentence which will strike them as a heresy of my little John. No, I protect him. I clasp him to my heart. I place him in the circle of my arms_this 'little one,' who is able to listen to Me and comprehend Me because he loves Me. This is his strength. He loves Me and thus surpasses you, learned ones who are learned in the way you are able: with a single wing for your knowledge because you lack the other one, on not having total charity_you that are learned, but are not loving.

"This little 'voice' of mine, like that of a little sparrow remaining with its wings extended to follow the flight of the eagle because it would like to follow it to hear its song and repeat it to its companions_for the royal eagle does not oppress the little sparrows, but makes friends with them, even in prison_deserves to have the impetuous current of the royal flight carry its smallness, incapable of heights, off to the heights of Paradise and to have the eagle defend it, under the protection of its powerful wings, from kites and falcons and enable it, on the solitary rock, to feed on morsels which the eagle shreds for it. For the eagle loves it.

449 The writer seems to have added the Gospel reference later. It should read "John 17:22."

0 "It loves this little voice very much. And it has thus rebaptized it 'John,' so that it will be defended by the apostolic eagle, in addition to the Divine Eagle, and learn its song from ours, and have peace in the shadow of our fortitude, warmth from the Sun to which we carry it off, and food from what we give it. I defend it_John and I.

"And when the little sparrow no longer has a voice and grows silent after the final profession of love, when its little wings fold over its heart, which has beaten so much with love, and its eyes close, not out of satiety in seeing the Sun, its Sun, 4500 but because the Sun's heat has consumed it, we shall take it and carry it off with us, beyond the limit separating the human from the superhuman, and we shall place it on Mary's lap, at the foot of God's throne, so that, on reopening its wings, mouth, and eyes, it may fly, sing, and see_fly to the Sun God, sing to the Sun God, and see the Sun God.

"This is for those who 'hate her for no reason,' as they have hated Me.

"For those, moreover, who love Me and love her, I say that I am giving them the Holy Hour. 4510 I have dictated it for many, but I dedicate it to them, who wished for it, and Father Migliorini. I do not dedicate it to my little voice. She is a perpetual adorer and has her Master, who suggests the adorations to her hour by hour, clasping her heart to his Heart.

"I dedicate it to Father Migliorini, who is the little father of this little voice, whose Father is God. To Paola, who I want to think and feel now and always that she has a Father and a Mother in Heaven and be serene, for faith in a true love_and no love is truer than ours_provides serenity. To Marta, because she, too, needs to think she is not alone. And to think this even when the 'little voice' is far from her, but active for her sake in my breast, more than she is now.

"I bless all of you."

450 We recall that the writer, in the years of psychological isolation preceding her death, when she had lost the capacity for dialogue and remained in her sick bed and no longer wrote or worked, frequently exclaimed, "What sunlight there is there! "

451 Dictated on June 14 and now dedicated to persons mentioned previously: Father Migliorini, Paola Belfanti, and Marta Diciotti.

0 When Jesus was saying, "I protect my little John. I clasp him to my heart. I place him in the circle of my arms," I felt myself being touched on my shoulders by Jesus. His right hand, on my right shoulder, and his left hand, on my left shoulder. And Jesus was attracting me to Himself in this way, remaining behind me and speaking through my hair to complete the rest of the dictation. I felt Jesus' breath on the top of my head and his long hair tickling a temple.

How lovely it is to remain like this under Jesus' mantle and against his heart! I felt_I did not see. I have seen Jesus, for myself, only on June 7.

keepns2sb240sa60qclang1033 June 16line 6:30 a.m., The Feast of the Sacred Heart of Jesus

sb120qj144720144021602880360043205040576064807200792086401ang3081 How good the Lord is!

Last night I had an hour of Gethsemane. The moral suffering was such and so great that it also made an impact on the physical suffering, which sought to change into the daily sopor and collapse. I was not at all in a collapse last night! On the contrary, I was quite stimulated. Jesus had let go of his little chick, and, now longer held up by his talons as an Eagle, 4520 I was plunging down, touching the bottom, the darkness and gloom of desolation.

From this darkness, from every part of it, there arose the phantoms of doubt about the truth of what is happening to me, of fear of human reprisals against me and the one directing me, and the dejection of being without spiritual and medical direction, precisely now, when I am closer and closer to death and tortured by such moral and physical sufferings that I continually experience agony from one or another of my five main illnesses, or from weariness and repugnance over what surrounds me here_the priest, first of all, so... different from the way I conceive of a priest and want him to be_and torture at the thought that I will no longer possess the good of going back to my

452 Cf. the image in the second dictation on June 14.

0 house... 4530 Oh, how many things weighing upon a heart!

The most agonizing one was the voice saying to me, "You are a dreamer. You are not saved and do not save. You are condemned. You will be excommunicated by men and accursed by God." But the other ones, too...! A bush of thorns... I felt madness rising from my heart to my head... It was not desperation, for I felt Jesus, and I felt Him to be a merciful Friend. But it was a very intense desolation. I was afraid it would turn into a delirium. Instea_for when Jesus is there, the storm may develop, but it cannot submerge us_it served only to keep me wide awake to observe the hour of nocturnal adoration, together with Paola and Marta.

Afterwards_it was then past midnight_Marta gave me her prayer book 4540 so that I would locate for her the point for today's prayers. I looked up and found the devotion to the Sacred Heart. Just in passing, I looked at the introductory notes, with a plunge of my heart which submerged all the shadows of torment and brought out a great peace, I read about the first apparition of Jesus to Margaret Mary.

I know very little about this saint. I know she was a Visitandine, that Jesus appeared to her, that she was combatted by her superiors and directed by La Colombiere, 4550 and

that she suffered a lot. That's all, because I heard this twelve years ago, when I was in Catholic Action. I remembered that we had been told that Jesus appeared to her on a hazel plant. Therefore, when on June 1 I received the vision of the apparition of Jesus to Margaret Mary, 4560 I described it as I saw it, of course, but it seemed to me mistaken, for I saw it was taking place in the choir instead of on the hazel plant. And I of course distrusted myself more than ever. Well then, to comfort me, last night Jesus had me find the apparition just as I had seen it, just the same, down to the details, as described in that book, which is not mine

453 See note 312.

454 The book was Manuale di Filotea, by the Milanese priest Giuseppe Riva. There is no date or place of publication listed. On page 333 the chapter on "Devotion to the Sacred Heart of Jesus" is found.

455 Blessed Claude de la Colombiere, a Jesuit priest (1641_1682).

456 Written on June 2.

0 and which I never use, for... I don't like it.

"What nonsense!" some will say. Let them try being in my situation and in my condition to be able to understand whether or not it is nonsense! For me, it was the change of course which took me out of the storm and brought me back into the harbor. The Eagle grasped me again with his talons, and only the atrocious physical suffering remained. But I am not afraid of this.

I am thinking the same things as yesterday: that I might experience the resentment of the enemies of my mission, that I don't have a real priest at my side, that perhaps I will not see my house any more, and that I feel I am dying in this place, which is deadly for me in all respects... But I think them in Jesus' arms, and then... they don't drive me crazy.

My poor head certainly is a ball of blown glass and is hanging from the thread of a cobweb. The slightest jolt may forever fracture my reason, which for too long and because of too many factors has been subject to continual tempests. But I want to hope. Together with Blessed Eymard ' 4570 I say, "Make me hope against all hope, O Lord. You will do everything, for I lack all human support and am in the thickest darkness." 4580

keepns2sb240sa60qclang1033 June 20

sb120qj1447201440216028803600432050405760648072007920864Olang3081 Jesus says:

"To make you forget men, who are always beasts ready to wound those who are the least manlike among them_always beasts, even if not wicked in the true sense of the word, always biting at the souls, if not the flesh, of those who, because they are 'mine,' are less

capable of exchanging bite for bite and scratch for scratch_come, for I want to have you contemplate the stars.

"I wanted to have you contemplate them last night. But you were so wounded that you could only weep and ache on my

457 St. Peter Julian Eymard, the apostle of the Eucharist (1811_1868).

458 The texts associated with the episodes involving "Jesus and the Fallen Nest, written on June 16 (found in The Third Year of the Public Life) and "The Widow's Mite," written on June 19 (found in the Passion cycle) appear in the following pages of the notebook and have been omitted here.

0 heart, and I held you to it without imposing on you any other fatigue, except the one which was not 'mine,' but cruel mankind's.

"Now look. And consider along with Me.

"Do you see how many stars are shining in the serene velvet of the night sky? Millions. Their light seems to say mysterious words. I, as Man, in my solitary nights lost Myself in contemplating the stars. I immersed Myself with my gaze, and even more with my soul, amidst those flowerbeds of light, moving from flower to flower, comparing the grandeur and colors of those stellar corollas and the beauty of their glittering. And I liked to think that, as the flowers in the fields and gardens, waving softly in the wind at dawn and in the evening, communicate scented words to each other, so, up above, secret words of light passed from star to star and that every break in their shining, every brighter splendor, and every pause in their radiance were as many points in a sentence, as many affirmative replies to a question, and as many addresses by the most ardent orator, and all of them uttered to praise the magnificence of God.

"The stars! So distant and so near! Millions and millions of meters away, flying like birds of fire through the boundless fields of the sky, and yet so visible to man's eyes, so as to say to him, 'Believe in God. We, too, are a proof of his existence.' One would say that they seem so close on certain evenings that with little effort they could be reached and touched. And yet anyone who thought he could do so, even by climbing to the highest peaks in the world, would be foolish. Whether man views them from the flattest plain or raises his gaze to them from the peaks of the Asian mountains, where the air is so rarefied at that height that even the eagle finds it hard to live, or, rising even higher_in one of those vehicles which are proof of human intelligence, but which you are unable to use except to serve ferocity and thus pollute with hellish hatre_he can never see them at closer range and much less reach them. The more he rises, the more they sink into the ether and go on pulsating, saying, 'We, the daughters of God, are not for you, for you contaminate us with your fallen humanity. We, creatures of God, are only a spark in that ocean of light which is the Kingdom of God. To reach the true Star, to know his Light, you have only to strip

yourself of all your humanity. You will thus know God, for He reveals Himself to those

who love Him and in love consume themselves as men and make themselves reign as souls, and you will then possess Him, after this brief life, for eternal Life. We, the millenary stars, shall experience death. You will not experience it if you make yourselves children of God.'

"See, Maria, how God loves all of you, how He loves you. Write it very clearly and underline it so that you will see it distinctly. How God loves you. No man, by any means, can reach the star nearest to the earth, the humblest one in its burning. But God grants that you_because He loves you and you love Him_may reach it, know it, and immerse yourself in its Fire. And consider that there is less distance between the earth and the stars than between the stars and the throne of God. They are the immense floor of the Heavenly City, the foundations, even more than the floor. High up, much higher up, at inconceivable heights, for they do not correspond to human measures, is that blessed Reign ruled over by the Trinity, where a place is prepared for those who love. But since God's loving haste knows no delay, He, ahead of time, breathes you into Himself in spirit and gives Himself to you with his Fire.

"And what does human baseness matter to you? Leave it to human beings. Come. You have God, who loves you. All the rest is nothing. Nothing can be of use to reach God, the Eternal Star. Only love is of use for this.

"Higher than the highest peak, more powerful than the most powerful vehicle, with its strength, unlimited because it is spiritual, love joins you to God and brings you to know Him. It suffices for you to be concerned about loving completely, about making love the only effort in your lives. Do not lose yourselves in other kinds of seeking. Try to possess love and cultivate it. Make it grow and grow by nourishing it, without indolence or fear. Turn it into a pyre. The flame rises; the flame shines; the flame sings. Rise towards God. Shine in the love igniting you. Sing out your love. Give God back what He has placed in your hearts to make you like Him: the capacity to love.

"God is Love. Those who do not have love in themselves have no likeness to God."

keepns2sb240sa60qclang1033 June 21

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"No. Do not complain and do not grieve as if my love for you has changed. This is not a decrease_it is an increase. I am speaking to you and to all the spirits who have devoted themselves entirely to Me and find themselves in the same situation as you. My eyes rest upon them and are consoled after all the disgraceful actions I see being performed on earth.

"When someone has completed a hard task which is tormenting and even repugnant, doesn't he experience great joy on breathing pure air and looking at a beautiful meadow,

green and flourishing? His lungs expand, his eyes rest, and his mind finds recreation. He seems to be reborn.

"The same thing happens to your Jesus. So afflicted, so disgusted! And by so many! Consider: I am Goodness and Love, and I receive offenses, continual hatred, and I must use severity to punish the guilty. This wearies Me more than carrying the cross. It is not that I then did not know I was dying in vain for many. I was not ignorant of the fact, but I am speaking of the material fatigue and the moment. This is continuous fatigue for my spirit. The blameworthy weary God's spirit. Consider this, and you will understand how serious sin is, if it is able to wean, a perfect spirit, like the divine one. Well then, you, my beloved ones, bring Me rest.

"And hear this parable for you.

"A man loves a woman. He has seen she is beautiful. He has been told she is good, pure, and modest, and he has felt an affection arising in his heart and, with the affection, the hope of being able to possess that woman as a wife and make her the pearl of his house.

"He has himself introduced to her relatives and asks them for the young woman. They grant her to him. And he, with a thousand attentions, tries to conquer her affection, for his love is already giant and wants to bring his beloved to the same point. Every time he goes to her, he takes her something he knows she likes; when he is distant, he thinks of what he might take her: ", he is far away from the town, he writes to her to tell her what he

cannot say in person; and as soon as he comes back, he runs to her. He does not mention his worries to her, but leaves them outside the door because he does not want to grieve her, and for him it is already a relief to see the smiling face of his beloved.

"There passes in this way the time you call 'engagement' and we Jews call the 'the nuptial ceremony,' which, however, in not being a consummated marriage, was at heart a very rigorous official engagement, to the point that the woman was called a 'widow' if her fiance died before the consummation of the marriage, leaving her as virgin.

"But then the time comes when the woman leaves her parents' home and enters her husband's house, to be 'one single flesh with him,' according to the ancient command, 4590 and forever, according to my new command, which says, 'What God has joined may not be separated by man for any reason.' 4600 For to separate means to push someone towards adultery, and the sin of adultery is committed not only by those sinning by this action, but by those bringing about the causes of the sin by placing a creature in the conditions fostering sin.

"And this should be said not only to the husbands who abandon their wives and to the wives who separate from their husbands, but also to the relatives of the former and the latter who by their particular ill will or selfishness sow discord between two spouses, or to those deceitful friends of the family who with lies, or simply by fomenting a bad mood which would dissolve if not fomented, create phantoms between two spouses capable of making their life together unbearable.

"In truth I tell you that, if spouses were able to live isolated in the circle of their affection and their love for their children, 90% of separations in marriage would cease to exist, for the same grounds of incompatibility which are adduced to obtain the separation of spouses are present in every form of shared life_between children and parents, among relatives, among brothers and sisters, and even among friends who have gathered together_and you do not make them so imposing as to arrive at

459 Genesis 2:24.

460 Matthew 19:5_6

0 a split. And you break this bond, which is indissoluble in all respects, with the maximum facility.

"You should never be unfaithful_never. But this could be_not from my standpoint, but from yours_the only motive for a separation. From a natural standpoint. For the supernatural one says, 'If one of the two is already at fault, it is twice as much the duty of the other to be faithful so as not to deprive the children Of affection and respect . The parents' affection for their children and the children's affection for their parents. And the man or woman who, unable to forgive, sends away the guilty party and remains alone, then finds it hard to remain alone and passes on, in turn, to illicit loves whose consequences are felt in the immediate present of the children and their future morality.' I thus say, 'It is not licit for man, for any reason, it is not licit for the Christian to separate what a Sacrament has joined in the Name of Christ.'

"But I do not want to speak to you about this. I want to speak to you, soul of mine, who are joined not to a man, but to God, with the offering of charity which He has accepted. I want to speak to your sister souls in total love for Me.

"When the bride leaves her parents' home, then, and becomes the wife of the man she loves, she rises to a greater degree of love. They are no longer two who love one another. They are one loving himself in his double. One loves himself reflected in the other, for love fastens them into such a tight knot that joy annuls personality, and the two individuals relish a single joy .

"These correspond to the first two periods in mystical betrothal. First you are loved and become fond of God, who loves you. You then penetrate into a higher love and rejoice in his joys, which become yours. But this is not the perfection of the bride. I have already told you this 4610 and now repeat it to you in response to your question. 'Why, now, do You no longer speak those words of such secure peace, of such an affirmative promise that You would spare me certain pains?' you asked a short time ago while rereading the pages in October.

"O Maria! Why! Because I have taken you higher.

461 In the dictation on February 13, for example.

0 "Men accuse Me of repeating Myself in my statements. But if I must repeat Myself with you, that are entirely intent on listening to Me and seem to Me like a little bird in its nest with its mouth wide open, waiting for the food which its father offers it_your food, which is my wor_how can I fail to repeat Myself when speaking for those who are not attentive to Me? I must reiterate the same truths once, twice, a hundred or a thousand times to get a morsel of them into their hearts and arouse light there. And if that light later goes out, I am not to blame, and they cannot accuse Me of their blindness.

"Now I tell you this. When the exciting period of love has passed, love matures into a dignified strength in both the man and the woman, shortly before nothing more than two inhabitants of the earth and later becoming one single flesh, and it makes them a father and a mother who love one another over a cradle and look at each other, saying, saying as God the Creator said on observing man, 'We have made a creature who is eternal, who belongs to the Heavens, to God.' This is man's destiny, and if his ill will does not pervert it, this is his glorious goal. But when they arrive at this perfect union, doesn't the wife also become a mother, sister, and friend to her husband?

"Oh, what a sweet comfort for man is the woman able to love him with such perfection that he can convey all his thoughts to her and be sure they are understood and will find consolation!

"Oh, blessed is the house where the sanctity of the Sacrament lives in the true sense of the word and produces an inexhaustible flowering of acts of love. Not only love in the flesh, but more in the spirit. A love which lasts and, indeed, grows, as the years and concerns grow. A love which is true love. For it is not limited to loving for enjoyment, but embraces a spouse's pain and bears it with oneself to lighten its weight.

"Do two who weep together love one another less than two who kiss each other and smile? No, Maria. They love one another more. A man shows he esteems his wife greatly if he entrusts everything about himself to her to receive her advice and comfort. A woman shows she loves her husband greatly if she is able to understand him in his thoughts and willingly helps him to bear his concerns. There will no longer be fiery kisses and words

of poetry. But there will be caresses from soul to soul and secret words which spirits murmur to each other, giving one another the peace of true love. Of true marriage.

"Well then, soul of mine. You are now in this state. With your love fused to mine, you have given birth to children. All those who have known Me, or known Me better, through your active love are children you have given Me. You will meet them one day and rejoice.

"Now that I love you many times more for every child you have given Me, now that I know that you love Me to the point of wanting to take upon yourself the cross of what I am concerned about, for the glory of your Lord spurs you more than your life, I thus act with you as a Husband who is sure of his wife. I no longer show you only a smile, but my

tears as well. I no longer caress you with roses, but impress roses of blood upon your heart, leaning you against my brow crowned with thorns; I no longer kiss you with my lips soaked in honey and wine, but with my mouth bitter with the vinegar and gall which was my last beverage and with which there was mixed the acrid taste of the blood rising from my lungs, broken in the last death rattle. If I treat you like this, it is because I regard you as a 'strong woman,' 4620 in the biblical sense of the word.

"Oh, how restful for Me to have hearts like these! You generous ones who are able to love_give this rest to the Eternal Beggar, who goes on asking you for love and receives only indifference and offenses. Give it to Me, Maria. And do not be afraid that you have descended. If you had the wings of an angel, you would always rise less swiftly than you do with the wings of generous love."

sb400qj144720144021602880360043205040576064807200792086 40 For your information, the expression of mine which prompted Jesus' comfort emerged as follows.

sb120qj144720144021602880360043205040576064807200792086 40 I was rereading the ardent pages of last October, 4630 when He was promising me that He would soon come to take his dove.

462 Proverbs 31:10_31.

463 Cf. October 13, in The Notebooks. 1943, in particular, where phrases like the one mentioned below are found.

0 "When the springtime is in our land and the voice of the turtle dove is heard, I shall come," He was saying. And I was hoping for this so much, since I feel no repugnance over dying. On the contrary, I wish only for death.

"But why?" I was asking Him this morning, thinking of his promise and feeling my life escaping hour by hour, like water from a broken vase_and escaping in such desolation, in such loneliness that it would be less cruel if I were in a desert, escaping along with my judgment, which is being consumed here even more quickly than my organism, which is also going to rack and ruin, and only I know how ruined it is, in this climate, which drives me mad with its barometric pressure deleterious for a patient with my illnesses and because of the weakness of my body, more and more undernourished, since I cannot assimilate food and must thus suspend it. "Why," I was asking Him, "didn't You take me before the... I can't help calling it that most dreadful April 10? 4640 With a thousand tortures, but before that day. With my flesh corroded by a cancer, as I had requested, but not like this... And it is not yet done with. Is it possible that You, that have always heard me for others, for all the others, great and small, good and wicked, believers and atheists, have not wanted to hear me for my own sake? Why?"

The question boring into my heart and mind. The question to which an answer is not given to bring such peace to my own self that I am no longer moved to ask it. Why? Why? It is the amazement arising again and again in me over God's refusing this grace which I had requested of Him, this one alone for myself, after having given Him

everything. One grace! One for me!

Amazement. Because I know how good He is. I have experienced it for everyone and for myself. For all, since He has always assented when I have requested graces for others. For myself, since He has so many caresses for my soul. But in this He has not wanted to hear me. Hence my pained amazement, which does not die, which cannot die, which, the more time passes and I feel death upon me and think I shall quite probably have to die away from my home, cries out more loudly than ever.

464 Cf. note 312.

0 Nine years ago Jesus asked me for my father, 4650 and only He, who sees my daily tears and hears my cries calling out, "Dad! Dad!" unceasingly, can know the torture with which I assented. And here the tears are even more bitter. A year ago He asked me for Mother. 4660 On June 3, 1943. And only He knows the tears with which I gave her to Him. The others do not, for I weep while the others sleep or eat or think I am doing the same. But there I wept in peace; here I don't. I have no comfort, no.

No, dear ones. If charity towards my neighbor spares you the sight of my pain, let all of you, near and far, know that it is as intense as when I learned Mother's fate was decreed, and I suffered the agony of an orphan even before, four months before, I was one, and it is always fresh and burning, like a wound just inflicted. Here, more burning than ever.

But I wanted to die there, there, in the place where they died and where they loved me as best they could and where I loved them_oh, much more than myself! I wanted to die in the place where at least I had found a guide in you, Father, and where there was so much of Jesus. Here I am a reed bent by the wind, and there is nothing to hold me up, not even the memory and echo of Jesus, for here it is not like there. I hear the voices and even feel the caresses (very rarely_they were continuous there), but I have seen them, for myself..., 4670 only once, and cannot recall their appearance. Indeed, once God is removed, everything else is the wind bending and breaking the poor reed...

But it is also because it is You alone that do not torture me that I say to You, "Have mercy. Don't have me experience the mire. Don't make me savor its nauseating taste any more. I want You. You alone. I want to go on saying continuously, "God is good." I want to go on saying it, and I could no longer do so if too cruel a blow destroyed the intelligence You have given me, which wants to remain whole to understand You and repeat what You say to it. "

465 Giuseppe Valtorta, a noncommissioned cavalry officer, who was born in Mantova in 1862 and died in Viareggio on June 30, 1935.

466 Iside Fioravanzi, a French teacher, who was born in Cremona in 1861 and died in Viareggio on October 4, 1943.

467 See June 7.

0 Today is Wednesday. It is the day of the week dedicated to the despairing. 4680 Perhaps I am suffering for them, to take them out of torture... If that's the case... It is enough for tomorrow not to be like today. It is like a snake twisting and causing suffocation in its slimy, cold coils.

O hope, hope, never fade out in men's hearts! Do not turn men into beasts by removing your light, which is intelligence, faith, peace, and the way to the house of God, the Kingdom of God.

keepns2sb240sa60qclang1033 June 22

sb120qj144720144021602880360043205040576064807200792086401ang3081 On emerging from an eight_an_a_half hour coma, I wake up this morning at 6:30, and I hear a cannon as the first greeting of the day_rather, many cannons firing from the nearby heights, contradicting the easy optimism and gratuitous assertions of those who said that "here, since it is a mountain basin, there was no artillery, and we were thus safe." Fine! Let's struggle on.

I repeat what I have always said since April 16, In Albis Sunday, the day when, at 5 p.m., I heard about this place as an evacuation residence preferable to others: "In St. Andrea 4690 I w ill feel less safe than elsewhere and will be afraid of everything."

So it is. I am afraid. And horrified at dying here. And pained, greatly pained at dying without having you 4700 near. The only one among men who gives me the comfort I need: spiritual comfort. The others are of use to Maria as flesh and Maria as sentiment. But I now see flesh and sentiment as clothing thrown over the true self. And my own self is now reduced to spirit alone. And it lacks your help.

I hoped so much to see you in these days. To say so many things to you and to express my thanks for all the good you have done to my soul.

You have brought me Jesus. I don't mean Jesus as Eucharist. Any priest brings Him. I mean Jesus in my own way. Your presence

468 See May 15.

469 St. Andrea di Compito. See note 312.

470 Father Migliorini.

0 and your care have put me in a position to understand and see what before I did not see in the wildness which was in me and which I was trying to root out on my own. But I was doing little on my own.

It was a big mistake and a great cruelty to have separated me from the one who kept me so peaceful in God. God is not present where there is a storm. And even if He sees that the storm is not originated by us and thus glides over the stormy sea of our hearts, his

voice and his face are perceived poorly, with great ef fort, amidst the clouds and uproar of the winds and waves.

Since I have been feeling quite ill since June 19 and am thus in the most unfortunate condition to overcome the anxieties and fears hanging over us, which we absolutely must go through, I think I will not hold up. And I will have to depart without seeing my house again and having you near. Even if I had the whole world around me, I would be in silence and the void, as if in a desert, for I would not have the word which helped me so much. Yours. This is a great, very great sacrifice. And only God knows how much it costs me to endure it.

In any event, thank you for everything. Marta knows what to do. I repeat: help Marta, who in her defects of impulsiveness conceals a heart of gold, and I never understood to what extent until the past two months...

I think that as a final gift I will leave you the second part on Mary's Desolation_Mary reliving Calvary_and the Holy Hour. 4710 When you read them, think of me, who received them weeping and smiling. Weeping over the pain of Mary and Jesus and myself, and smiling over their goodness. And pray for me.

I can barely see and find it very hard to write. I think that, even if I live, before long I won't be able to write any more because my vision is no longer clear. I go by experience, but do not see well. I have made myself a straightedge to keep my handwriting more even. Please excuse me, then, if I am almost illegible.

My thanks to the Superior of the Stigmatines, too. 4720 Tell her

471 The entries for June 3 and June 14, respectively.

472 Sister Gabriella from Camaiore, who had gone to visit the writer after the evacuation.

0 that I have always prayed for her because her goodness truly moved me and that I shall also pray hereafter. As I shall do for you, Father. You can be sure.

That's enough for now. I pray and wait. Will Jesus speak...?

Later (at noon) Jesus says:

"You see, Maria. Another person who found himself in your state of mind would sin much more and suffer spiritually much less. Because in you even the fear that suffering may lead you to bring pain to Me is suffering. Therefore, I have already told you, 4730 you think you are in hell, or nearly so, whereas you are in Paradise.

"What is the only concern of the blessed? To keep themselves fixed in God, their Love. And, with much greater effort, since the flesh and the human mind are clinging to your spirit, aren't you doing the same thing?

"The true life enclosed in man_that is, the spirit_is made in the likeness of God. It thus does not know relative measures and tends towards the Infinite and the Perfect. And, in its tendency, the more it approaches Him, reflecting the divine likeness in itself, like a clear mirror, the more it hates what is not like God. Therefore, even the shadow of an imperfection or the suspicion of lukewarmness cause it more horror than a serious sin in a Christian in name only and atheism in someone without God.

"The fact is that you continually receive the Guest who is your Father and Lord, and, in knowing Him, in his light, you see who you are, and you humble yourselves to the point of annihilation, saying, 'How do You, Lord, come to me? I am not worthy to have You.' But it is precisely because you feed on this loving humiliation that the Divine Guest comes and makes his dwelling in you. He there finds love, humility, and upright will. And what else does God want to love you? Nothing. He knows that you cannot give more as long as you are down below.

"But He also says to all of you, and to you, personally, 'Your anxiety will cease only when you, a finite creature, fuse yourself to the Infinite. The struggle will then be over, the fear of not

473 Perhaps on May 12.

0 pleasing Me, affliction over your condition. Do not fear. I let you rave. I am not afraid of your ravings because I know what they are and why they are. They cause me so little fear and disdain that, while you cry out your pain as a creature, I hold you tightly to keep you from doing yourself any real harm. Real harm would be for you to separate from Me, fearful of having disgusted Me. And then I, even if you do not recognize Me because the trial veils you, hold you this way. Maria, I am the Jesus of Gethsemane. And do you want Me not to understand certain forms of anguish... T'

keepns2sb240sa60qclang1033 June 23line Friday

sb120qj144720144021602880360043205040576064807200792086401ang3081 I was to describe the vision I had last night. But I shall write it later.

Jesus says:

"The person who designed this cover, which you like so much and which, only now, after nineteen years, you see in its true meaning, did not just carry out a delightful, symbolic work, but expressed a truth.

"Little Therese_who, resting on empyrean clouds, incessantly plucks the petals off roses, and two angels help her to convey her rain of roses over the worl_was a true likeness of Me as a Child. They have thus acted well in portraying her with such a resemblance to a Child Jesus that she could be mistaken for Him. You now see that it is she, not I.

"This partially resumes yesterday's dictation. The more mystics, with their loving desire, approach Him whom they love completely, the more their spiritual effigy becomes

identified with the Model.

"My little great flower was Therese of the Child Jesus and the Holy Face. And if my pained Face was the sun impressed on her heart, which burned it, for you, that hate pain and are daunted by austerity, in her spiritual exterior she bore a likeness to my sweet childhoo_its gentleness, grace, and simplicity. This was what I wanted, and I guided her this way with inspiration, to

give you a model which your current spiritual incapacity will be able to follow.

"Therese is for all. All can strive to imitate her. Even those who are scarcely formed spiritually. Do not believe, though, that Therese was spared. Oh, no! She shows you a loving, smiling face, the peaceful face of a happy child. But within her my Passion hollowed her out with a scalpel of fire.

"I have given her to you out of mercy on your weakness. I give my saints for all spiritual personalities. I give the ascetics with an almost fearful severity for temperaments of steel, for the flames which know no lassitude. I give the saints with a cheerful sanctity for those unable to sanctify themselves with weeping. I give the saints with childlike graces for those who cannot love Me except with very slight strength_and it is already a great deal if they are able to do so.

"And observe that little Therese, with the heart of a hero, had to force herself_and it was a martyrdom added to all her other ones_to give you the impression which I wanted, for her spirit led her towards eagle's flights and fiercer forms of heroism. Do you know what it means to contradict one's nature? Try it and you will understand what her double merit was."

sb400qj144720144021602880360043205040576064807200792086 40 This dictation was originated by the observation I made concerning the cover of the book The Story of a Soul 4740 I have had this book for nineteen years, but I always thought the child strewing roses from the height of a cloud was the Child Jesus.

sb120qj144720144021602880360043205040576064807200792086 40 This morning my inner counselor told me, 'No. That heavenly infant is the little Therese of the Child Jesus. She wanted 'spiritual childhood' as her form of sanctity, and she became so perfect therein that she really was a second little Jesus."

Afterwards Jesus gave me the dictation. And I had to write it at once. For the dictation is a succession of words, and I cannot remember them exactly unless I write them as I receive them, and I would never take the liberty of introducing modifications of my own or alterations. Whereas a vision is sculpted in my mind to such a point that I can recall it exactly, even hours later.

474 This is the title of the autobiography of St. Therese of Lisieux (1873_1897)

0 I thus preferred to write the dictation and then describe the vision I had last night. And I

state beforehand that last night, in the greatest torments, which forced moans out of me, I really could not remain seated and write. I was very stiff from the vertebral pains, which radiated out through all my nerves to my whole body. It seemed my cerebellum was continually being torn out or a bundle of thorns was being driven into it. The pain in my nape was unbearable, as well as the pain in my heart and lungs. But, indeed, where was I not tormented? Even in the most remote phalanxes, it seemed there were minute saws and pincers cutting, twisting, and tearing away. They are still very intense now. But, though with dizziness and nausea, by a cerebral reflex, I can write_with difficulty, but I write.

Last night, before the pains, which began at 3 p.m., became violent, I had planned on observing the Holy Hour. But I really could not do so. I said to Jesus, "You see. I wanted to spend this evening with You in memory of your agony in the garden. But I can't." And then Jesus sent me this vision.

I shall describe it, though for those who hate repetitions it may prove tiresome. But if it has already been seen in general terms 4750_and, given my particular condition then, it could not be described in all detail_it now appears more specific precisely because my attention is caught by one single point.

Here it is, then. It is the death of Jesus.

He is on the cross in the lividness of the light of a very intense storm which is getting darker and darker. Yet the greenish and, I would almost say, violet light enables me to see the tormented Body of the Dying One in the smallest details. The hurried, short gasps of his poor thorax, which struggles with asphyxia, are thus quite visible. The movement of respiration is limited to the upper part of the chest. His open, slightly twisted mouth_because of both the right zygomatic contusion and a pain contraction-eagerly seeks to drink in air, and his swollen tongue is visible, seeming to tremble from the general trembling of his body.

475 On February 18 and April 7. The definitive and even more detailed description of the Crucifixion will be on March 27, 1945. It is included in the Passion cycle.

0 I see the stripes on his Body, tormented by scourges and blows and lined with the blood dripping from the wounds in his hands along his arms, for his hands are slightly above his shoulders from the weight of his body, slumping downwards, like this: (picture)0

On the right there is more blood than on the left because Jesus' shoulder is also lacerated by the wound from carrying the cross and having his clothing removed, which was attached to the gash, that has opened and bled quite a bit; the blood has also Rowed down his chest and sides, over his ribs. And, furthermore, Jesus' head, as usual, is crowned with thorns and bends towards the right, and blood has also flowed down from it in small rivulets over his hair and beard.

Jesus thus seems to be dressed down to his waist in a tightly-clinging striped robe, with a lot of purple mixed with violet and rare stains of pale white which looks even paler in the midst of the purple and bluish color of the bruises or blood. The points where his skin

appears dry are quite rare. It is a sight inspiring great pity.

At his waist Mary's veil has absorbed the dripping blood, and the veil seems to have changed into a red cordon around Him. It then appears to be white, streaked with red.

His legs display the gloomy whiteness of death against the dark wood and even darker sky, which seems to have descended very low. But, aside from the bruises from a few stones and blows and the contusions on his knees from his falls_the right one is badly wounded, and in the opening of the laceration He received against the sharp stone there appears the white rotula in the midst of the red bruise_blood is not streaming down his legs. Blood is on his feet and is dripping from his fingers to the ground.

Mary, supported by John, is looking at her dying Son. She is standing with her head upraised towards the cross. I am seeing Her and the apostle from behind their back. The Mother is not speaking. She remains silent in her pain, entirely dark in her dress and mantle, as motionless as a statue. She is about two meters away from the cross to see her Jesus clearly and be seen by Him, since He can still see.

But now the final convulsion comes... And Jesus dies. The last cry is followed by the profound silence of the Dying One. There is no more death rattle or moaning. Silence. But not for the earth. The earth howls and shakes, and the people scream and flee.

Mary is concerned only about her Jesus. She calls Him, since in the deep darkness which has suddenly fallen She barely sees Him. She calls Him three times: "Jesus! Jesus! Jesus!" And then, when a lightning bolt furrows the sky, on seeing Him motionless, hanging forward completely, with his head markedly bent towards the right and forwards, and separated from the cross from his hips upwards, She understands. She extends her arms and hands, two whitenesses trembling in the black air, and cries, "My Son! My Son! My own! My own!" And She listens... She does not want to convince Herself that He no longer hears Her and awaits a moan in reply.

But Jesus can no longer moan. And John, placing an arm over Mary's shoulders_before he was holding Her by the arm respectfully_seeks to draw Her away and persuade Her, saying, "He is no longer suffering! "

But Mary understands even before John finishes the sentence, and, turning around in such a way that She is now looking at me, She bends, not to her knees, but in an are_like motion, bringing her hands to her face to cover her eyes, swollen with pain, and cries out, "I no longer have a Son!" I cannot describe the tone of this voice... But it torments me, for I still hear it.

Mary wavers, and John takes Her, so bent and hesitant, and rests Her against his heart. And since She cannot stand, He gradually seats Her in the place where the soldiers were previously playing dice and supports Her on his chest until, in the general confusion, the Marys, no longer pushed back by the soldiers, rush over and take the apostle's place alongside the Mother.

I see that, while the Magdalene takes the position John occupied before, and, accordingly, Mary is almost resting on her knees, another, lacking anything else, grasps the sponge in the vinegar and gall and has Her smell that stench and moistens her temples and nostrils with the vinegar. Longinus approaches the cross and observes. He says two

words, which I do not grasp, to John. He then looks at the group of women. When he sees them all concentrated around Mary, with their backs to the cross, he unleashes the lance thrust.

Only John, standing between the cross and the women and facing sideways so as to observe both points, sees the act. That is why he can say, "And blood and water emerged from Him," 4760 whereas Mary sees nothing until She later finds the wound in his side when touching with her hands.

I like the action by Longinus, who waits to wound with the lance until the Mother is not looking. He tempers duty with mercy.

This is my vision last night. I have related it faithfully It will strike many as repetitive. It did not seem so to me because I was able to meditate better on the Passion of our Savior_which, if it makes me suffer out of compassion, is a comfort for my passion. I cannot despair of Goodness when I see how much He has loved us.

keepns2sb240sa60qclang1033 June 24

sb120qj144720144021602880360043205040576064807200792086401ang3081 The tide swells. I no longer know how to withstand so much physical and moral affliction. If my spiritual strength were to give out, it would be complete, irreparable ruin.

For the time being, this strength is still intact. But will it hold up? I can't be sure about myself. If God helps me very, very much, I shall withstand. Otherwise I will give in. Afterwards I might also get up again. But I find that the experiment is always dangerous, for one does not always get back up again in time, and I would not like to die at a moment when I loved You less. To offend You is to love You less, O my God. Have mercy on me.

You have so much mercy, but also grant me the "great mercy" You know what this great mercy is which I am requesting. To take me back to my nest of love. To my nest of peace. To my nest of Heaven. 4770 Even if You make celestial fragrances descend

476 John 19:33_34.

477 Her house in Viareggio. See note 312.

0 from Heaven, as You did last night, they cannot last here, where there is too much conflict from humanity and animality. I thank You for having attenuated my suffering with heavenly aromas. But they are not enough. They are not enough for your little "voice," in order not to die and, above all, not to die a miserable death. Have mercy.

sb400qj144720144021602880360043205040576064807200792086 40 Later. Jesus makes the following remarks for me:

sb120qj144720144021602880360043205040576064807200792086 40 "On observing the Hour of Mary's Desolation, I want you to consider the three periods of Mary's pain. 4780 For your information and guidance in suffering and knowing the Justice which will judge all of you on the way you suffer.

"In the first period it is the woman, the mother, who cries out her torment. God grants that, in the most atrocious moment of pain, the creature may rave and use harsh words regarding those who have occasioned this pain. Mary, the Holy Woman, cannot stop Herself from calling men 'beasts, jackals, and hyenas,' calling the Jews 'their step_parents,' proclaiming that She has to do Herself violence to put up with them, and branding them with the name of God's Cains and the disgrace of the human race. Mary, the Holy Woman, cannot stop Herself from calling Jerusalem a 'cruel mother, killer, plunderer, vampire, and vulture.' On Calvary She could only howl, 'I no longer have a Son!' She was a woman.

"In the second period, She is the believer who wants to be faithful to her faith, even if the facts seem to contradict every promise of faith. Her heart as a mother and a woman struggles with her spirit as a believer. The spirit triumphs because it really is nourished by faith. The woman is superseded. The believer remains.

"In the third period, the believer, imposing. herself more and more in faith, rises, by way of resignation, to reunite Herself to God, from whom pain separated Her. Oh, pain, I know, is like the blow by a wicked boy to the soft wings of a varicolored butterfly!

478 In the vision on February 19, in the dictation and vision on June 3, and in the vision on June 23, in addition to the Passion episodes found in the writer's life of Christ.

0 He knocks it to the ground. It seems dead. But it gradually recovers strength and motion. It first walks, then climbs, then tries to move its wings, then makes its initial timid flight, and finally launches out and reconquers the blue sky...

"I am reading your thought: 'But if the blows continue, and every time the butterfly begins to soar, it is knocked down again, it ends up dying on the ground.' In human terms, this is true. Only this can happen. But for that reason I am present. To gather in the victims of earthly brutality. It is enough for them not to distrust Me and not to accuse Me, with hatred, of being their executioner.

"Give to God what is God's and to man what is man's. Give just judgment to each one. Meditate honestly on your torments, all of you that suffer, and you, personally, who are suffering to the point of dying from them. You will see that every torment bears the name of a man. Never that of God. Oh, you are still a creature, and it is not licit for you to know the secrets of what is supernatural! But when you know them, you will understand so many things.

"Mary, in the third period of her desolation, is no longer the believer_She is the Daughter of God, the Holy Woman speaking to the Father, the King, with the solemn security of one knowing She can speak because She has conquered the right to be heard. No longer the obscurity of human desolation, no longer the anxiety of the believer who wants to and cannot reach peace in pain. But the joy of suffering: a joy of the soul underneath the weeping of the flesh, which is the last to die, but which is left to weep, for_you said so 4790_when one arrives at certain points, flesh and sentiment are garments thrown over the spiritual self, the true self. And the creature, sanctified by heroism, can come to say, 'On account of that "yes" I uttered, listen to Me!'

"Say this_you, too, Maria. Say, 'I have said yes to You so many times; on account of these yesses, listen to Me.' And hope. Do not give a name to your hope. You would always give it earthly names. Hope in Me. In Me alone, and let Me act."

479 On June 22.

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keepns3sb240sa60qclang1033 My Note

sb120qj144720144021602880360043205040576064807200792086401ang3081 But, in the meantime, I have been in a galley, an insane asylum, a hell, for two months. And I am sinking deeper and deeper into it. Two months! Two months since I was torn away from that place where my true life was. 4800 They tore out my heart, for You know, You know what that house meant to me. And the more time passes, the more the wound hurts. Because, in addition, there is no medicine for it.

No longer an enlightened word... And I don't believe_I cannot believe in human terms_that I am hearing your voice. I am too unworthy of it.

No longer a Communion received properly. I say it is received properly when not only the one receiving it, but also the one administering it does so with the reverence which that Sacrament merits and which serves to make the mystery perceptible. Here... it is preceded and followed by chatter like that arising with just anyone. From the laundress to the friend coming to visit me_anyone could say the same words and make the same gestures I see on the poor Communion mornings. Oh, how wretched! Resentment, gossip, and self _interest...

Where are you, solemn moment of the Communions in Viareggio? A moment when I would see You, for_yes, I shall now say it, since I shall perhaps die or go mad soon, and I must say this_when I would receive Communion from the hands of Father Migliorini, he would disappear, and Jesus would appear to me as the one administering it. Almost always. Or He was at Father's side and blessed us. This made me sure of the priestly fiber of my Director. Father Giosue 4810 also came. But it was different. Still a paradise compared to now: an earthly paradise in which I felt God, but did not see Him. With Father Migliorini it was the real Paradise. And I no longer have it.

I need it more than ever and no longer have any of what was the necessary atmosphere for my soul in order to hear the Word which is my life. Do you that are reading understand what has

480 Cf. note 312.

481 Father Giosue Bagatti, of the Friars Minor, chaplain at the Viareggio Hospital.

0 been taken away from me? Two months of hell...

And the usual question of May 24: 4820 "But why didn't You have me die before I was taken from my house?"

keepns2sb240sa60qclang1033 June 25

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Tell me: who shows greater courage, the person undergoing an operation which he endures with anesthetics or the person enduring it without help? The operation is the same. The instruments used are the same. Their action on flesh, nerves, and organs is the same. The purpose is the same. And let us also grant that the result of healing is the same. But which of the two people operated on has had greater strength of character and has, of course, prompted admiration? Certainly the one who, without any chemical assistance, endures the work of the surgeons with full sensitivity, without rebelling with cries, imprecations, or unseemly words, but limiting himself to moaning, for that is human and comprehensible.

"Well then, let us move on to the spiritual field. Which of two souls will prompt more admiration and thus praise, which turns into a certain reward? The one for whom a miraculous action by Me attenuates the agony by anesthetizing it spiritually or the one who has God as a good Father alongside the operating table, but no longer as a Father and Friend who shows pity for and watches over and weeps with that soul, but who intervenes with direct aid aiming to daze the painfulness? Certainly the latter one.

"You are this latter one. Do not ask, 'Why?' I spared you in October. 4830 I helped you because I needed you to be still capable of this calvary. If you had been cut off by torment since October, you would not have withstood an hour of this current torment. And I needed this suffering of yours.

"The angels cannot suffer for their God to increase his glory or for their neighbors to obtain good for them. But men can do

482 Mentioned on June 21.

483 Cf. the entry for June 21.

so. For the angels, to do the will of God is to do something joyful. To do the will of God, for men, is to do something painful. It is to do what I did. Yes, when pain bears the name of holocaust and is not only resignation, but union with the will of God, just as my Body was united to the cross, through love, generosity, and patience_the three nails pegging Me to their holy scaffol_you do what I did.

"Don't worry if you cry. I, too, cried. I, too, moaned. With the repugnance of my flesh and mind I said, 'Let your will be mine.' 4840 But I said it. My spirit alone had the courage to go on saying it. But I said it. In the midst of the repugnance and fear of your body and your thought, let your spirit sing_while the cruel operation which will yield good is being carried out without any help_let your spirit sing, 'Lord, may your will be mine.'

"And believe, too, that your reward will be twofold, threefold, tenfold what it would have been if you had already received gifts of mercy in your suffering. God is just. For a twofold merit, a twofold reward. For total merit, a total reward.

"Do not fear. Go in peace."

keepns2sb240sa60qclang1033 June 26

sb120qj144720144021602880360043205040576064807200792086401ang3081 To comfort my most painful return to sensitivity, the good Lord grants me the smile of my angel.

After having suffered greatly and wept just as much. I understand this from the way I find myself broken, with my eyes burned by the tears drying around my eyebrows. I remember having dozed off after having consummated my daily hour of mortal sadness and weeping, which only God sees. I recall nothing else afterwards. But my trunk, entirely stiffened, my heart and lungs, which seem to me to be lacerated and pierced by blades, and my eyes, which have become dimmer than ever, tell me unmistakably that when I was no longer the mistress of myself, I wept unreservedly, without regard for my numberless adhesions, which are shaken by the unrestrained sobs and later hurt a lot.

484 Luke 22:41_42.

0 I asked Marta, "Did I cry?" She told me that I had wept and laughed. I must have laughed. As for weeping, I certainly wept and a lot.

Now, while I was abandoned, without the strength to move, and prayed, looking at my angel, who was kneeling at the foot of the bed, to the right_and seemed to be praying with me, and I wondered why he remained like that and was dressed that way_I heard my invisible Teacher say:

"The guardian angel of every creature worships therein the indwelling God, if the creature is in the Lord's grace.

"You are living temples in which God dwells. Sin drives away the Divine Guest, but otherwise every human spirit is the tabernacle, enclosed in the temple of your body consecrated by the Sacraments, in which the Father, the Son, and the Holy Spirit are present, through the indissoluble union of the Three Persons.

"When the creature is no longer in a state of grace, the angel, weeping, venerates the work of his Creator. He can no longer venerate anything else. But since the creature is the work of his God, he venerates the creature just as you venerate a place once inhabited by Me and then profaned by my enemies, but always worthy of veneration, not because it contains Me, but because it contained Me. To understand, remember the Holy Cenacle.

"This is why every angel remains with supreme respect alongside the one he is protecting. Happy is the angel alongside a creature who can say, 'I worship You, my Lord, enclosed in this creature of yours,' and does not need to fly to Heaven to encounter God's gaze!

"Let the clothing of your angel tell you the nature of his mission to you. To infuse hope into you. Among the three virtues, it is the one which should be infused into you most, for your cross reduces it to crumbles and destroys it by the hour. And it must thus descend from Heaven to nourish you by the hour. Faith is secure, as strong as the wings of your guardian. Love is as alive as the mantle adorning his shoulders. But the robe is ample and shining and says to you, 'Hope!'

"Do you see that you are never alone? You saw him in the hours of great security in your spiritual condition and of great

joy. You are seeing him now, when events are leading you to doubt your mission completely, and the sadness of spiritual solitude is demoralizing you.

"You see him because he is there. Always. He is the angel of your Gethsemane. Love him as a glorious brother who loves you."

keepns3sb240sa60qclang1033 My Note

sb120qj144720144021602880360043205040576064807200792086401ang3081 The angel is kneeling on the right side of the bed, at the foot. He remains with his head inclined, with supreme respect, and with his arms joined over his breast. In the same position he was in at the beginning of January, 4850 I believe, when I saw Paradise and the Father and the Son and the Holy Spirit, while Mary and John were alongside me.

The angel is the same. He is my own! How handsome he is! The face of condensed light, with perfect lines, though remaining so inclined, smiles at me. His incorporeal robe looks like a clear emerald turned into a suit of light. On his shoulders a short mantle of very bright light red, like a ruby pierced by a sunbeam. The wings are two white splendors, gathered in along the edges. And how worshipful he is!

I do nothing but repeat Angele Dei! to greet him and Hail Marys, for I remember that in January he taught me to greet Mary, who was present, with that prayer and with that decorous, venerating demeanor of his. Perhaps I should repeat the Gloria. But I think he would let me know. Mary is his Queen, and on praising Mary we also praise God, whose Daughter, Mother, and Spouse She is. I thus believe I am doing something pleasing to God and to my guardian angel in praying this way.

But always remain close to me, for I truly am in the "deathly sadness" with which Jesus wept in Gethsemane... 4860

485 On January 10.

486 Matthew 26:38; Mark 14:33_34.

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keepns2sb240sa60qclang1033 June 27line Acts 2:3 4870

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"The souls I especially love receive the command Abraham received: 'Leave your land and your kindred and come into the land I shall show you.' 4880

"Both a real and a metaphorical departure. Real, because the one who consecrates himself to Me really becomes a stranger and an unknown person among his own relatives.

"Unknown in his new personality. A stranger, because between them and him there takes place a sort of sagging of the diaphragm, like the creation of a singular Babel, 4890 whereby he goes beyond, towards the land which God indicates to him, and they remain in the place where they are, and even if they are still near, they cannot understand each other any more, for he is already speaking the language of that land and practicing its customs, whereas they go on thinking, acting, and speaking in their habitual way. This produces an immense source of pain and astonishment, if not of derision as well.

"Pain is felt in a particular way by the one whom God has called to the 'new land.' He would like to be followed by those he loves, for he has understood that 'that land' is an elevated country. He would like others to comprehend him to bring them to love the beauties he is discovering.

"They are amazed at his change. And when they do not deem it an 'obsession,' they call it selfishness, lack of love, and eccentricity. Not at all. Perfect love, both for those he loves and for himself, in giving and seeking to give to others the good he obtains for himself. Not eccentricity, but, rather, a perfect norm, since he, as an exception, finds himself in the norm of the son of God: absolute obedience_superior to every other voice of blood,

487 The reference, which the writer must have added later, does not correspond to the

dictation and should be corrected to "Acts 7:2_3." The error was indirectly confirmed by the writer herself when she noted down the date of this dictation alongside the first verses of chapter 7 of Acts in the Bible she used.

488 Genesis 12:1.

489 Genesis 11:1_9.

0 self_interest, or human respect_to the voice of God.

"The wound is not healed and cannot be healed. For the one chosen for the 'new land' in his lower part conserves the sensibility common to the sons of man, and from having to hear himself accused of lovelessness by those who should understand him most, and from having to reject them, tearing out his heart, to advance on the path God indicates to him, he suffers constantly, and the wound is always kept open where there are nailed the love of those close to him, who torture him because they love Him; his. love, which, because it is not comprehended, twists in the wound; and the imperious will of Him whom he loves with his whole self. A wound of love, then. A wound, then, in which God is present, for God is where charity is.

"'Come into the land I shall show you.' God does not show it beforehand. He says, 'Come.' The reward of seeing this land will be given to him who obeys without waiting to know what awaits him. God says, 'Come.' Nothing else. He goes and asks for nothing more.

"The beginning of the blessed lan_whose sun knows no sunset, in which there do not reign asps and scorpions, or wild beasts, in which storms and frosts are unknown and the springtime is eternal, and every being is plump with supernatural food, and trunks drip with honey, and fountains flow with milk, and harmony is light, and light is harmony, and the inhabitants are as happy as flowers on a peaceful April morning and laugh with perennial joy, reflecting the divine laughter of their Lor_is quite bristly and thorny. Stones and brambles, lianas and narrow passages over ravines and whirling torrents, obscure turns, and windy, stormy areas are found at the outset.

Above, one single star: Me. I must be light, warmth, voice, hope, comfort, faith, and guidance for the heroic walker. I alone. Woe if one does not look continuously at Me.

"But whoever perseveres sees that the rocks and brambles are followed by a smoother road, and a few flowers appear at its edges; he sees that the lianas, which previously lacerated like ropes of thorny iron, are followed by soft festoons, which are no longer a constriction, but an aid, and the passages become wider, the paths, less fearful, and the way, safer_broader, more luminous,

warmer, and more peaceful in its ongoing ascent. Finally, the soul flies_it no longer walks. It flies. Like a dart of love, it penetrates into the land it has conquered. Heaven belongs to it.

"But how much generosity is needed! To give everything, Maria. And not have anything. 'Not even a place to rest one's foot' (verse 5). 4900 Not to demand anything, for I promise nothing when I say, 'Come.' Nothing human. I promise what is eternally superhuman.

" This is what you must strive to grasp and accept and, along with you, all your equals through my election, which consecrates you in the cloister or in the world, and also those who, because they are better, though not called to ways of special perfection, in not being soldiers of the perfection which is counseled, not imposed, wonder why their lives are not peaceful with earthly well_being as well.

"I do not lie and have never lied. I have promised and promise to give you Life and the things incident to Life. This is necessary, and I give it. The rest is superfluous, for it is destined to what perishes. I give it to you because I am good even to the gnat, to which I grant the calyx of a mountain field balm as a bed and the microscopic drop of honey it contains as food. I thus give to you, that are fleeting, the things necessary for what is transient: food, clothing, and dwelling. But I invite you to tend towards what is higher: towards the spirit and what belongs to the spirit.

"Let those who love Me more understand Me more. And let them proceed naked, hungry, and indigent regarding what pertains to this earthly day, but satiated, rich, and royally robed as regards what pertains to the Eternal Day.

"Go in peace."

keepns2sb240sa60qclang1033 June 29

sb120qj144720144021602880360043205040576064807200792086401ang3081 I here relate the words spoken yesterday and placed at the end of the singular piece of work which my Lord has had me do

490 Genesis 8:9. The reference is thus mistaken.

0 and whose purpose I still do not know.

Jesus says:

"Out of love for obedience and truth. You have been heavily punished for not having wanted to follow the inner 'voice' and the words of your Director. But if the punishment lasts, the sin has been annulled by the very cause which led you to offer resistance. You have acted for a loving reason, and love covers sin and destroys it. Do not do so any more, though. Above the voices of any kind is mine and that of the one who speaks to you in my name, and these should always be listened to. You have acted like a heedless child. But since I am just, I calculate the attenuating circumstances and look at the loving reason which, even if human, is still love, and I shall be able to draw good even from this error of yours. Go in peace."

sb400qj144720144021602880360043205040576064807200792086401 Later Jesus says:

sb120qj1447201440216028803600432050405760648072007920864O "Every living being and everything about the living dies and vanishes, never to return. Joy, sorrow, health, illness, and life are episodes which come and dissolve, sooner or later, and do not come back, in that form, ever again. Joy or sorrow, health or illness may return in other forms and with other faces. But that specific joy, that specific sorrow, that illness, and that health never return. It is a thing of the moment. When that moment is over, another moment like it will come, but that one, never again.

"And life... Oh, life, once over, never returns! You are given an hour of eternity, a moment of eternity, to conquer Eternity.

"Have you never considered that this motif could be applied to the parable of the money Luke speaks aboUt? 4910

"You are given one coin of eternity. The Lord entrusts it to you and says, 'Go. Do business with your coin until I return.' And, on his return, or, rather, your return to Him, He asks you, 'What did you do with the coin you received?' And the faithful servant can happily respond, 'Here You are, my King. With this coin of eternity I did this work and that one and that other one. And, not by my calculation, but through the word of an angel, I

491 Luke 19:11_27.

0 know I have earned ten times as much.' And the Lord says to him, 'Well done, faithful servant! Since You have been faithful in a small matter, you shall have power over ten cities, and, in your case, you shall reign here, where I reign for eternity, at once, for you have worked as much as you could.'

"Another, when called by God, will say, 'With your coin I did this and this. You see, my King, what is written about me.' And I shall say, 'Enter as well, for you have worked as much as you could.'

"But to the one who says to Me, 'Here You are: the coin is just the same. I did not do business with it because I was afraid of your justice,' I shall say, 'Go and get to know Love in Purgatory and work there to conquer the kingdom, for you have been a slothful servant and did not take the trouble to get to know who I am and judged Me to be unjust, doubting my justice and forgetting that I am Love. Let your coin be turned into expiation.'

"And to the one who presents himself to Me, saying, 'I squandered your coin and used it for my own enjoyment because I did not believe this Kingdom really existed and wanted to enjoy the hour which had been given me,' I shall say indignantly, 'Foolish and blaspheming servant! Let my gift be taken from you and deposited in the eternal Treasury, and as for you, go where God is not present and Life is not present, for you have wanted not to believe and have wanted to enjoy. You have enjoyed. You have already received, then, your joy of flesh without a soul. The Kingdom of eternity is

forever closed to you.'

"How often I would have to thunder these words if I were Justice alone! But Love is greater than my Justice. The former is perfect, and so is the latter. But Love is my nature and takes precedence over my other perfections. This is why I temporize with the sinner, working in such a way that the blameworthy one does not perish altogether.

"I give you time. This is at once love and justice. What would you say if I struck you at the first mistake? You would say, 'Why, Lord! If You had given me time to reflect, I would have repented!' I leave you time. You are at fault one, two, ten, seventy times, and I could strike you. I give you time. So that you cannot say to Me, 'You did not show benignity'

"No, it is you that are not benignant towards yourselves. And you defraud yourselves of the wealth which I have created for you. And you commit suicide, taking away the Life I have created for you.

"Most of you waste or poorly use the coin of eternity which I give you, and you make the earthly day not, indeed, your eternal glory, but the means for eternal suffering. The minority, afraid of my Justice, remains motionless and condemns itself to learn who God as Love is amidst the flames of purgative love.

"Only a very small portion is able to value my coin and invest it for a tenfold gain, plunge into love, like a fish into a clear fishpond, and go upstream to reach the source, its God, and say to Him, 'Here I am. I have believed, loved, and hoped in You. You have been my faith, my love, and my hope. I am now coming, and my faith and my hope are ceasing, and everything is becoming love. For I no longer need now to hope in You and in this Life. I now have You, my God. And loving You, just loving You, is the eternal task of this eternal Life of mine.'

"Be one of these, soul of mine, and my peace be with you to help you in this work."

keepns2sb240sa60qclang1033 July 1line The Most Precious Blood. Saturdayline 1 John 5:5_8

sb120qj144720144021602880360043205040576064807200792086401ang3081 I did not write yesterday because I was in agony, and Jesus Let me rest and suffer.

St. John now says:

"I, the witness, testify to you that Christ Jesus, because He loved us to the point of hating Himself_since out of love for us He placed Himself in the hands of man and death, He, the eternally Living One_shed all of his Blood for us.

"I testify to you, I, who set my feet in the footprints left by Him in the streets of Jerusalem and who, under the cross, received drops of his Blood on my head and saw Blood and water flowing from his open side and was entirely tinged with Blood when we

took Him off the cross, like a bunch of grapes that was

so ripe it was open all over and dripping humor to be made into inebriating, refreshing wine.

"Let those who blaspheme by saying the Christ was not true God and true Man cease to blaspheme out of mercy on their souls.

Nothing prevented the Word God from appearing among men by materializing his divine spirit, already a mature, adult man appearing by a miracle among the throngs to instruct them on the perfection of the Law and redeem them with the Word. Moreover, nothing could prevent the Powerful One from not only materializing his spirit, but making it in all respects like ours, in a body endowed with real flesh, real veins, real nerves, real bones, and real blood, knowing that by the Word men would not be redeemed and that for the sake of Justice a Sacrifice was needed. The angels have materialized, and so do we when we have to appear to you by the divine will. Consecrated Hosts and images have dripped blood to shake off your doubts and indifference.

"But so that Denial would have no excuse, He thus wanted to become a little embryo maturing in a woman's womb and then a small child moaning and sucking in order to live, and then a boy, adolescent, young man, and adult, like the greatest and the smallest among those born of a woman. For, in truth, being born and dying make us all equal. And He, the God, did not want to be different from us, since out of love He wanted to become Man.

"He was different only in his Perfection and in his Passion, which no creature has suffered so completely and horrendously_in flesh, mind, heart, and spirit. And He wanted it for Himself, though He was in truth the One who deserved no punishment, the eternally Innocent One, whose activity is only love and light, knowledge and goodness.

"He thus took on a soul and with it descended into the immaculate womb.

"O happy soul created by the Father to be the soul of his Incarnate Word! O happy womb, which brought the perfection of its immaculateness to the perfection of divine Motherhood and filled itself with Light! You became the beacon of the world, as

long as the world lives, blessed womb of Jesus' and my Mother! Tower of David, tower of pearl, tower of ivory, tower of lily, shining more than the moon because of the Sun, who enclosed Himself in you!

"My Lord took on a soul and robed it in flesh that was nourished and formed with the blood of the Virgin, and it is amazing that the blood He had taken from the Pure One_in whom it seemed there ought to be only whiteness clearer that the snowiness clothing a lily_was redder than a ruby. He took on flesh because Love had fecundated God's Loving One, so that Jesus Christ may be said to be the fruit of perfect Love wedded to the most perfect love and Fire fused to snow to make the most precious, sacred, and pure Matter which Creation had manifested and seen flourishing.

"And He gave up his soul, as we do, with a loud cry, when, having consummated the Sacrifice, his heart and veins were emptied of blood, and, to show that in his charity He had reserved nothing for Himself, through his open side He cried out, 'Here I am, dead for your sake,' discharging the last drop of blood and the water of his lifeless flesh so that you would not say, 'He was not a man and did not really die.'

"He was a man and had all the weakness and torments of dying man. He really died, for no one would have lived after the deep lance thrust, and through the gash I saw his heart, opened in the same way as the heart of a lamb that the butcher exhibits in his shop, and his lung, still and contracted after his last gasp. The spirit, the water, and the blood testify on earth that Jesus Christ was Man. As his word, which the voice of the Father and the apparition over Him of the Holy Spirit confirm, 4920 testifies that He is the Son of God.

"Do not entertain doubts concerning either his human nature or his divine nature. Those who have overcome the world will triumph. The world, which denies, because it is full of Satanic hatred, cannot believe that there was someone who loved so much that, being God, He humiliated Himself to become Man and wanted to die to restore Life to us.

492 Matthew 3:16_17; 17:5; Mark 1:10_11; 9:7; Luke 3:21_22; 9:34_35; John 1:32_34.

0 "The world is overcome with faith. And faith testifies to you that Jesus Christ, our Lord, is true God and true Man, and that out of love for us He took on flesh in the womb Of Mary and, born not by the power of man, but by a divine wedding, He died for us on the cross, giving all of his Most Precious Blood for us, asking, in exchange, only that we believe, hope, and love Him and in Him.

"This is the Blood in which the stoles of believers become cleansed and worthy to shine before the throne of God. This is the Blood that like a river issues forth from the throne of the Lamb and nourishes the tree of Life, whose fruits are medicine for the world, and those in its shade will no longer know weeping or hunger or thirst or pain, for all the misfortunes of the flesh will be over for them, and their spirits will be blessed in Jesus our Lord. So be it. So be it for all your servants, O Lord! For all, come, Lord Jesus! 4930

"May the grace of our Lord Jesus always be with you!

sb400qj144720144021602880360043205040576064807200792086400 And my St. John carries me off to Heaven. How long it had been since I had heard his gentle voice, 4940 the most beautiful one after those of Jesus and Mary! If you heard it just once, even a single sentence uttered by this voice, you would never forget it. To hear him speaking is rest and strength. Calm, passionate, and powerful, he really is the eagle bearing us towards the Sun. 4950 I am very happy that, precisely today, it is precisely he who has spoken about the Most Precious Blood, for which I feel such love.

sb120qj144720144021602880360043205040576064807200792086400 Thirteen years ago I made the total offering of myself. Precisely on the Feast of the Blood of Jesus. I do not repent of having given myself. If I could go back, even now, when I know what it means

to have given oneself, I would do it over again at once. Because of my generosity_I have nothing but this_may God be merciful to me and give the poor ant wings to ascend to Him.

493 Revelation 7:9_17; 22:1_5 and 20_21.

494 Cf. March 6.

495 Cf. the entries for June 14 and 15.

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keepns2sb240sa60qclang1033 July 2

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Do not seek Us anxiously We are with you.

"It was once permitted that Mary should seek her God, who was lost, her Jesus, 4960 but it was a chance event. Mary had God even before being his Mother, for God is always where grace is, for grace is love, and God is where love is.

"As with my Mother, so it happens with you, faithful brothers and sisters and children of God and Mary. When you seek God, it is because love has already placed Him in your hearts. When He seems to be arriving, it is not that you are seeing Him arrive: the fact is that your spirits, rendered even more lucid by a more intense fever of love, have you see Him in the place where He already was. He seems to be coming into you. It is you, in reality, who are uniting yourselves more intimately to Him. Only in the place where there is no grace_and thus no love, or desire, or seeking of Go_does He never arrive because hate rejects Him.

"This is why Grace holds capital significance. It is this which, with advance love, grants you the possession of God, who is the joy and glory of the blessed.

"Do not, then, seek Me anxiously. Consider that if it sometimes seems that I am not present, it is not as a punishment. What did I say to my Mother? 'Why were you looking for me? Don't you know that I must be about my Father's business?' Well then, when I deprive you of my perceptible presence and I seem to have abandoned you, it is because I am occupying Myself with the concerns of my Father. I need your tears of love to rescue a soul that hate is turning into a slave of Evil. Do you see how I love you? I associate you with Myself in rescuing the poor lost ones and serving the glory of our Father.

"Smile, little spouse. Before the day grows cool and the shadows lengthen, we shall go off to the mountain of myrrh and the hill of incense. 4970 Smile, little spouse. On the summit you shall be crowned.

496 Luke 2:41_50.

497 Song of Songs 4:6.

0 "Do you know what the summit of the nuptial mountain is for my little, dear brides? Do you know what the crown is with which they become queens? The summit of Golgotha perforates the sky and blossoms in Paradise, and the knotty branches of the thorns which tortured Me put forth golden roses. How long the road is under the cross! How much pain on the cross! How much blood those thorns must drink in to flourish!

"Come and smile in your spirit. The tears are pearls on rubies of roses, and sobs are the chord of the lyres of your triumphal entry when you come up from the desert, filled with delights, leaning on your Beloved. "

keepns2sb240sa60qclang1033 July 3

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus 4980 says:

"You have raised up sumptuous cathedrals for Me, and the cross of my Son everywhere proclaims our goodness and your subjection.

"But does the word of the cross correspond to that of your spirit? On the tombs of the ancient pharaohs histories are also written which proclaim their eternity and the faithfulness of their subjects. But what good are they? They, the kings about whom the inscription reads, 'You are immortal,' are quite dead, as are their subjects. Dust, death, oblivion, nothing: this is the reality, and the words cry out vain professions on the tombs.

"Isn't it the same with you? What are the temples if they are not rendered alive by your true love? Can they suffice for Me? Be worthy of Me? It is stated, 'The Most High does. not dwell in temples made by the hand of man?' 4990 And that was said for the Temple of Solomon, the most sumptuous of the houses which the hand of man raised up for Me. My Son now lives in every church, through his infinite goodness as Redeemer and Friend. But I, I the Father and the Spirit Paraclete_where can We make our dwelling?

498 But these are the words of the Eternal Father, as confirmed by the typewritten copy, which states, "The Heavenly Father says."

499 Acts 7:48.

0 "Our temple, not made by the hand of man, but created by my power, is your spirit. And the spirits are so rare in which the Father, the Son, and the Holy Spirit can meet to dwell and take their refreshment, as in a decorated cenacle. And as the union of the Three Persons has worked and works all the wonders of creation and the miracles of love, so our dwelling in a spirit that receives Us works portents whose scope will be known in the other life.

"And the world will be astonished on knowing them. What a humiliation for those who thought they were 'great,' 'wise,' and 'powerful,' and criticized, opposed, and tormented the souls dear to Us when they see what wisdom, grandeur, and power were in these, since We were in them!

"I repeat, 'The Most High does not dwell in human temples. His dwelling is in the spirit of the faithful son."' 5000

keepns2sb240sa60qclang1033 July 4

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Today there is no dictation, not because of the absence of the Voice, but on account of my inability to receive it. Too disturbed, almost raving, with crises equal to those in the bitter days in Viareggio, I am not in a position to understand. Too much storm! There's no staying in my poor heart and my poor head any more. No way any more! Lord, have mercy! You had one agony in Gethsemane... How many are You giving me? How many desperate souls are to find peace again through my torment? 5010

To crown off the torture, today, from 4 p.m. to 5 I had to withstand a harsh temptation. The Tempter wanted to persuade me to simulate for a human purpose. He said, "Write in your own words. With a bit of skill, you can now imitate the Master's style. Write what may be useful to you to make those who have

500 Below this text the writer added in pencil, "And immediately thereafter hell came...

501 The writer had proposed to offer a penance every day since May 15 for the despairing, for whom Wednesdays were especially reserved in the dictation on May

0 caused you pain uncomfortable and worse off. He is gullible and will fall for it at once." "No," I replied. "I will never use lying for this or anything else. Even to my disadvantage, I write only what I receive from the different 'voices,' and nothing else. Nothing of my own. Be off! "

It was a long struggle... I was sweating as if I had been in an oven. I won. But the devil took revenge by intensifying all the nostalgias, fears, and discomforts...

Who is familiar with these struggles? If reason and life last and we see each other again, I shall explain to you more clearly. I won't say any more now because I am crushed by the crisis this morning and the struggle today.

keepns2sb240sa60qclang1033 July 5line 10 a.m.

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Be good and patient, soul of mine. If you are able to remain good and patient, I will give you a great gift. As I have given to very few over the centuries.

"Be convinced, soul of mine. No one else can love you as I love you. One errs and brings disappointment in one matter, and another errs and brings disappointment in another. Only I am never at fault and never bring disappointment. Be convinced, soul of mine.

"Little affections and little human comforts may be of use to little souls. But when a soul has been chosen by God, and not by the soul's merit, but by a gift gratuitously given by Him who loves that soul, it ceases to be a little soul and is nourished with a marrow which turns its smallness into greatness, and then little things are no longer of use_that is, they serve to bring joy, like the flowers along a path.

"But even the most abundant, fragrant, lovely flowers are not nourishing grain. Isn't that so? They are delightful. They are looked at and smiled at, for they are pure and good, even better than the animals, that are always better than man. They are sometimes picked to have some company which does not betray

and a caress that is simple in its purpose, which is only to console. They are smelled to forget the stench emerging from human concupiscence, selfishness, and deceit. No one loves flowers so much as those who are good and unhappy, those who are destined for a superhuman fate. For in flowers they read words of God's goodness, precisely because in flowers they can find the goodness they do not find elsewhere, the company which consoles without ulterior motives, the fragrance which recalls the breeze of the Heavens. But one could not live on flowers. Bread is needed.

"Little things are like this for a 'true spirit.' They are flowers. Interwoven with many thorns as well. What can you do! They arise on the paths of the earth. In the places where man passes by, sullying with his carnal trace, and Lucifer sows his seeds of hatred.

"They are quite different from the flowers on 'my' paths. MY weeping and Mary's have made them arise. My Blood and that of my co-redeemers_yours, too, victim soul_have inundated them. They are eternal flowers. One reaches them by way of a rampart of thorns: the world. But afterwards... Oh, afterwards! What peace! I, who love, once in a while pick one of these flowers of mine and bring it to you beyond the rampart because I don't want to see you weeping without receiving comfort from Me. I, who know what the pain of being a redeemer and unloved is.

"Be convinced, soul of mine. You are no longer a woman. You are mine... Not a servant, as you tell yourself, not a slave, as you profess to be, but a 'bride.' And only the Spouse can understand, love, and give you the comforts which really are sufficient for you.

"Come on, then. Come. Where do you find a breast that it is a more secure pillow for you than mine is? Where are there encircling arms offering you safer asylum? Where is there a mouth speaking words and able to kiss you more sweetly than my mouth? Where is there a heart able to beat in time with yours, suffering if you suffer, rejoicing if you rejoice, as mine does?

"Come, then. Here! From here there emerge the sweet torments which wound you to give you my imprint as a crucified

one and the sweet torrents of fire which consume you to take my you, pure, to Heaven. From here it is proper that there also emerge the sweet billows of love to submerge you in a sweetness nursing all the harsh wounds of men. Not mine_mine should not be nursed. It would mean destroying the most beautiful gift a soul can receive.

"But tell Me: what is the pain of one of my wounds? An agony driving one mad? No. It is an agony augmenting intelligence and strength. Only human wounds really do harm, for their dart is sprinkled with the venom of hatred. My darts have got the honey of love on them and deify on wounding.

"My peace be upon your pain."

keepns3sb240sa60qclang1033 Later, at Noon, As Soon as I Finish Praying

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"What do you have to do? What I did. Remain silent and forgive. It is for this reason that I lend you my gaze.

"No microscope or electric or radiological ray is so powerful as my eye in seeing the true appearance of creatures. Let all those who think I as Man did not know persons be disenchanted. There was no recess in them which was not as clear and visible for Me as the page of an open book exposed to a bright light. With this eye I have you observe, when I want to, so that you may know.

"There are abysmal souls. In an abyss, can there ever be light? No. In the sea depths or earthly ones there is only darkness. Sometimes a vestige of light. But usually complete darkness. Blind beings still live therein. Blind precisely because sight would be of no use to them, wrapped in darkness as they are. More than useless, it would be a torment, for they would suffer from not seeing. They are blind by their destiny, and in their destiny there is still love.

"Among men there are (spiritually) blind people, but not by their destiny, and much less by a loving will. By their bad will, however.

"The Light shines for all men. The Voice calls all men. The Truth is ready to instruct all men. The Way is open to all men.

Life wants to give itself to all men. Most men close their eyes so as not to see the Light, and their ears, so as not to hear the Voice; they drift away from the Truth which teaches; they take ways which are opposed to the Way; they condemn themselves to an ephemeral existence by rejecting Life. There are abysses of gloom.

"For them it is necessary to say my words: 'Father, forgive them, for they know not what they do. 5020 It is their only attenuating circumstance. They do not know. If they knew exactly what they are doing and wanted to continue to do so, hell would not suffice to punish them.

"But they are abysses. They shall answer for having wanted to remain abysses in spite of the fact that my co_redeemers 5030 and I have made ourselves a net descending right down into the abyss, accepting the bitterness of darkness_we, sons and daughters of the Light_to take them a vestige of Light, bring them to desire it, and carry them to it.

"To pull them out of darkness. This is the work of the redeemers. Even when we seem to be in darkness, we, who are not darkness_for to have the heroism to become redeemers one must be totally inflamed, entirely one with the Light_always have so much light in ourselves that we seem to be splendor, compared to the real darkness of the blind spirits. They ought to love us for the light we bring them. On the contrary, they hate us precisely for this reason. Oh, but it doesn't matter! We go back up from their abyss to our abyss. For we, too, are in an abyss. In God: the abyss of Perfection. We go back up. And we forgive. And not only this. We pray that they will be forgiven and will have a desire for Light. Desire is the first step on the ascent towards the Light.

"Oh, be generous! We are so rich, and they are so miserable! We are one with the Father and possess his spiritual abundance, eternal abundance. They... even if they had all the treasures in the world, are indigent because they have only smoke and dust which the wind disperses. They do not have our Father.

502 Luke 23:34.

503 In the sense of Galatians 2:19_20 and Colossians 1:24.

0 "Be generous. The generosity of suffering and of renunciation itself are trifles compared to this perfection of generosity, which is to strip oneself of every human ferment to observe, take pity on, forgive, and love one's brothers and sisters who_believe this_even if out of pride they put forth a face of security, do not feel happy and secure.

"Here. On this heart, which loves you, a tear, a kiss, and an act of forgiveness for your poor brothers and sisters. Everything hurts less now? Isn't that so?

"My words are quite different from the ones the Enemy wanted to suggest to you yesterday. 5040 Isn't it true? And the sweetness, the current repose, is also quite different from what you experienced yesterday as he prowled around you. You perceived the acridity of his breath; you were burned by his hatred; you suffered because you are not a friend to him and he causes you repugnance. But now, are you feeling? This what emanates from Me, your God. Peace. Sweetness. Goodness.

"Be secure. You have merited this twofold effusion of love because yesterday you loved Truth above all human calculation.

"Go in peace, O my blessed one. The love of God is always with you."

keepns2sb240sa60qclang1033 July 6

sb120qj144720144021602880360043205040576064807200792086 40lang3081 For those judging in human terms I ought to be in a state of misfortune. Since yesterday I have instead been in a state of great grace.

After having undergone the hellish battle on the afternoon of the 4th, which I wanted to write down, for it struck me as proper that it should be written, I wept greatly. I was really exhausted, crushed. During the night anxiety brought me out of sopor at 3 a.m. It had been a long time since that had happened to me. I went on crying desolately. I think my heart was dislocated even more.

I then prayed. Afterwards I made my usual offerings. And

504 On July 4.

0 when I came to the one for Nennolina, 5050 I said to her, "Nennolina, give it yourself to Jesus and tell Him to have me go back to my house. 5060 If you say so, He will listen to you... and you can understand-you that were so sick-what the suffering of an infirm woman means."

And Nennolina appeared to me. Dressed in white, almost as tall as Marta, with her thoughtful, shining eyes, smiling and luminous, with a sash of light at her side, in the place where the big wound was.

"Is it you?" I asked.

She replied to me with the smile of a happy girl.

"Are you very happy?! "

Another smile of assent.

"And your leg?"

Nennolina spoke: "It's no longer of use. Here, where I am, nothing is of use any longer. Love is enough." And with the act proper to a girl, she pirouetted half-way around, laughing with all her little teeth.

"Do you love me, Nennolina?"

A smile of assent.

"Remember to tell Jesus that poor Maria has only Him and hopes in Him alone."

A smile and a farewell, and the figure dissolved into light.

Then Jesus came with those two dictations, and this morning, after a night of peaceful sopor, consoled by divine caresses, there was the sublime dictation. 5070 And even in human terms I am content... because I am still a woman and received a "flower" today, as Jesus says. "A small thing for a... big spirit," as Jesus says.

Big? Mine, big? No!!! But a spirit tending to grow so as to please God. Him alone.

Well then, I received a small thing, a flower of human love, and it did my poor flayed humanity such good. Entirely flayed and stricken on the lacerations from bandages like nettles... In me spirit and humanity are thus joyful.

505 Cf. the entry for June 14.

506 See note 312.

507 This must be a dictation on the Agony in Gethsemane, written that same July 6. The handwritten original has not been found, but only typewritten copies.

0 Oh, blessed Lord, who have had mercy on your poor Maria... But my Master has me understand that this mercy has been shown because the day before yesterday I was able to be faithful to Him and not resort to deceit by serving Satan.

These pages will be read by Paola, Peppino, Marta, 5080 and Father Migliorini, if I still see him. And that's all. The Master wants this.

keepns2sb240sa60qclang1033 July 7

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Yes, I granted you a flower, 5090 for you are still a woman. And what you are suffering in your sensibility as a woman, which is not understood, causes Me pity.

"But I want you to belong to Me alone. You are not yet so generous that you are able to break all earthly ties and make your heart deaf to earthly voices in order to bind yourself to Me alone and hear Me alone. And then I break. I have you see the wretchedness of human affections and have you compare it to mine. They are tinfoil compared to a sheet of pure gold, or, rather, a block of pure gold. They are splinters of glass compared to the purest diamond. And do you want to dally to gaze at them again and look back at them with regret? O child! But proceed, free and joyful, with the freedom and joy of the blessed!

"There is a sentence on which those of you chosen by Me meditate too little. It is by the Apostle Paul. He says, 'When it pleased the One who had set me apart from my mother's womb and called me by his grace to reveal his Son in me..., at once, without paying heed

to flesh and blood... 5100 Afterwards Paul went back among the Gentiles. But, out of obedience to God, he had by then ended the 'being set apart' initiated by God by setting aside flesh and blood to give himself entirely to true Love.

508 Paola Belfanti and Marta Diciotti. The name "Peppino," which seems to have been inserted later, must refer to Giuseppe Belfanti, the father of Paola and cousin Of the writer's mother.

509 See the entry for July 5.

510 Galatians 1:15-16.

0 "You are all people 'set apart,' you that I have chosen for a special mission. I spoke to you about this a few days ago (June 27). 'Depart from your land and your kin.'

"Between the soul that is called and the world a barely perceptible wall rises up, more durable than that of a fortress. You become foreigners to others, while remaining their brothers and sisters, for you, with the tears of your evangelical solitude, work for their good. You do not repudiate them_not you. On the contrary, you love them with perfect love since flesh and blood and profit and affection hold no weight in your love, but only the charity which comes from God and which turns friends and enemies, relatives and strangers, and the good and the wicked into brothers and sisters, for you do not look at their faces and their hearts, but at the Holy Face of God, the Father of all those created, and my heart, loving all men.

"Go further. Go further. The final stretch of the way is the steepest. One must be free of every weight to ascend it. But with every step the horizon expands and the sun gets closer.

"Come. Come. Look at Me alone. Look at this Dwelling, this Country. Not the little, changeable countries of the earth. This eternal one is your House. This eternal one is your Country. This eternal one is your Love. I, I, I: Love."

keepns2sb240sa60qclang1033 July 8 5110

sb120qj144720144021602880360043205040576064807200792086401ang3081 Mary says:

"Do not be afraid. God provides divine aid.

"Among the many who had loved me, only one was with me at my death. But that pause between earthly and heavenly life which was my Dormition was not solitary. The angels watched over my sleep as so many mothers watch over a cradle. And when I was born to Heaven, like mothers they took me to carry my weakness up to the breeze which abolished humanity in its

511 This dictation is preceded in the Italian edition by a vision of the Assumption of

Mary which was written again in definitive form in 1951 for the Glorification cycle.

0 laws of weight and made me similar in my body to my beloved Son in glory.

"You have rightly called them. They are the 'friends' of faithful souls. And, created with an angelic nature, they are able to understand what their earthly friends intuit with difficulty, and not always.

"The priestly angel 5120 who was your comfort has been taken away from you. The friend who understood you has been taken away. Your parents and people from whom you received solace, though imperfect, have been taken away from you. But you still have some people left. And We remain for you. Be sure of this. Only a sin by you could empty the place in which you live of these beings, who experience no inconstancy in love and who all of Us are in Heaven.

"Do not weep, my daughter. Consider that every passing hour brings you closer to joy.

"Now sleep. Your spirit is in a darkness inhabited by golden visions sent to you by eternal Goodness and words of Truth sent to you by the divine fount itself, just as mine was in its final sleep on earth. In my final sleep. This stay of yours in darkness and human silence is longer. But it will cease in the light and the songs of Heaven.

"Do not weep, for We are with you."

keepns2sb240sa60qclang1033 July 8_9

sb120qj144720144021602880360043205040576064807200792086401ang3081 Last night I wanted to observe the Hour of Mary's Desolation, as I do every week. On Friday night I had been unable to observe it because of the very serious and sudden heart crisis, which had terrified me. Last night I set about it with fervor. But the dictations have been put in a safe place, and I thus had to act on my own.

I was successful in the First Part: Mary in the Tomb. But later, what exertion! What I wanted to meditate on contrasted with

512 Her being evacuated to St. Andrea di Compito had deprived her of the constant care of Father Migliorini. See note 312.

0 the luminosity and festiveness of the morning vision. But beyond the three dismal crosses which my spirit contemplated with Her on the summit of Calvary in the evening twilight, I saw the Mother, asleep and blissful, rising into Heaven, with the fragrant lightness of a large bouquet of white roses borne by the angels to God. And tears and blood were canceled out by smiles and the whiteness of petals...

Just like that! It looked to me like a heap of petals stripped from roses, a cloud of rose petals ascending to Heaven.

And I was not able to continue the meditation. The Mother, who sees I am too sorrowful, did not want more tears from me. She is good...! I dozed off the in the contrast between my wanting to meditate on her sorrow and her wanting to have me contemplate her joy.

keepns2sb240sa60qclang1033 July 11

sb120qj144720144021602880360043205040576064807200792086401ang3081 Yesterday was a day of great celebration. Father Migliorini came. Jesus clearly saw that I could no longer go forward without a Cyrenean! 5130 Blessed be Jesus for this!

Confession and communion this morning properly carried out. 5140 I regard them as a Viaticum in the event that I should die before seeing Father again. Communion becomes solemn for me because of the visible presence of Jesus, dressed in white alongside Father, and in the thanksgiving Mary also appears to me, dressed in white, I regard them as a Viaticum in the event that I should die before seeing Father again. Communion becomes solemn for me because of the visible presence of Jesus, dressed in white alongside Father, and in the thanksgiving Mary also appears to me, dressed in white, observing my thanksgiving with a smile and her hands joined together. All of this is quite different from the taste of ashes and the tinge of ashes on other occasions!

You see, Jesus, my Lord! Your poor Maria needs precisely this.

513 Matthew 27:32; Mark 15:21; Luke 23:36.

514 Cf. June 24.

0 The pains are very intense and general today, when I am re-experiencing the fatigue of having been moved yesterday to make the bed again and the emotional fatigue of a lot of talking I did later. The bad weather is making my vertebras ache more than ever, and the gray sky is melancholy. The exile is continuing, as before. Danger is always in the offing. Homesickness is still intense. But You see. Today I am strong and, if not happy, at least serene. In peace.

Jesus, hurry, then, to return me to my healthy atmosphere, even more vital for my soul than for my body.

keepns2sb240sa60qclang1033 July 12

sb120qj144720144021602880360043205040576064807200792086401ang3081 My reawakening (from sopor) was characterized this morning at 7 by a great sweetness.

I had been sunk for eight and a half hours in that state, and on regaining awareness and understanding I at once said to myself, "Ah! This morning there is no sun. There is no Communion with Father Migliorini. There is nothing..." And I felt tears over my wretchedness swelling up.

I set about praying very softly, while Marta went on sleeping. I had begun only shortly

before and was lying on my left side when, behind my back, I heard the barely perceptible sound of the familiar step of the Mother and then her small hands on my brow and head. She was caressing me. I shifted to lie face upwards so as not to turn my back to Her and was recollected and blissful under her light, soft caresses.

I dared even more. Since the motherly hand was moving downwards from my brow to caress my cheeks, turning my head a little, I kissed her palm, so smooth that it seemed like silk, as warm as the hollow of a nest and scented with an indefinable smell between violet and bitter almond, the smell of certain fully blooming flowers with fragrances containing a thousand nuances which become a single scent.

The Mother let me do so, and, just as in a nest, I settled my face in the hollow of the small hand, and, not yet content, I dared to grasp it with my right hand and kiss the back of her

hand and her thin fingers and continue to move it over my face to feel her caress. The Mother smiled and let me do so. What sweetness!

And then She urged me to finish my prayers and remained there, nearby, still caressing me. And then She departed, leaving me as a reminder her fresh, gentle fragrance, which cannot be classified with certainty among earthly scents.

My sadness thus turned into peace.

She did not speak, though. For the time being, no one is speaking.

Observe, Father, that, since I was praying to St. Therese of the Child Jesus, when I heard the rustling and the first caress of the tapering hand, I thought it was Her assuring me that She heard my prayers. Out of the corner of my eye I also saw the edge of a piece of cloth which seemed dark brown over her white, thin wrist, and that made me think even more of St. Therese. But afterwards I had no more doubts. It was our Mother. Dressed darkly, however, as She is in household life. The Mother Herself, coming to say good morning to her sick daughter.

sb400qj144720144021602880360043205040576064807200792086 40 Later, as I think of the joy in the morning, Mary says:

sb120qj144720144021602880360043205040576064807200792086 40 "It was really me, in my robe as the Queen of Carmel. You pray to me under this title and pray to my daughter Therese of the Child Jesus, and, since you pray, offer, and suffer for the priesthood and for sinners, 5150 with your intentions you fall within the Carmelite intentions, even though you do not belong to this Order. And I wanted to take my kiss of peace to my little Mary and tell her that she is under the protection of my caresses_for you are loved by the saints of Carmel_and tell her not to be afraid. Always love me under all of my titles. All of them are equally dear to me because they all come from love. And I shall love you in every need of yours. Do you know what the Mother's love is? It is often a miracle of grace. It is always comfort and blessing. Have faith."

515 Cf. May 29.

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keepns2sb240sa60qclang1033 July 13line Psalm 33:22

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"Not only the death of the sinner is horrible. But also his life. One should not be deceived by their outward appearance. It is a veneer, a curtain placed there to cover the truth. In truth I tell you that one hour, just one hour of the peace of the just_not to mention an hour of the jubilation of the beloved ones resting on my breast_is incalculably richer in happiness than the longest life of sin.

"Is the appearance different? Yes, it is different. But as to the eyes of the world the wealth of joy of a saint of mine does not appear, so, too, the abyss of restlessness and discontent which is in the heart of the unjust does not appear to the eyes of the world; an abyss which, like the crater of an erupting volcano, continually spews forth acrid, corrosive, poisonous vapors which intoxicate these wretched ones more and more. Yes, to seek to smother restlessness, those not acting with goodness try to obtain for themselves the satisfactions which can appeal to their depraved hearts. Evil satisfactions, then, for from their ferment only poison can come.

"This is the key which explains certain very obscure lives wherein obscurity grows from day to day, as if falling by leaps and bounds into the deepest abysses. It is the very weight of their actions as outlaws_I am speaking of my Law, on which, moreover, all human laws rest which aim to keep men within the rules of morality_which drags them lower and lower.

"The ones who see_because they are already raised up into God they can see what is invisible to the eyes of the living_are horrified on contemplating the perfection in evil of obstinate, impenitent sinners. Their death, as the psalm says, is a horror. A horror which hurls them into the other Life so that they will sink into a greater Horror.

"There are giants in sin because their social position also makes them giants in society already. But there are also great sinners who are mixed up with the crowd and do not stand out externally for special actions, but who are corrupted within by

the sins which cry out against God and against one's neighbor.

"How many! The good, when, by a special grace, they are able to know spiritually are horrified, as with putrefaction. And they really are putrefaction altering color and features and polluting with its stench, in which the smell of Satan and Hell is perceptibly present.

"But remember_O all of you that are goo_your Master. Do they cause you repugnance?

You? And what must they have caused Me, pure and holy? Disgust. And yet I loved them to the point of dying to try to save them.

"Love them, then, with the greatest love: that which overcomes everything to save. Do you fail to save? It doesn't matter Love that soul all the same just because it is the work of God. Is it now soiled by Satan's excrement? Cleanse it with the constant dew of supernatural love. True love. Because it is stripped of all human attraction_indeed, heroic, for it withstands in spite of the fact that your humanity and even your soul feel sickened by this fetid den of vermin.

"If you save it, you will receive great joy. If you do not save it, the merit will be yours all the same, and you will have it, for you will have loved according to my command." 5160

keepns3sb240sa60qclang1033 The Same Day. Thursday Evening at 9 p.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 St. Therese of the Child Jesus says:

"Yes, it is really I who come to spend this hour of agony with you and to spend it by recalling Jesus, whose face is altered with the sweat of blood and begins to take on the painful expression which is what makes us, his little victims and brides, rave with compassionate love.

"It is I. I, too, come to caress you. 5170 It is my hour. For when the 'great silences' are about to begin, which are the touches of perfection of the Divine Artificer of our souls, it is necessary to have a friend nearby who is familiar with them.

"Do not be afraid. Our Jesus also died of thirst... 5180 Oh, divine

516 John 13:34_35.

517 Like Our Lady the day before.

518 John 19:28.

0 thirst! And yet, though nearly unable to speak any more because of his dried out jaws, He uttered the saving words. And He uttered the saving prayer: 'Father, forgive them'; 'Today you shall be with Me'; 'Into your hands I entrust my spirit.' 5190 Almost mute with thirst and the agony, almost blind with the scab of blood on his eyelids and approaching death, He was able to say the saving prayers and go on seeing and adoring the Father's Will.

"It is not necessary to do much when we are close to immolation, little sister. It suffices to be able to remain faithful. And to see God beyond the scab of pain ulcerating our hearts and say to God that we still love Him, always...

"Do not be afraid. God is content with you. He sends me to tell you so. Do you think you

are not a 'child in spiritual childhood'? 5200 You are. Because you do everything with simplicity. Even your imperfections. And you do not try to conceal them with the craftiness of an adult in a false robe of justice. You are 'small' in the way I taught, for Jesus likes the 'small' and said that the Kingdom of Heaven belongs to them. 5210 And you are a 'victim.' An adult, then. For the spirit voluntarily choosing to be immolated, even if that of a small child, is an adult spirit.

"Yesterday you wondered what the 'twofold love' is which I requested for myself. For you it is this, little sister: to be a child and love Jesus with the simplicity of a child and to be a victim and love Him with the heroism of a martyr. With Him in the poor cradle of straw, with Him on the rough cross. Always with Him. So as never to leave Him alone. To make Him smile. To drink his tears and die with Him.

"How He loves you! He has given you his two holiest beds: the cradle over which the Mother watches and the cross over which all of Heaven bends. They are the places where his love calls you to a divine appointment of love. From them you will take flight for Heaven.

"Rest now, little sister. I remain here to pray with you. But

519 Luke 23:34, 43, 46.

520 A reference to June 23 and to the writer's observations thereafter.

521 Matthew 19:14; Mark 10:14; Luke 18:16_17.

0 believe that it suffices to love, to love very much, and say only: 'Jesus, I love you!' and say it with true love to be not only justified, but loved by God with a preferential love.

"Happy are those who with every heartbeat are able to say, 'I love You.' They will expire with this profession of love in their minds, in their hearts, and on their lips. And it will open Paradise for them. For God loves whoever loves Him and gives Himself to whoever loves Him."

sb400qj144720144021602880360043205040576064807200792086 40 I was uncertain, feeling these new caresses by a delicate hand which was, however, longer than Mary's. I don't even know if it was longer, but surely different in shape and weight and the manner of caressing. I saw only the hand, the back of which was nearly covered by a long brown sleeve. A beautiful tapering hand, but it really seemed to be longer than that of the Mother. I felt it grazing my head from time to time. I was happy. My physical suffering, which is very intense, was consoled by that touch. But I did not dare say to myself, "It's St. Therese." I was also mistaken yesterday morning. But when it was not only a caress, but also the sight of the hand, I had no more doubts.

sb120qj144720144021602880360043205040576064807200792086 40 I saw nothing else, however. The hands and the voice, very beautiful and sweet, and a great peace, security, and a warm sense of friendship_I cannot explain very clearly. Her words, moreover,

made me even happier.

I have been very ill since yesterday afternoon on account of my heart. Whereas yesterday morning, after the Mother came, I was so relieved, physically as well, that I even sang a love song to Jesus which I composed, both music and lyrics. But it does not matter. I am very happy to have received a visit from my beloved little saint_so happy that the physical pain seems like nothing to me...

keepns2sb240sa60qclang1033 July 14

sb120qj1447201440216028803600432050405760648072007920864Olang3081 Jesus says:

"Listen to Me carefully, daughter, for the lesson today is very difficult

"Man, every man, possesses in himself the image which God has conceived of for Man. But not all men possess the likeness to God in themselves.

"It is stated, 'God made man in his image and likeness.' 5220 How can it be, then, that some have only the image? And how can they have the image of God if God is incorporeal, purest Spirit, infinite, sempiternal Light, operative Thought, and creative Power, but not a body?

"This ignorance still exists among you believers! An ignorance which is both understandable and not understandable.

"Understandable ignorance is that which derives from really elementary instruction, religious instruction stopping at the ABC's of Religion, caused by distance from religious facilities or_something quite blameworthy on the part of the blameworthy_by the neglect of ministers who do not consume themselves in making God known to their lambs, idol pastors whom I observe with a severe expression.

"This ignorance does not take Heaven away from those undergoing it. For I am just and do not accuse a spirit if I know that its ignorance is not voluntary. But, rather, I observe it in terms of faith, and if I see that it is upright, with that thread of the knowledge of God it has been given, as if it had known a lot, I reward it as I reward a holy doctor. It is not to blame if it knows little. It has merit if it is able to turn a little into strength with these few, coherent ideas: 'God exists. I am his son. Obedience to his Law makes me such. And by obeying I shall come to possess God eternally through the merits of the Savior, who has restored Grace to me.' The Spirit of God substitutes with lucid ideas in illuminating the believer neglected by his pastor or living in areas rarely visited by a pastor.

"But there is also ignorance that is not understandable. That of those who, though able to, do not want to receive instruction or, after being instructed, neglect it and become ignorant again because this is what they want for their own convenience. It is necessary for those wanting to live as beasts to forget the Truth.

"I curse this ignorance. It is one of the sins drawing down my

522 Genesis 1:27.

disdain without forgiveness. Why? Because it is repudiation of God, Father, Son, and Holy Spirit.

"A son who does not want to know anything about his father or who, in knowing, wants (and comes) to forget him_what sort of son is he? I do not say he is a rebel against supernatural voices, but also against the voices of blood. Inferior, then, to the beasts, that, as long as they are subject by age to their father, recognize and follow him. I shall then leave you to consider what kind of rebellion revolt against a God who is a Father in terms of flesh and blood and also of soul and spirit is.

"The repudiate the Son because, with no thought for the sacrifice of God the Son, who has become incarnate to bring the Truth to man, in addition to Redemption, they cancel out every voice of this Truth in themselves to live in their deceit.

"They repudiate the Holy Spirit because Truth is always joined to Knowledge, and it is Knowledge that with its light brings you to comprehend the most sublime truths. I said, 'I am leaving and still have many things to say to you, but for the time being you are not capable of comprehending them. But when the Spirit of Truth comes, He will instruct you on all truth and complete my work as the Teacher by making you able to understand.' 5230

"O eternal Divine Spirit, who love us so much that for the glory of the Father You descended to the purest marriage to beget the Redeemer and who, though equal to Me, became my generator. You that proceed from Me and from the Father! O eternal Divine Spirit, who for the glory of the Son poured forth your Fire and continually pour it forth so that the Word will be understood and creatures will change from men into gods by living according to Grace and the Word! The mystery of our Love! An inconceivable poem which only in Paradise will be fully known by the elect!

"I said, 'Blasphemy against Me will still be forgiven. But whoever blasphemes against the Holy Spirit will not be forgiven.' 5240 What blasphemy is used towards Him? A lack of love

523 John 16:12_15.

524 Matthew 12:30_32; Mark 3:28_29; Luke 12:10.

0 which is expressed by refusing to receive the Truth illuminated by Him.

"And let us return to the beginning of the dictation.

"Widespread ignorance among believers generates erroneous ideas about the image of God. It is not a physical image. God as Spirit has no face, height, or structure. But man

has the image which God the Creator has conceived of for man.

"Of course the Powerful and Infinite One had no need to obtain man from the evolution of quadrumans over centuries. The quadruman was such from the moment he was created and made his first jests in the trees of the earthly paradise. Man was such from the moment God created him from the mud an_something which was not done with any other creature_breathed the spirit into his face. 5250

"The likeness to God is in this eternal, incorporeal, supernatural spirit which you have in yourselves. It is in this spirit, an atom of the Infinite Spirit, which, enclosed in a narrow, precarious jail, waits and longs to be reunited with its Source and with It share freedom, joy, peace, light, love, and eternity.

"The image persists even where there is no longer a likeness. For man remains physically such in the eyes of men even if in the eyes of God and the supernatural inhabitants of the Heavens and of a few elect on the earth he appears with his new countenance of a demon. With his true appearance, from the moment mortal sin deprives him of the likeness to God, and the spirit in him no longer has life.

"Man without Grace, which sin takes away, is nothing more than the tomb where the dead spirit putrefies. This is why, at the resurrection of the flesh, human beings, though all of them will have a common physical image, will be very dissimilar in appearance. The blessed, with a semi_divine appearance; the damned, with a demoniac appearance. The mystery of consciences will then shine forth externally. A terrible knowledge!

"The more man lives in Grace and increases it_which is itself already infinite_with the merits of his holy life, the more he comes to resemble God. One must make an effort to reach the

525 Genesis 2:7.

0 perfection of the likeness. You will never reach it, for the creature cannot be like the Creator, but you approach this supernatural Beauty to the extent that it is granted to you.

"I said, 'Be perfect as my Fatheris. 5260 I have set no limit on your perfection. The more you strive to reach this perfection, the more the diaphragms of what is human will fall, like a wall attacked by victorious forces, and the distances will diminish, and vision will grow, and the capacity to grasp, comprehend, see, and know God will increase.

"But it is necessary to tend towards it with all your strength, with all your generosity. Without 'looking back,' 5270 to observe what is left behind. Without ever stopping. Without tiring. The reward justifies heroism, for the reward is to plunge into the enjoyment of Love, to possess God, then, as you will in Heaven.

"O beatific union and wonderful possession! It is yours, faithful children. Come and satiate yourselves! "

sb400qj144720144021602880360043205040576064807200792086400 I had planned this morning on writing the continuation of my joy last night. But as soon as the day began, Jesus dictated, and I am thus doing so only now.

sb120qj144720144021602880360043205040576064807200792086400 After having observed the hour of agony with Jesus in the Garden, I lay back in stillness, thinking of the lovely hands of my little saint. 5280 As regards her appearance, I could think only of her hands, having seen nothing but these. And, like a child, I greatly wished to see whether she is really the way she appears in the portraits included in her autobiography. But I did not hope to see her. However, like a picture which is gradually illuminated, she revealed herself. After her hands, her arms, slightly extended towards me as if in a gesture of embracing, and then her body, and finally her face.

Yes, the portraits, particularly the first ones_for now, with touches and retouches, they have almost deformed her_resemble her. But I find that they give her an oval rounder than it is. I find a strong resemblance to the thin oval in her final moments.

526 Matthew 5:48.

527 Luke 9:62.

528 St. Therese of the Child Jesus. Cf. July 13.

0 Perhaps because the spiritualized face I saw seemed to be consuming itself in the luminous flame it was emitting.

She was smiling with her mouth and eyes. Very beautiful and young, with two dimples at the corners of her mouth and two very lovely, almost periwinkle gray eyes. She did not seem very tall to me. More or less like Paola, 5290 but she looked taller because of the long habit and her dignifie_I would say royal_bearing. She was not wearing a mantle or a crucifix covered with roses. She looked as she must have during her monastic occupations, with just a simple dark brown habit and a white whimple under her black veil. Her hands really are longer than Mary's, but very lovely. She let herself be observed with a soft smile and prayed to with a smile of promise. She then departed, and I was left with only the memory and a tenuous scent in the air.

I think very few saints have appeared to me for myself. St. John, often. St. Joseph, once in January (the vision of Paradise) and several times in the horrendous days from April 10th to the 24th. Then St. Francis, once, here, at the beginning of May, I think. 5300 And now, St. Therese of the Child Jesus. I have seen the others in visions, and for everyone. Ah, no! St. Agnes, too, when she dictated her words to me. 5310 And that's all. Some will think that I see many. But I don't think so. In over a year of... special mission, shall we say, for myself I have seen only five_six, if I add Nennolina. 5320 And the ones I always pray to, St. Francis and Therese, after over a year of dictations, and neither of them as they are generally portrayed.

I am very happy, you know? Last night, while I observed her, I said, "One petal, just one

petal of your roses to tell me that I have been granted a grace." And I would not have been at all astonished if I had really found one. Instead, I perceived only a slight rose scent after she departed, in the place where the saint had been.

She and St. Francis were my masters when I began to seek

529 Paola Belfanti.

530 May 1.

531 January 20.

532 July 6.

0 Jesus. For years I had no other guides. And now, when I think the end is near_or, rather, the beginning_I am very happy to feel them close to me. They will help me to understand Jesus. Serenity is still in me, in spite of the fact that I am greatly suffering physically.

Isn't it beautiful that, in preparation for the feast of Carmel, I should have received a visit from Mary, the Queen of Carmel, and from the little saint of Carmel?

I consider that on July 16, 1897 Communion was brought to the seraphic Therese as Viaticum and that she was bid farewell to by the song I often sing.

You that clearly understand my nothingness, O God,

qj144720144021602880360043205040576064807200792086 40 That do not fear to bend down to me...

Sacrament I adore! Into my heart

Descend, into my heart, which longs for You.

I want your goodness, sweet Lord,

After this to make me die of love.

Listen to the voice of my deep desire.

Descend into my heart...

sb120qj144720144021602880360043205040576064807200792086 40 I was then a few months ol_four. Perhaps I may now have four to live, to wait for Life. But don't I have the same sentiments as Therese, though more imperfect? The same thirst for the Eucharist, the same desire to die of love, the same single hope: Jesus?

Not out of a desire for human praise, but out of love for God, I would like to resemble the little saint. I do what I can. Oh, no! I do not repent of having given myself to Love; I do not repent, either. I only regret having given myself to it too late and very poorly, and I am sorry only because Love is consuming me so slowly.

I have no voice to make myself heard by the world. But if I did, I would like to say to everyone: "Don't be afraid to give yourselves to Jesus, to gentle, merciful Love. He pays back our donation with such sweetness that there is no word capable of explaining it. Every comparison is a reflection of the quivering light of an oil lamp alongside the great sun. And for the little souls that have sinned and now return to God or the little souls

that are unable to do great things, there is only this way to follow to reach those who did not err and were able to reach the summits of penitential heroism: to give oneself to Love and let Him act... Let Him do what He wants with us and in us. He will always enlighten us much more than we would on our own, even by many years of austere, generous life."

Love! What a Master! What an initiator! What a purifier! I have only this coin: my love given to Love. And with this one, riot by my merit, but by the mercy of my Love, I am certain I will conquer Heaven.

As I am certain that the extraordinary things which happen to me are surely not coins for conquests by me, but rather... reverse coins, for they may lead me to pride. And I must receive them with humility, with real recognition that they are not for me, but for all. I am just the channel by which they descend, and I am obliged to sanctify myself increasingly to be worthy to receive them without profaning them with impure contact. A gift then, not devoid of danger.

Whereas, when I love with all my strength and out of love for Love sacrifice myself, oh, then I am sure I am not mistaken! Indeed, precisely this love will be my absolution for the imperfections I may have in every field. And may it grow and grow and grow to become my eternal salvation.

Lord, I do not ask You for the glory of the visions, but for the grace to love You more and more.

keepns2sb240sa60qclang1033 July 16

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"You yourself give me the subject for this lesson. You said, 'I feel pity for and show patience to animals and children because they are not endowed with or do not yet possess reason. But with an adult who talks nonsense, out of either malice or stubbornness, I then do not reason, either, because I don't pity him.'

"What a clever person! But if your Lord, who has endowed you with reason, had acted like this with you, how often in your life would He have had to punish you? And if_since

I have given

reason to all men_I were to strike and not take pity when men go against reason, what would I have to do? What man would escape punishment? Neither do I say, 'When men go against my Law.' I say, 'Against reason,' as you do.

"By this you and everyone else demonstrate how much better God is than the best of men. A limitless perfection of goodness. And regarding which you, abusing precisely this limitlessness, take the liberty of any fault.

"But you ought not to. If I am good, it is not just, either, for you to abuse this. I would like to say, 'Treat Me as God.' I limit Myself to saying, 'Treat Me as your Father, Brother, and Friend, and act with Me as good children, good brothers and sisters, and good friends act among men.'

"But, unfortunately, you are unable to do even this. And do you then complain if you do not have good on earth?" 5330

keepns2sb240sa60qclang1033 July 20line Job 34:29

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"The following had already been expressed since ancient times: 'If God grants peace, who can condemn?' (verse 29)

"And yet the doctors who always accused Me and who knew the words of the Book to perfection judged differently. Why? Because they knew to the letter, but did not understand the spirit of the letter. Similar in all respects to the current doctors, who judge and condemn my beloved ones with ridiculous, cruel pretexts and Me along with them.

"They also applied condemnation to Zacchaeus. 5340 God had granted peace to his repentant servant, who was going back to the house of the Father, rather than the Master They condemned Him and his servant because, according to them, Zacchaeus' manner of repentance was not sufficient. It's only natural! He

533 This entry is followed by the texts connected with the episode involving the "Conversion of Zacchaeus," included in the cycle on The Third Year of the Public Life.

534 Luke 19:1_10.

0 lacked the hypocritical manners, entirely external, that they, the scribes and Pharisees, loved, manners used to deceive the world about an alleged sanctity which was just a sham, for their interior was and remained infected with their vices. It was true repentance, of his heart.

"I said, 'It is from the heart that the things which contaminate man emerge.' 5350 But the

things which sanctify him also emerge from it. From this tabernacle, which contains your spirit, as in a golden ciborium, in which by a spiritual transubstantiation God becomes incarnate and resides, there emerge good thoughts, upright intentions, the firm will to be holy, the acts of heroism which give you Heaven, the sincere acts of repentance which wipe out even the vestige of your sins from the mind of God and take you to Him, and Him to you, for his kiss as Father.

"Even with my beloved ones the pharisaical world, ever_existing and at work, judges and condemns. Is that one a 'voice'? He cannot be. What did he do to deserve it?

"Nothing and everything, I reply. Nothing, if we consider his indigence as compared to the power and perfection of God. Everything, if we consider his generosity, which is entirely donated to God, and to God alone, at work under the humility of a common life, loving to the point of consuming his physical strength, obedient in great things and small, even in the trifles which I request to keep him always docile to my wish and test him continually in his meekness. Believe that only those who love 'with their whole selves' can give their life with a smile to the God who asks them for it, like the fruit they bring to their lips, the sacrifice of a parent or of another holy affection, the word I tell them not to pronounce, a house and bread, or the repose I tell them to cancel out in hours of profound weariness to continue to serve Me.

"If I grant them peace, who can condemn? What is there to condemn? What God judges to be deserving of blessings and caresses now and blessedness afterwards? Condemn the good they do to themselves and others? Imitate them and do not condemn, and be ashamed, O useless servants, O blasphemous satans, of

535 Matthew 15:10_11; Mark 7:14_15.

0 no longer being able to serve the Lord, your God, of no longer being able to receive, comprehend, and say the words of the eternal Spirit, and of no longer being able to become bread for the souls of your fellows, but ice, venom, and a chain.

"Condemn what? The way they speak or write? Oh, observe, O angelic spirits, O blessed possessors of Paradise, the little men with spirits whose wings are broken or lacking, that, no longer able to rise up in flight, judge that others cannot do so! Observe the blind moles that, unable to see the sun, deny that it exists and that others see it! Observe the songless crows that, unable to repeat the harmonies which others have learned from the Heavens, deny that the voice exists!

"Wherever the wings of the little bird in love with God do not suffice angelic wings rush in and lift him up to the height I desire. I, I Myself, the Eagle of love, swoop down and snatch him up, as far as my Paradise 5360 and show him this Beauty, which you are almost unable to imagine any longer, since it seems like a fable to you, and you conceal your incapacity under an avalanche of words whose meaning is this: 'Paradise cannot be described because it is Thought.'

"Is it thought? It is reality. Speak, my little bird that ascended 5370 in the midst of the

wings of the Eagle that loves you, and say whether Paradise is just thought or spiritual reality, the reality of light, song, joy, and beauty. Tell these, whose wings are dragging in the mu_because their inactivity has broken them and reduced them to dead members_what Paradise merits and how pain, poverty, and illness are to be greeted with a smile at the thought of this Place, where endless Joy awaits them.

"The Sun_which you can barely see behind thick curtains of mist brought about by your sensuality in flesh and thought and by your forms of rationalism, which within you have shattered your capacity to believe with the simplicity of children and the firmness of martyrs_the Sun, which you can no longer contemplate because you are no longer able to lift your heads from the

536 This image previously appeared in the second dictation for June 14 and on June 15.

537 In the visions on January 10 and May 25.

0 heavy yoke of your humanity overcoming the spirit in you-while my blessed ones, stripped of every human constriction, remain with the head of their spirit ever uplifted to worship Me as the Sun_exists and pours out oceans of light and fire to invest these friends of mine with warmth and robe them with splendor; for them I have prepared an eternal throne. It exists and is already theirs, for it shines over their heads as a father's face shines over his child's cradle, and there is nothing sweeter than this devoted, jealous protection of love, which does not leave them for an instant.

"You, that are no longer able to sing your harmonies to God or even tell Him you love Him, not with your mouths, but with your hearts_and this is the harmony God wants to hear from man-do not deny that these, who love Me, can repeat supernatural harmonies learned from Me and from my saints. Those who love Me have made their spiritual voice supple by trilling_never tiring on account of the passage of time or adversities in life_their hymn of love, and all things become a stimulus to say to Me, 'I love You.' In this way they have been able to learn to repeat the songs of the Heavens.

"Oh, bless these, who uncover points and lights for you! They bring you back lights and words which your indigence does not know_the ones who, in a complete slavery of love, are nailed upon a scaffold like mine whose base is set in the mire of earth, and whose summit, in the blue of the sky, bridges by which you_that are able only to crawl_may rise and know how lovely the azure is and fall in love with it and get the wish to imitate them.

"Why do you want to deny and say to God, 'It is not licit for you to do this'? The apostolicity of the Church did not end with the Apostles. It continues with the lesser apostles. Every saint is one. Every 'voice' is one. And I, the Head of the apostolic Church, can choose and disseminate these little apostles of mine everywhere for your good.

"Are they unpretentious as compared to you learned ones? And what were the first twelve? Fishermen, illiterate, ignorant. But I took them and not the learned rabbis because they, since they were aware of being nothing, were able to accept the Word,

whereas the rabbis, filled with pride, lacked the ability to do so. Humility is what I seek, and if, though remaining loving, pure, and generous, they became proud, I would abandon them without fail.

"There are two things which I absolutely require in them: love and faithfulness to the Truth_and not only to Truth as God, but also to Truth as virtue_and sincere humility But I am even more inexorable regarding the latter. Pride, the sign of Satan, the first sign of Satan, drives Me away in disgust.

"Consider, then, that if I give them my peace, none of you can condemn them. In my arms they love and listen to God's secrets and then offer them to you as God wills, to toss you a necklace of pearls of paradise which will be a guide and stairway to Heaven for you."

"I give you my peace, my 'voice.' Rest therein like a child on his father's breast."

keepns2sb240sa60qclang1033 July 21

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Last night_I don't know whether it was to have me observe an hour of Gethsemane, because it was Thursday evening, or through diabolical torment_I felt a storm brewing in my heart, which had been so peaceful since you came. 5380 And believe me, Father, I was afraid.

I said to myself, "If the Tempter takes hold of me again, I'm in for it!" I am more afraid of homesickness, which he provokes in me with a violence that makes me lose control, than a heart crisis. For I know how it leaves me afterwards, morally weakened and capable of feeling life's inevitable misfortunes too acutely. It grafts me, if you will, into life and into the past, tearing me away from my Present, who is God, my Life. And I agonize over it, for I am like a bird accustomed to the azure and to space and enclosed in a cage in the dark and tormented by people unknown to it who cause it fright just at the sight of them.

What I say may seem excessive, since I am not among strangers

538 Father Migliorini visited her on July 10, as noted the day after.

0 or tormentors. But this is true for Maria as a woman, who is a woman so little at this point that she may now be said to be outside of life. My Life is elsewhere. By a miraculous overturning, the matters that are everything for others strike me as strange, whereas what my spirit is living seems like true life to me. A secret life, unknown to the world, and so intense!

Last night, right before the storm of memories took shape in my heart, with the torments following upon it, I was reviewing in my mind the things seen in visions and still reliving that bliss, recalling this or that episode, whose stages I was vividly viewing again. I was seeing again in my thought, not with inner sight. I was, in short, remembering. And I was smiling at the little Benjamin and taking delight at Jesus' joy amidst the children, 5390 and seeing Zechariah's house in Hebron again and Our Lady's feminine care, and so

on. And I said to myself, "How many things Jesus has had me see to make me fall in love with Him more and more! How much I have inside with which to live happily, like a king in the midst of his treasures! Thank you, Jesus! "

And then the... bogey came. But it hasn't lasted long, if it doesn't return. I called all my heavenly friends: Jesus, Mary, Joseph, John, and the little Therese, and I said to them, "Blow away the black clouds. I have no strength... but I don't want to lose my Sun. He is in me and gives me so much peace. Help me." And I felt they were helping me. Smiles and caresses and peace, peace, peace.

This morning I woke up from the sopor singing the song I had composed to say to God that I love Him and desire Him. Really singing, you know? Like a bird who is happy with the first sunlight.

Sister Saviane 5400 wrote me, "May the faith which has always sustained you triumph in your soul, purified by suffering, and make the new, precious pearls on your immortal crown shine. May our dear Mother accompany you and prepare you for entry into the new Jerusalem when and as Jesus wills. You have offered

539 In the vision on February 7. The other episodes belong to her work on the Gospel.

540 Sister Giuseppina Saviane, of the Sisters of the Blessed Child Mary at the Bianconi School in Monza, where the writer had studied.

0 yourself to Him... At this turning point, more anguishing for you than for others, feel Heaven, with the array of your intercessors, very, very close to you on the painful pilgrimage.. Feel me near as well in prayer... Jesus does not abandon you.. Let Jesus be your shield, your balm, and your reward...

As always, this holy sister, who does not know anything in human terms, writes as if she knew everything. My everything, the special life which God has me live. Following her advice, I called my heavenly "intercessors," for I believe this sister is enlightened. And I acted well. I will always do so when the... bogey returns. Since I am good for nothing and you are too far away to infuse your peace into me. You infused so much peace in the twenty_four hours you were here, ten days ago, that I am still strong... It's useless! God in Heaven and you on earth are necessary for poor Maria...!

sb400qj144720144021602880360043205040576064807200792086400 I now open the Bible. It opens for me at Psalm 118 (if I read the Roman numeral rightly). And precisely at the Kaph 5410 stanza.

sb120qj144720144021602880360043205040576064807200792086400 Jesus says to me:

"Read. It seems to have been written for you. But your soul does not waste away, waiting for help from Me. Something wasting away consumes and annuls itself. Your soul is, however, growing and fortifying itself in the wait. The wait serves to strip you of every remainder of humanity I want to have you simple and bare like a flower petal. The wait

serves to fortify your hope. I want you with a hope more perfect and stronger than a block of steel.

"Even if you should be on the threshold of the abyss and see hell stretching out to clutch you, and behind you, the world howling like a pack of dogs wanting to tear you apart and ready to rush at you, you must not be afraid. I tell you, 'You must not be afraid.' I am the Word that does not lie. Hope and believe in Me.

"Not only your eyes, but also your lips have been consumed and wearied in asking Me with your voice and gaze, 'When will

541 Psalm 119 in the current Bible. The reference is to the Vulgate.

0 You console me?' Oh, soon, my beloved! A little bit more cross, and you shall then be consoled much more than you hope, consoled so supernaturally that you will remain ecstatic with joyous amazement. It will not seem possible to you then that you have merited so much. It will not seem possible to you because joy erases the memory of previous pain and humility keeps the sentiments of a servant of mine lowered.

"My little, beloved disciple, sweet daughter of my love, don't look if the hail of afflictions has made you like a goatskin exposed to the frosts. Every tear is a gem. Every act of faith, as the pain strikes, is more than a gem. You shall come to Me more adorned than a bride.

"I have already taught you not to count the days of the past and the future. Always say the word of God: 'Now.' I am suffering now. The past no longer exists. The future might not exist. But God is loving me now, and I am loving God now, and God is rewarding me now for eternity. Now, always now.'

"The psalmist asks, 'When will You apply justice to those persecuting me?' He could say this. I had not yet come to bring forgiveness and love. You must not say it. You must not even desire it. Because I said, 'When someone strikes you, offer the other cheek. Love those who hate you so as not to be like the people in the world, who love only those who love them. Blessed are you if you are persecuted.' 5420 Leave the task of defense and punishment to Me. Love. It is sweeter and holier.

"If you knew how I love you when I see that not only have you been unable to hate any more_and you hate_since I told you to love even your enemies out of love for Me, but you have suffered on perceiving others hating, for hatred among brothers is an offense against Me as the Father of all men!

"Even if the iniquitous were to tell you fables, it would be futile. You are now above them and their words. Firmly in God, in the refuge of his heart, like a bird in a nest. You thus know, nourished as you are directly at my breast, what the true food is, and the false tastes of deceitful foods can no longer seduce you. You live by and in the Word of Truth, and the hatred of those

542 Matthew 5:10_11 and 34_39 and 43_47; Luke 6:22_23 and 27_36.

0 greedy for deceit can only astonish you, as a child is astonished by the irritability with which an adult responds to his caress. But it does not provoke hatred. Rather, it detaches you from men. It is this that I want. And it pushes you more and more towards Me, into Me. It is this that I want even more.

"Those who speak the truth which God places on their lips become so hateful to the world that it seeks, not so much to make the person disappear, for the world is vile and is afraid of prisons, as to destroy esteem for and the memory of them among the good. But remain faithful.

"To the commandments given to all a special one is added for my 'voices,' my beloved ones. Absolute faithfulness. A faithfulness not only in what is commanded, but in what is counseled or even desired by Me. Over against all human advantage, then, be faithful to Me. Joan 5430 was faithful to her 'voices' as far as the stake. And they were the voices of angels and saints. Your Voice is mine. Be faithful to it to the point of martyrdom, if you are asked to. Any martyrdom. And that of vile calumny, crafty warfare, envy, and lies is no less agonizing than a pyre. Be faithful to Me. I will help you.

"And now, say the last distich: 'In your mercy, grant me life, and I will put the teachings of your mouth into practice.'

"Yes, Life. And I shall grant you Life. Here, as long as you serve Me; in Heaven, so that you may rest in my joy. Life, here, so that you will increasingly live out what I teach you. Drink, drink at the fount of my Divine Word. Jesus the Teacher is more than ever your Teacher, for there are too few who want Him as their Teacher, and He gives Himself measurelessly to the few who have understood that there is no knowledge or word in the world which is holier or truer than his.

"O beloved ones, who love Me and live by my word, living coffers in which I place the gems of my thought, golden lamps shining with the light burning in you_come, come. I look at this little flock of loving lambs amidst the packs of ferocious wolves, lambs who bear witness to Me in the world contaminated by Satan, lambs whose life is a profession of faith and a proof that

543 St. Joan of Arc (1412_1431).

0 God exists and a sparkling of joy

"Marked with my Sign! Oh, come, blessed ones! My heart is open to you. Come and rest upon it. Come...

"I say to you, 'Rejoice! God is with you."'

keepns2sb240sa60qclang1033 July 22line The Feast of St. Mary Magdalene

sb120qj144720144021602880360043205040576064807200792086401ang3081 A beautiful, long vision which has nothing to do with the penitent saint I have always loved so much. I shall write it by adding sheets to this notebook because I am alone and use what is at hand.

I see the catacombs. Though I have never been in the catacombs, I understand this is what they are. I don't know which ones. I see the dark windings of narrow corridors dug in the earth, low_lying and humid, all of them made with sharp bends, like a labyrinth. One walks straight ahead, and it looks as though one can continue, or at least turn into another corridor, but one comes up against an earthen wall, and one must turn around and go back until discovering another passageway going further.

In them there are many niches ready to receive martyrs. Ready in this sense: each is slightly dug out in the wall to provide guidance for the grave diggers. That's the first impression. But the further in you go, the deeper and more complete the niches are, all of them set in the direction of the wall, like many berths on a ship. Others are, however, already filled with their holy mortal remains and enclosed and closed with a rough tombstone on which the name of each martyr or deceased person has been inexpertly chiseled, with the Christian signs, in addition to words of farewell or exhortation.

But these niches that are already completed and closed are precisely in the area which I assume to be the central part of the catacomb, for here larger spaces often open out, like halls and rooms which are higher, adorned with drawings and better lit than the others by way of oil lamps scattered here and there out of devotion and for the convenience of the faithful whose own

lamps flicker out for one reason or another.

There are also more people here, flowing in on all sides and greeting one another lovingly, in a soft voice, as the holy place demands. There are men, women, and children. Of all social conditions. Dressed like poor people and patricians. The women's heads are covered with a light cloth like muslin. It is certainly not a tulle veil, but is like a very thick gauze, more beautiful among the rich, more modest among the poor, dark for wives and widows and white for virgins. There are wives with children in their arms. Perhaps they had no one to leave them with and have brought them with them, and if the bigger ones walk alongside their mothers, the smallest, some of them infants, blissfully sleep under their mothers' veils, lulled by their mothers' steps and the slow, reverent songs rising up under the vaults. They look like little angels who have come down from Heaven and are dreaming of Paradise, at which they smile in their sleep.

The number of people grows, and they finally gather in a vast semicircular hall; at the apex of the circle is an altar facing towards the crowd. The hall is full of paintings and mosaics. I do not grasp clearly. I know there are colored depictions in which the most vivid or brightest shades and golden haloes of rays shine out. On the altar are many lights set aflame. Around the altar is a ring of virgins dressed and veiled in white.

An old man with a good, majestic appearance enters, blessing. I believe it is the Pontiff,

for they all prostrate themselves in reverence. He is surrounded by priests and deacons and passes in the midst of the hedge of lowered heads with a smile of ineffable beauty on his face. The smile alone speaks of his sanctity. He goes up to the altar and prepares for the rite as the faithful sing.

The celebration takes place. It is almost like ours. 5440 Much more complex than the one seen in the Tullianum., celebrated by the Apostle Paul, and the one I saw at Petronilla's house. 5450

The elderly celebrant, certainly a Bishop, if not the Pontiff, is helped and served by the deacons, whose clothing is quite different

544 The writer is referring to the Catholic liturgy of the Mass.

545 Cf. February 29 and March 4, respectively.

0 from his, for, while he is wearing a robe (for the celebration) which, just by way of comparison, resembles the dressing gowns women use when combing themselves_rounded mantles covering them in front and in back, as well as their shoulders and their arms almost down to their wrists_the deacons wear a robe for celebration which is nearly the same as the current ones, extending down to their knees and with ample, short sleeves.

The Mass includes songs_which I understand are passages from psalms or the Apocalypse_readings from epistles or other biblical texts, and the Gospel, which the deacons take turns commenting on for the faithful.

When the Gospel reading is over_it is sung by a young deacon_the Pontiff gets up. I designate him in this way because I hear a mother indicating this to her child, who is rather restless. The passage selected was the parable of the ten virgins, wise and foolish. 5460

The Pontiff says, "Proper to virgins, this parable is addressed to all souls, for the merits of the Blood of the Savior and Grace restore virginity to souls and make them like children waiting for the Spouse.

"Smile, O feeble elderly people; raise your heads, O patricians, who until yesterday were immersed in the slime of corrupt paganism; O mothers and wives, look with no more regret at your white innocence as girls. In your souls, you are not unlike these lilies the Lamb walks among, who now form a circle around his altar. Your souls possess the beauty of a virgin whom no kiss has touched when you are reborn and remain in Christ, our Lord. His coming makes the soul that was previously sullied and black with the most abject vices whiter than dawn on a snow_covered mountain. Repentance cleanses it and will purifies it, but love, the love of our holy Savior, a love coming from his Blood, which cries in a loving voice, gives you back perfect virginity. Not, indeed, that which you had at the dawn of your human life. But that belonging to the father of all, Adam, and to the mother of all, Eve, before Satan, leading them astray, passed

546 Matthew 25:1_13.

0 over their angelic innocence, the innocence which, as a divine gift, robed them in grace in the eyes of God and the universe.

"O holy virginity of the Christian life! A Bath of Blood, of the Blood of a God who makes you as new and pure as the Man and the Woman emerging from the hands of the Most High! O second birth of your life, into Christian life, the prelude to that third birth which will give you Heaven, when you ascend there, at God's signal, white from faith or purple from martyrdom, as beautiful as angels and worthy to see and follow Jesus Christ, the Son of God, our Savior!

"But today, more than to the souls restored to virginity by Grace, I turn to those enclosed in a virginal body, with a virginal will. To the wise virgins who have understood our Lord's loving invitation and the words of the virginal John and want to the Lamb forever in the array of those who did not experience contamination and will eternally fill the Heavens with the canticle which no one can say except those who are virgins out of love for God. 5470 And I speak to the woman strong in faith, hope, and charity who feeds tonight on the immaculate Flesh of the Word and fortifies herself with his Blood, as with a heavenly Wine, so as to be strong in his enterprise.

"One of you will rise from this altar to meet a destiny whose name may be 'death.' And she is going with trust in God, not with the faith common to all Christians, but with an even more perfect faith which is not limited to believing for herself, believing in divine protection for herself. But she believes for others, too, and hopes to take to this altar the man who, in the eyes of the world, will be her husband tomorrow, but in the eyes of God, her beloved brother. A twofold, perfect virginity which feels sure of its strength to the point of not fearing any violation, not fearing the wrath of a disappointed spouse, not fearing sensual weakness, not harboring a fear of threats, not fearing that hopes will be frustrated, and not fearing the danger and near certainty of martyrdom.

"Rise up and smile at your true Spouse, chaste virgin of Christ who go to meet man while looking to God, who go to take

547 Revelation 14:4.

0 man to God! God observes you and smiles, and the Mother who was a Virgin smiles at you, and the angels encircle you. Rise up and come to quench your thirst at the immaculate Fount before going to your cross and to your glory.

"Come, spouse of Christ. Repeat your love song to Him under these vaults, which are dearer to you than the cradle of your birth into the world, and take it with you until the moment when your soul sings it in Heaven while your body rests in its final sleep in the arms of this true Mother of yours, the Apostolic Church."

When the Pontiffs homily is over, there is a slight buzzing of voices, for the Christians

are whispering and pointing to the group of virgins. But the hum is hushed by the others to restore silence, the catechumens are then brought forth, and the Mass continues.

There is no Creed. At least, I do not hear it being said. Some deacons pass among the faithful collecting offerings while others sing in their manly voices, alternating the stanzas of a hymn with the treble voices of the virgins. Spirals of incense rise towards the vault of the hall while the Pontiff prays at the altar and the deacons elevate the offerings collected in precious trays resting on their palms and in amphoras which are also precious.

The Mass then continues, just as it is now. After the dialogue preceding the Preface and the Preface sung by the faithful, a deep silence falls in which there are heard only the breathing and whispering of the celebrant, who prays, bending over the altar, and then straightens up and, in a clearer voice, pronounces the words of consecration.

The "Our Father" intoned by all is quite beautiful. When the distribution of the Species begins, the deacons sing. The virgins are the first to receive Communion. They then sing the song I heard at the burial of Agnes: 5480 Vidi supra montem Sion Agnum stantem... The canticle lasts as long as the distribution of the Species, alternating with the psalm "As the hind longs for the waters, so my soul longs for You, my God." 5490 (I think I have translated properly.)

548 See January 20.

549 Psalm 42.

0 The Mass ends. The Christians crowd around the Pontiff to be blessed by him individually and to take leave of the virgins he has addressed. These farewells take place in a nearby room-an antechamber, I would say, of the church, properly speaking. And they take place when the virgin, after praying longer than all the others present, rises from her place, prostrates herself at the foot of the altar, and kisses its edge. She really looks like a hind unable to detach itself from its fount of living water.

I hear them calling her: "Cecilia, Cecilia," and I finally see her face, for she is now standing beside the Pontiff, and her veil is slightly raised. She is very beautiful and very young. Tall, shapely in a graceful way, with very refined features, a lovely voice, and the smile and gaze of an angel. Some Christians say goo_bye to her with tears; others, with smiles. Some ask her how she could ever decide on an earthly marriage; others, whether she does not fear the wrath of the patrician when he discovers she is a Christian.

One virgin is sorry she is renouncing virginity. Cecilia responds to her so as to respond to all: "You are mistaken, Balbina. I am not renouncing virginity at all. I have consecrated my body to God along with my heart and I will remain faithful to Him. I love God more than my relatives. But I still love them so much that I don't want to lead them to death before God calls them. I love Jesus, the eternal Spouse, more than all men. But I love men so much that I am resorting to this means so Valerian's soul will not be lost. He loves me, and I love him chastely; I love him perfectly, to the point that I want to have

him with me in the Light and the Truth. I do not fear his wrath. I am hoping in the Lord so as to overcome. I hope in Jesus in order to make my earthly spouse a Christian. But if I am not victorious in this and martyrdom is allotted to me, I shall win my crown more quickly But, no...! I see three crowns descending from Heaven: two are the same, and one is made of three kinds of gems. The two that are the same are entirely red with rubies. The third has two bands of rubies encircling it and a large cordon of purest pearls. They await us. Do not fear for me. The power of the Lord will defend me. In this church we shall soon be gathered to greet some new brothers. Farewell. In God..."

They leave the catacombs. They all wrap themselves in dark mantles and slip away along the half_dark streets, for the dawn has just barely come.

I follow Cecilia, who proceeds with a deacon and some of the virgins. At the door of a large building they separate. Cecilia goes in with only two virgins. Perhaps two maids. The porter must be a Christian, though, for he greets her, saying, "Peace be with you! "

Cecilia withdraws into her rooms and prays along with the other two. She then has them prepare her for the wedding. They comb her very carefully. They clothe her in a very delicate dress of the whitest wool, adorned with a Greek fret in white_over_white embroidery. It seems to have been embroidered in silver and pearls. They place jewels on her ears, fingers, neck, and wrists.

The house begins to stir. Matrons and maids come in. A festive, continuous rushing to and fro.

I then witness what I think is a pagan marriage_that is, the arrival of the bridegroom amidst music and guests and ceremonies of salutation and aspersion and such matters, and then the departure on a litter towards the bridegroom's house, thoroughly decorated for the feast. I notice that Cecilia passes under arches with bands of white wool and branches which look like myrtle and stops at the lararium, I think, where there are more ceremonies with aspersions and formulas. I see the two clasping hands and hear them saying the ritual phrases: "Where you are, Caius, there will I be, Caia. "

There are so many of these people, more or less dressed the same_togas everywhere_that I don't understand who the priest for the rite is or whether there is one. I seem to be getting dizzy.

Then Cecilia, whose husband is holding her hand, circles around the atrium (I don't know if this is the right term), or the hall with niches and columns, where the lararium is, and salutes the statues of Valerian's forebears, I think. And she later passes under the new arches of myrtle and goes into the true house. On the threshold they offer her gifts and, among other things, a spindle and a distaff. An elderly matron gives them to her. I don't know who she is.

The celebration begins with the usual Roman banquet and continues amidst songs and dances. The hall is very sumptuous, like the rest of the house. There is a courtyar_I think it is called an impluvium, but I don't remember the names of Roman buildings clearly or

know if I apply them properly_which is a jewel of fountains, statues, and flowerbeds. The triclinium is between it and the dense, blossoming garden which is beyond the house. In the midst of bushes, marble statues, and very lovely fountains.

A long time seems to be going by, for the evening is falling. One can see that there were no foo_rationing cards for the Romans. 5500 The banquet never ends. It is true that there are pauses for songs and dances. But the fact is...

Cecilia is smiling at her husband, who is speaking to her and looking at her lovingly But she seems a little absent_minded. Valerian asks her if she is tired and, perhaps to please her, gets up to send off the guests.

Cecilia withdraws into her new rooms. Her Christian maids are with her. They pray, and, to have a cross, Cecilia wets her finger in a cup which must be used for the dressing table and marks a slight dark cross on the marble of a wall. The maids take off her sumptuous gown and slip on a simple woolen dress and untie her hair, removing the precious hairpins and knotting it into two braids. Without jewels or curls, like this, with her braids over her shoulders, Cecilia looks like a girl, but I feel she must be between eighteen and twenty

A final prayer and a signal to the maids, who go out and return with other maids who are older, certainly from Valerian's house. In procession they go to a magnificent chamber, and the older women accompany Cecilia to the bed, which is almost like the Turkish_style sofas today, except for the fact that the base is made of inlaid ivory and ivory columns are on the four sides, holding up a purple canopy. The bed, too, is covered with sumptuous purple cloth. They leave her alone.

Valerian comes in and moves towards Cecilia, extending his

550 An implicit reference to the wartime rationing of bread and other foodstuffs in Italy.

0 hands. It is clear that he loves her very much. Cecilia smiles at his smile. But she does not go towards him. She remains standing in the middle of the room, for, as soon as the older women who had accommodated her on the bed went out, she got up again.

Valerian is surprised. He thinks they have not attended her properly and is already angry with the maids. But Cecilia calms him down by saying that it was she who wanted to wait for him on her feet.

"Come, then, my Cecilia," Valerian says, trying to embrace her. "Come, for I love you so much."

"As I love you. But do not touch me. Do not offend me with human caresses."

"But, Cecilia...! You are my wife."

"I am God's, Valerian. I am a Christian. I love you, but with my soul in Heaven. You

have not married a woman, but a daughter of God whom the angels serve. And the angel of God is with me to defend me. Do not offend the heavenly creature with acts of meager love. You would be punished for it."

Valerian is flabbergasted. At first amazement paralyzes him, but then anger at being mocked overcomes him, and he gets agitated and roars. He is violent, suffering disappointment when least expected. "You have betrayed me! You have tricked me. I don't believe it. I cannot, do not want to believe that you are a Christian. You are too good, beautiful, and intelligent to belong to that filthy bunch. Of course not...! It's a joke. You want to play like a child. It's your celebration. But the joke is too atrocious. That's enough. Come to me."

"I am a Christian. I'm not joking. I glory in being one because to be one means to be great on earth and hereafter. I love you, Valerian. I love you so much that I have come to you to take you to God, to have you with me in God."

"Curses upon you! You are mad and a perjurer! Why did you betray me? Don't you fear my revenge... T'

"No, because I know you are noble and good, and you love me. No, because I know you do not dare to condemn without proof of wrongdoing. I am not guilty..."

"You lie in speaking of angels and gods. How can I believe

this? I would have to see, and if I saw... If I saw, I would respect you as an angel. But for the time being you are my wife. I see nothing. I see you alone."

"Valerian, can you believe that I am lying? Can you, that know me, really believe this? Base people tell lies, Valerian. Believe in what I am telling you. If you want to see my angel, believe in me, and you will see him. Believe in the one who loves you. Look_I am alone with you. You could kill me. I am not afraid. The angel protects me under his wings. Oh, if you were to see him...! "

"How could I see him?"

"By believing in what I believe. Look_over my heart there is a little roll. Do you know what it is? It is the Word of my God. God does not lie, and God has told us who believe in Him not to be afraid, for asps and scorpions will be left without poison at our feet..."
5510

"But you also die by the thousands in the arenas...

"No. We do not die. We live eternally. Olympus does not exist. Paradise exists. In it there are no lying gods with brutal passions. But only angels and saints in the light and in heavenly harmonies. I hear them... I see them... O Light! O Voice! O Paradise! Descend! Descend! Come to make this Son of yours your own, this husband of mine. May your crown be for him first, rather than for me. For me, the pain of being without your

affection, but the joy of seeing him loved by You, in You, before my coming. O joyous Heaven! O eternal marriage! Valerian, we shall be joined before God, virgin spouses, happy with a perfect love..." Cecilia is ecstatic.

Valerian looks at her in wonder, deeply moved. "How could I... how could I have this? I am a Roman patrician. Until yesterday I caroused and was cruel. How can I be like you, an angel?"

"My Lord came to give life to the dead. The dead souls. Be reborn in Him, and you will be like me. We shall read his Word together, and your wife will be happy to be your teacher. And I shall then take you with me to the holy Pontiff. He will give you complete light and grace. Like a blind man whose eyes are

551 Mark 16:17_18; Luke 10:19.

0 opened, you will see. Oh, come, Valerian! And hear the eternal Word singing in my heart."

And Cecilia takes her husban_now entirely humble and calm, like a chil_by the hand and sits down at his side_they have two spacious seats_and reads the first chapter of the Gospel according to St. John up to verse 14, and then chapter three, with the episode concerning Nicodemus.

Cecilia's voice is like the music of a harp as she reads those pages, and Valerian listens to them, first remaining seated, with his hands under his chin, resting his elbows on his knees, still a bit suspicious and incredulous, and then resting his head on his wife's shoulder and listening carefully with his eyes closed, and when she stops, he begs, "Go on, go on." Cecilia reads passages from Matthew and Luke, all of them suited to convincing her husband more and more, and she concludes by returning to John, reading from the washing of the feet on. 5520

Valerian is now crying. The tears are falling without tremors from his closed eyelids. Cecilia sees them and smiles, but does not show she notices. After reading the episode of Thomas' incredulity, 5530 she becomes silent...

And they remain like that, one absorbed in God and the other absorbed in himself, until Valerian cries out, "I believe. I believe, Cecilia. Only a true God can have said those words and loved in that way Take me to your Pontiff. I want to love what you love. I want what you want. Do not be afraid of me any more, Cecilia. We shall be as you wish: spouses in God and brother and sister here. Let's go, for I do not want to delay in seeing what you see: the angel of your purity."

And Cecilia radiantly stands up, opens the window, and draws back the curtains so that the light of the new day will come in and makes the sign of the cross, saying the "Our Father" very slowly so that her husband can follow it, and then makes the sign of the cross, touching his brow and moving her hand over his heart. Finally, she takes his hand and takes it to his brow, his chest, and his shoulders in the sign of the cross and

552 Beginning with John 15: 1.

553 John 20:24_29.

0 then goes out, continuing to hold her husband's hand, guiding him towards the Light.

I see no more.

sb400qj144720144021602880360043205040576064807200792086 40 But Jesus says to me:

sb120qj144720144021602880360043205040576064807200792086 40 "How much you have to learn from the episode concerning Cecilia! It is a gospel of Faith. 5540 For Cecilia's faith was even greater than that of many other virgins.

"Consider. She goes to the wedding, trusting in Me, who said, 'If you had faith the size of a mustard seed, you could say to a mountain, "Withdraw." And it would move.' 5550 She goes there, sure of the triple miracle of being preserved from all violence, being an apostle to her pagan husband, and being free, for the moment, from all denunciation on his part. Sure in her faith, she takes a risky step, in the eyes of all; not in her own, for her eyes, fixed upon Me, see my smile. And her faith receives what it has hoped for.

"How does she go to the test? Fortified with Me. She rises from an altar to go to the trial. Not from a bed. She does not speak with men. She speaks with God. She does not lean on anything but Me.

"She loved Valerian in a holy way. She loved him beyond the flesh. An angelic wife, she wants to go on loving her spouse this way throughout true Life. She does not limit herself to making him happy here. She wants to make him happy forever. She is not selfish. She gives him what is his good: the knowledge of God. She faces danger to save him. Like a mother, she is not concerned about dangers provided she can give Life to another child.

"True Religion is never sterile. It provides the ardors of spiritual paternity and maternity which fill the ages with holy warmth. How many, over these twenty centuries, have poured themselves out, becoming voluntary eunuchs 5560 in order to be free to love, not a few, but many_all the unfortunates!

554 See February 28.

555 Matthew 17:20; Luke 17:6.

556 Matthew 19:12.

0 See how many virgins act as mothers for orphans, how many virgins as fathers for derelicts. See how many generous ones without a frock or uniform make their lives a holocaust to take the greatest indigence to Go_the souls that are lost and go mad in

desperation and spiritual solitude. See. You do not know them. But I know them, one by one, and see them as the beloved of the Father.

"Cecilia teaches you something else. To deserve to see God one must be pure. She teaches this to Valerian and to you. I said, 'Blessed are the pure, for they will see God.'557

"To be pure does not mean to be virgins. There are virgins who are impure and fathers and mothers who are pure. Virginity is physical an_should be_spiritual inviolateness. Purity is the chastity which lasts in the circumstances of life. In all of them. Those who do not practice and second lust and the appetites of the flesh are pure. Those who do not take delight in thoughts and conversations or spectacles which are licentious are pure. Those who, convinced of the omnipresence of God, always behave, whether alone or with others, as if they were in public are pure.

"Tell me. Would you do in the middle of a square what you take the liberty of doing in your rooms? Would you say to others whose good opinion you would like to preserve what you are turning over in your minds? No. For on a street you would incur in men's punishments, and, in the company of men, in their disdain. And why, then, do you act differently with God? Aren't you ashamed to appear before Him ag pigs, while you are ashamed to appear as such in the eyes of men?

"Valerian saw Cecilia's angel and had his own and led Tiburtius to God. He saw the angel after Grace had made him worthy, along with his will, to see the angel of God. And yet Valerian was not a virgin. He was not a virgin. But what merit to be able to tear oneself away from all inveterate pagan habits out of supernatural love! Great merit in Cecilia, who was able to keep affection for her husband in entirely supernatural spheres, with a doubly heroic virginity; great merit in Valerian, in being able

557 Matthew 5:8.

0 to be reborn to the purity of childhood so as to come into my Heaven with a white stole.

"The pure in heart! A fragrant, blossoming flowerbed the angels fly over. Those strong in faith. The Rock on which my Cross rises and shines. A Rock whose every stone is a heart cemented to another in the common Faith binding them together.

"I refuse nothing to those able to believe and overcome the flesh and temptations. As with Cecilia, I grant victory to those who believe and are pure in body and thought.

"The Pontiff Urban spoke about restoring virginity to souls through being reborn and remaining in Me. Be able to attain this. It is not enough to be baptized to be alive in Me. One must be able to remain.

"An assiduous struggle against the devil and the flesh. But you are not alone in combating. Your angels and I Myself are with you. And the earth would head towards true peace if hearts were the first to make peace with themselves and with God, with

themselves and their brothers and sisters, no longer being burned by what is evil and spurs towards ever_greater evil. Like an avalanche which begins with a trifle and becomes a huge mass.

"I would have so much to say to husbands and wives. But what good would it do? I have already spoken. 5580 Nor did people want to understand. In the decadent world, not only does virginity seem like an obsession, but chastity in marriage, continence, which makes man, Man and not a beast, is no longer regarded as anything but weakness and impairment.

"You are impure and drip impurity. You don't give names to your moral evils. They have three, which are always old and always new: pride, greed, and sensuality. But you have now reached perfection in these three beasts that tear you to pieces and that you go seeking with mad avidity.

"For the best ones I have offered this episode; for the others, it is useless, since it only causes a tickling of laughter in their souls, filthy with corruption. But you that are goo_remain faithful. Sing your faith in God with pure hearts. And God will

558 In the dictations on March 22 and June 21.

0 console you by giving Himself to you, as I have said. To the good among the best, I will give complete knowledge of the conversion of Valerian through the merit of a pure, faithful virgin."

keepns2sb240sa60qclang1033 July 23

sb120qj144720144021602880360043205040576064807200792086401ang3081 The goodness of the Lord grants me a continuation of the vision. 5590

I thus see the baptism of two brothers ' 5600 undoubtedly instructed by Pope Urban and Cecilia. I understand this because Valerian, on greeting Urban, says, "Now, therefore, since you have given me knowledge of this glorious Faith, while my Cecilia has given me its sweetness, open to me the door of Grace. May I belong to Christ so as to be like the angel that He has given to me as a wife and that has opened for me the heavenly ways on which I proceed, forgetting all of the past. Do not delay any longer, O Pontiff. I believe. And I am burning to confess it for the glory of Jesus Christ our Lord."

He says this in the presence of many Christians, who seem to be deeply moved and festive and who smile at the new Christian and at the happy Cecilia, who is holding his hand, standing between her husband and her brother_in_law and radiant with the joy of this hour.

The church in the catacomb is entirely decorated for the ceremony. I recognize pieces of fabric and precious cups which were in Valerian's house. They have clearly been donated for the occasion and as a beginning of the new Christians' life of charity.

Valerian and Tiburtius are dressed in white, without any adornment. Cecilia, too, is entirely in white and looks like a beautiful angel.

There is no real baptismal fount. At least in this catacomb there is not. There is a large, ornate basin resting on a low tripod. Perhaps it was originally for burning fragrances in some patrician household or an incense_burner. It now serves as a

559 On July 22.

560 Valerian and Tiburtius, as stated in the dictation on July 22.

0 baptismal fount. The gold laminations lining the heavy silver of the basin with Greek frets and rosettes shine in the light of the numerous little lamps the Christians are holding.

Cecilia leads the two near the basin and remains at their side while Pope Urban, using one of the cups brought by Valerian, draws the holy water and sprinkles it on their heads, bending over the basin, and pronounces the formula for the sacrament. Cecilia weeps with joy, and I could not say exactly where she is looking, for her gaze, though resting tenderly on her redeemed husband, seems to be seeing further and smiling at what she alone observes.

There is no other ceremony. And this one ends with a hymn and the Pontiffs blessing. Valerian, still with drops of water in his brown, curly hair, receives the fraternal kiss of the Christians and their congratulations on having received the Truth.

"I was incapable of so much_I, an unhappy pagan shrouded in error. Every merit belongs to this sweet wife of mine. Her beauty and her grace seduced me as a man. But her faith and purity have seduced my spirit. I did not want to be unlike her, so as to be able to love and understand her even more. She has made me, wrathful and sensual, what you see: meek and pure, and I hope, with her help, to grow more And more in these ways. I now see you, an angel of virginal whiteness, the angel of my wife, and smile at you because you smile at me. I now see you, angelic splendor...! The joy of contemplating you is quite superior to all the harshness of martyrdom. Cecilia, holy woman, prepare me for it. On this stole I want to write the name of the Lamb with my blood."

The assembly dissolves, and the Christians return to their homes.

Valerian's reveals many changes. There is still a wealth of statues and furniture, but already greatly reduced and, above all, more modest. The lararium and braziers for incense in front of the gods are gone. The more immodest statues have been replaced with other pieces which, since they are representations of festive children or animals, satisfy the eye, but do not offend a sense of decency. It is a Christian house.

In the garden many poor people have gathered, and the neo-Christians

distribute food and bags with alms. There are no longer slaves in the house, but free, happy servants.

Cecilia passes by, smiling and blissful, and I later see her sit down between her husband and brother_in_law and read them sacred passages and answer their questions. And then, at Valerian's request, she sings some hymns which her husband must like very much. I understand why she is the patron saint of music. Her voice is supple and harmonious, and her hands glide swiftly over the cithara or lyre, as the case may be, drawing out chords like pearls falling on thin crystal and arpeggios worthy of the throat of a lark.

And I see no more, for the vision ceases with this harmony.

I then find Cecilia alone and understand that she is already persecuted by Roman law.

The house appears to be devastated, stripped of all that was wealth. But this could also be the work of the Christian spouses. The disorder, however, leads one to think that the persecutors have entered with violence and wrath and rummaged through and ransacked everything.

Cecilia is in a vast, half-bare hall and is praying fervently. She is weeping, but without despair. A weeping occasioned by a Christian pain to which supernatural comfort is also fused.

Some people enter. "Peace be with you, Cecilia," says a man about fifty years old, filled with dignity.

"Peace be with you, brother. My husband...

"His body is resting in peace, and his soul is rejoicing in God. The blood of the martyr_or, rather, of the martyrs_has risen like incense to the throne of the Lamb, joined to that of the converted persecutor. We were not able to bring you the relies so as not to let them fall into the hands of the profaners."

"It is not necessary. my crown is already descending. I shall soon be where my husband is. Pray, brothers, for my soul. And go. This house is no longer safe. Act so as not to fall amidst the claws of the wolves so that the flock of Christ will not be without shepherds. You will know when it is the time to come, for me. Peace be with you, brothers."

From this I intuit that Cecilia was already in a state of arrest. I don't know why she has been left in her house, but she is already

a prisoner, virtually.

The virgin prays, enveloped in a very bright luminosity, and while some tears fall from her eyes, her lips open in a heavenly smile. It is a very beautiful contrast in which human pain is seen to be fused to supernatural rejoicing.

I am spared the scene of the martyrdom. I find Cecilia again in a kind of tower_I say this because the environment is circular, like a tower. An environment that is not large and is

rather low, or at least it seems so from the mist of vapor filling it and, particularly above, forming a cloud which keeps me from seeing clearly. She is alone now as well. Already exhausted, but not yet in the pose in which she has been immortalized in Maderno's statue (I think it was). 5610

She is on her side as if she were sleeping. Her legs are slightly bent; her arms, crossed over her chest; her eyes, closed; a slight gasping in her respiration. Her cyanotic lips are slightly moving. She is certainly praying. Her head rests on the mass of disheveled hair on a silk cushion. Blood is not visible. It has drained off through the holes in the floor, which is entirely perforated, like a sieve. Only towards her head does the white marble display reddish rings at every hole, as if these holes were tinged on the inside with re_lead paint.

Cecilia does not moan or weep. She prays. I get the impression that she fell like this when she was wounded and has remained like this, perhaps because she was unable to raise her head, especially her neck, with her cut nerves. But life withstands. When she feels her life is about to flee, she makes a superhuman effort to move and get on her knees. But she manages only to make a half turn and fall in the position in which we see her, 5620 involving both her head and arms, on which she propped herself to no avail, and which slid on the shiny marble without supporting her bust. In the place where the head previously was there appears a red stain of fresh blood, and her hair on that side of the wound is like a skein of purple threads, soaked in

561 The famous statue is to be found in Santa Cecilia in Trastevere Church, Rome.

562 In the statue mentioned above. Commissioned by Cardinal Paolo Sfondrati, from the sculptor Stefano Maderno, it depicts the body of the holy martyr in the position in which it was recovered in 1599.

0 blood as they are.

The saint dies without tremors in a _final act of faith performed with her fingers for her mouth, which can no longer speak. I do not see the expression on her face because it is against the ground. But she certainly died with a smile.

sb400qj144720144021602880360043205040576064807200792086 40 Jesus says:

sb120qj144720144021602880360043205040576064807200792086 40 "Faith is a power which carries one away, and purity is a seductive song. You have seen the miracle.

"Marriage should be a school, not of corruption, but of elevation. Do not be inferior to the beasts, that do not corrupt the action of procreation with useless lusts. Marriage is a sacrament. As such, it is, and must remain, holy in order not to become sacrilegious. But even if it were not a sacrament, it is always the most solemn act in human life, whose fruits almost put you on a par with the Creator of lives, and as such it should at least be contained in a healthy human morality. If it is not like this, it becomes offensive and lustful.

"It is rare to find two who love one another in a holy way from the outset, for society is too corrupt. But marriage is mutual elevation. It must be this. The better spouses should be a source of elevation and not limit themselves to being good, but work so that their husband or wife will arrive at goodness.

"There is a sentence in the Song of Songs which explains the gentle power of virtue: 'Draw me to yourself! Behind you we shall run in the fragrance of your perfume.' 5630

"The perfume of virtue. Cecilia used nothing else. She did not go to Valerian with threats and haughtiness. Like a bride to be presented to a king, she went steeped in her merits, as in many sweet_smelling oils. And with them she carried Valerian to goodness.

"'Draw me to Yourself,' she said to Me throughout her life, and especially in the hour when she went to her marriage. Lost in Me, she was no longer anything but a part of Christ. And as in the fragment of a Host Christ is entirely present, so I was present in this virgin, working and sanctifying, as if I had presented

563 Song of Songs 1:4.

0 Myself again along the ways of the world.

"'Draw me to Yourself, so that Valerian will feel You through me, and we (this is the true love of a wife) shall run behind You.' She does not limit herself to saying, 'And I shall run behind You because I can no longer live without feeling You.' But she wants her husband to run to God together with her because he, too, has a holy yearning for the fragrance of Christ.

"And she succeeds. Like a captain on a ship assailed by breakers_the worl_she saves her dearest ones and is the last to leave the ship, only when the harbor of peace is already open for them. The task is then finished. It only remains to continue to bear witness to one's faith, beyond life.

"There is no more need for weeping. It involved loving concern for the two going to martyrdom, who, as human beings, could be tempted to abjure. Now that they are saints in God, there is no more weeping. Peace, prayer, and a cry, the mute cry of faith: 'I believe in the Triune God.'

"When one lives by faith, one _dies with the splendor of faith in one's heart and on one's lips. When one lives by purity, one converts without many words. The fragrance of the virtues makes the world turn to notice. Not all are converted. But the best in the world are. And this is enough.

"When men's actions become known, it will be seen that the virtues of the saints scattered over the earth have benefited sanctification more than high_sounding preaching. The saints: those who love God."

keepns2sb240sa60qclang1033 July 25

sb120qj144720144021602880360043205040576064807200792086401ang3081 Yesterday there was no dictation. Rest for my weary shoulders, crushed by abundant writing in recent days. But not an absence of heavenly favors.

First of all, a lot of peace, and then the visible presence of my Heavenly Friends and their caresses an_perceptible to others as well_that scent of roses, which is sometimes pure, as if there were tufts of just_cut roses in_ the room, and sometimes seems fused to a tenuous smell of iodine and vinegar, as if the roses

had withered a little on their stems. The perfume comes slowly; at the outset, it is barely a nuance; it then intensifies and grows, virtually coming in waves, at times very forceful and at times less marked. It then disperses as it has come.

It is generally the smell of roses. But sometimes it is complex, as if there were gardenias, jasmines, violets, lilies of the valley, normal lilies, and tuberoses. I never smell carnations, irises, daffodils, freesias, or other flowers. Only the ones I mentioned above.

I think it is brought by some "Friend" or comes with the blessing of Padre Pio. 5640 But I do not know exactly. And I greet it every time with a thanksgiving, saying, "Whoever you are, thank you for your perceptible protection." For I feel protected when I am in the midst of those fragrances, even more than usual. As if I were in the arms of someone who loves me with the perfection of a saint.

Now, before writing what I have written, I took the Bible and opened it by chance. It opened upside down. You can see it was by chance! And, after turning the book around correctly, I saw Exodus, chapter 30: the altar of the perfumes.

Jesus says to me, "Leave it open there. It is the lesson for today. First write on the perfumes I send you, and then I shall speak on the ones I want you to send Me." I have written and wait.

sb400qj144720144021602880360043205040576064807200792086401 Jesus says:

sb120qj144720144021602880360043205040576064807200792086401 "To every soul that loves Me I say, 'Make your heart an altar on which your love is fragrant before my holiness.' But to my beloved ones I give a more specific command. Because I want you to be perfect. I want this out of love and out of justice. Every gift demands repayment. I have given to you beyond measure. You must give to Me without measure.

"Understand the way I want you to be, under the metaphor of the biblical altar. 5650

564 Padre Pio da Pietrelcina (1887_1968), the Capuchin stigmatic to whom the writer was devoted.

565 Exodus 30:1_10.

0 "How should your heart be an altar for perfume? Made of precious material on the inside and on the outside and in every part of it.

"In the acacia wood there is concealed the meaning of preciousness, incorruptibility, resistance, and lightness. This wood, precious because it is not abundant and has special characteristics, was endowed with these qualities. Precious because it was scarce and rare in trunks that were so sturdy that they could be squared into blocks a meter high and half a meter wide. Incorruptible under the action of water and woodworms because of its hardness, which increased as it aged, as the color became more precious, very gradually changing from the shade of a bright straw yellow and getting darker and darker until looking as black as ebony. Very resistant, then, to the deleterious action of humidity and woodworms, it was particularly employed for those objects which, in view of the use to which they were put, had to be protected against wearing out quickly. First of all, the sacred objects. At the same time, it was lighter than other kinds of wood that were less resistant, but much heavier. Suitable, then, for use in objects that, when necessary, had to be lifted up and carried out of respect.

"Your heart must be like this. Precious because it is formed by love and by union with God and by generosity in love. Incorruptible under the deleterious action of sensuality and temptation and Satanic treachery, the three woodworms of the soul, for generous love and union make the fibers of the heart incorruptible under disintegrating action coming from outside. How can anything else enter a heart that is full of Me? How can corruption enter into a place which is pervaded by Him who in all eternity has never known what corruption is? How can Death enter the place where the Living One has his dwelling?

"Your heart must be very hard, very strong, and very resistant. A block over which the adverse forces slide in futility, like the wing of a fly. You belong to God. My seal is upon every fiber of yours. No other sign should be there. Become sturdier and sturdier in love and union to make your heart more and more resistant to all that is not your God. "At the same time, let it be very light. Not imprisoned by any

root of humanity, not weighed down by any materiality or by base conventions. Never degrade your spirit and your faith with pettiness. They are two heavenly realities and must be conserved in a supernatural atmosphere.

"I have given you much so that you will give much to Me. I have taught you much so that you will serve Me with wisdom. Do not forget this. As I have taken you, that are base, to carry you much higher than you deserved to come, so you with all care must avoid descending_indeed, with your strength for flight you must seek increasingly to rise. Devote all your will to this.

"With your spirit squared like a cornerstone. Let the virtues be the sides and faces of this spirit of yours, which has become an incense altar for Me. And let it rest on a base of sacrifice: this is the side resting on the ground. On the miserable earth, which should be saved with sacrifice. Let the four sides which rise up be made of temperance, fortitude, justice, and prudence, and the upper side, the one opposite the base, be made of charity.

Charity comes from Heaven and tends towards Heaven. Charity is the stone in the altar on which the oblations in honor of God and propitiatory offerings for one's brothers and sisters are consumed. Let the two horns be hope and faith.

"And as is proper for the three theological virtues and the dignity of the altar, let everything be covered with very fine gold. Every molecule of gold is provided by an act of love and sacrifice by you. Sacrifice and love: the precious amalgam which robes the altar of the heart in splendor. Everything related to God must be entirely in gold. Your holocaust, a fragrance more pleasing to God than that of all the flowers on earth, must be offered on a utensil worthy of the Lord. Gold, then, which man has perverted as a metal by making it an instrument for sin, but which the soul wants to possess spiritually so as to offer it in worship of God.

"The frame must be provided by your vigilance, ever watchful so that the scented fire of your love will not diminish. The rings are your good will; the shafts, your promptness in serving God, letting yourself be carried where He wills.

"And you shall keep this altar constantly before Me. Before

the Ark of Testimony of God, who is your Savior, the Word of the Lord concealed by human flesh. Through this veil, I shall speak to you. For I must still use means suited to your condition as a living being. When the time for your peace comes, I shall then speak to your spirit, and it will understand Me exclusively by looking at itself in the light, of Heaven.

"'And Aaron shall burn incense upon it.'

"Who is Aaron? Why, I am! I am your Priest and Pontiff, and on the altar which you have prepared for Me I burn the sweetly fragrant incense of your loving immolation in the morning and evening. Morning and evening_that is, always. You must provide Me with this incense so that I may consume it. For yourself, for your brothers and sisters, and for the glory of God, let yourself burn.

"In the east there are plants with precious aromas which, the more they are wounded and skinned by man, emit more of these scents. If they are left without cuts, they are in no way different from other plants. Green fronds and a rugose rind without fragrance. But if iron opens wounds, they then drip with balms, like tears wrung out by pain, which serve to perfume oils and protect against decomposition. And the plant must always be slashed so as to give and give and give until its death. If they leave it alone, the wound heals and the precious drops no longer trickle out.

"Meditate and learn.

"No other perfume or oblation or victim should be placed on this altar. But only the perfume of your charity, the oblation of yourself, a victim offered to divine Charity out of charity towards all.

"'And once a year,' Exodus says, 'Aaron shall make expiation with the blood offered for sin.' But I say to you, 'And every time I wish to, with your blood, squeezed out and sprinkled under the knife of Pain, I shall make a sacrifice of expiation for the sins of the world.'

"Do not lament. I go up onto the altar every day, thousands and thousands of times a day, to be consumed. There is not a minute or a second, twenty_four hours a day, in which, at some point on the globe, there is not an altar on which the innocent

Host, raised up, fails to shine. You still exist because of this perpetual and continuous holocaust of mine; the Father's wrath would otherwise have destroyed you some time ago, for your sinning surpasses the infinite patience of God. 5660

"What does the priest say at the altar? Pro me at omni humano genere. This is the thought of the priest as he offers and immolates. It is also yours: 'For me and for the whole human race Jesus immolated Himself. I, too, immolate myself for the whole human race, with Him, in Him, and through Him.' And consider_always consider this, every time anguish and torment burn and pierce and crush and nail you with instruments of fire_that all of your anguish and all of your torment serve to give a grace to the human race.

"It is not sterile to agonize. It is not even a selfish agonizing doing good to you. It is an agony with which you purchase gifts of grace for the unfortunates who are unable to love and pray, or are unable to do so as they should. Therefore, when you agonize more, say to yourself, 'By this real cases of despair are canceled out. Thank You, my God, for using me for this purpose.'

"Go in peace, little John. Where there is charity and love, God is present, the great John said. 5670 I am thus with you, and you, with God, for you have understood love."

keepns2sb240sa60qclang1033 July 26

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Love, mercy, prayer, mortification, and the desire to posses God's gifts and holiness_undeniably praiseworthy sentiments-can be stained with impurity which ruins them and makes them unacceptable to God.

"Purity of heart does not consist of having a heart enclosed in a virginal body or the heart's desire to remain like this. Purity of heart is so delicate that physical purity is nothing in comparison

566 The sentence means that, if Christ did not renew his redeeming Sacrifice every day, the accumulation of men's sins would prompt God to stop using mercy.

567 1 John 4:7_16.

0 to it. The latter is a massive wall against which Satan's attempts bounce back without serious damage. It is enough for people not to desire and not to arrive at violating themselves. But the former is a silvery cobweb, and even a blue bottle's wing can break it. A blue bottle's wing. The recklessness of a spirit ceasing to watch over itself constantly and carefully. It is then very easy for the holiest things to be stained with human rust, decomposing or at least being disfigured in their essence of goodness.

"Love for God is impure when you offer God worship whose purpose is this: 'I love You because I want a lot from You.' You may request and hope for everything from God, who loves you. But how much more beautiful it is to say, 'Father, I love You and want what You want. I ask only to do what You want. I want only what You send me, for, if You send it to me, it is certainly for my good. You are my Father, and I abandon myself to your love.' It is impure when it is to receive compensation. God should be loved above all calculation. Loved in Himself and for his own sake. If I said, 'Love with no hope of compensation,' when referring to one's neighbor, 5680 with greater reason shouldn't this love free from calculation be given to God?

"Similarly, love for one's neighbor is impure when, among your neighbors, you love only those who love you, serve you, or are in any way useful to you.

"I have placed no limitation on love for one's neighbor. I said, 'Love your neighbor as yourselves.' 5690 And, aware of your tendency to proclaim yourselves to be good, kind, pleasing, holy, and so on, as well as your subtlety in distinguishing what it benefits you to distinguish_which would have led you to love very few, for in all you would have found defects, as compared to your virtues, defects which in your eyes would have justified your severity towards your neighbor_I specified, 'Turn the other cheek to those who have already struck you and to those who have taken away your tunic with overbearance hand over your mantle as well. Love and do good to those who hate you and

568 Matthew 5:43_47; Luke 6:27_35.

569 Matthew 22:39.

0 pray for those who cause you suffering.' 5700

"I know the world's intelligence calls these counsels 'foolishness.' Pigs call pearls filthy stones and prefer the foul_smelling swill on which excrement and refuse floats to them. The world's intelligence has a lot of affinity to the tastes of pigs. But what is foolishness to the world is knowledge for the children of the Most High; it is intelligence and grace.

"Follow this knowledge, intelligence, and grace, and you will receive a great reward in Heaven and supernatural comforts on earth, those comforts at all hours which the worldly seek in vain to find among the things of the world, and the more they plunge in, the more bitterness and disgust penetrate their hearts. There is nothing but God that gives peace. God and a good conscience. Two things which sinners are not on good terms with.

"Mercy is also beautiful. But to be truly beautiful and pure, like a happy virgin going to the altar, it is necessary for it to lean on upright intention, as on the arm of a loving bridegroom to whom one's word is given. It otherwise becomes vanity and pride, and even giving is futile, as if you were to throw your offerings between Satan's jaws.

"I said, 'Be merciful, as my Father and I are merciful.' 5710 But does God the Father perhaps sound a trumpet or appear at the height of the Heavens to say, 'Listen! Listen! Today I have given bread and life to so many creatures; I have defended so many others from dangers; I have forgiven so many others'? No. He acts and is silent. He acts with such modesty, with such reserved care, that you, O fools of the world, do not even consider that what you enjoy is granted to you by God, always too good to you; and you, that are not fools, but are, however, still very far from being Christians as you should be, say, 'God gave it to me. But I deserved it.' Oh! Oh! He deserved it! And isn't this arrogance already a source of demerit? And who can say this with the implication 'If God had not done so, He would have erred'?

"From dawn to dusk and from dusk to dawn God is merciful

570 Matthew 5:39_40 and 44.

571 Matthew 5:44_48.

0 and beneficent towards you, and only some who are very rare exceptions among the children of God raise their gaze and heart to say to Him with a smile, 'Thank You, good Father. I recognize your hand in this gift.' When you show mercy, do so only out of love_for God, to imitate the good Father; for your neighbor, to obey my word and my example.

"Prayer! Oh, what a good thing prayer is! God has placed it in man's heart, like the need to breathe. Isn't it in fact the breathing of the soul? Without breath, the movement of the blood also ceases, and the body dies. Prayer is what keeps the spirit alive, always maintaining it in the sight of God. Two who see one another cannot forget each other. Isn't that true? Well then, prayer is to place oneself in the sight of God, as a son or daughter, and say, 'Here I am. I know that You are my Father, and I thus dear near to You. Who can I speak to in the certainty of being understood if not to Him who has taught me the Word, his Word?'

"But prayer, like other things, must be pure. Not done for human gain. Among the billion prayers said on earth every day, 999 million are said to request human joy, money, and health, and sometimes they even arrive at asking for death to gain freedom from someone who is hateful for you, requesting misfortune for one of your fellow men who, rightly or wrongly, is guilty of not being to your liking. Can God do evil to make someone who hates content?

"Only a million prayers are said to request supernatural aid which will enable you to rise to that perfection which you want to reach to do something pleasing to God, who wants you to be holy and reunited with Him. These million prayers rise up humbly and

gratefully and say, 'Father, help me to sanctify myself. My weakness needs You in order to be strong. Father, I want to love You perfectly and cannot. Teach me to do so. You, Love. Father, I know and remember what You have already given me. Without You, I would be wretched in body and even more in spirit. Thank You, Father, for everything. I say, "Continue, continue with your benefits." But not out of a thirst for human well_being. More than for the flesh, I say, "Continue" for my spirit, to which I want to give back the eternal Country. O holy Father, your little creature is sighing at your breast. Support me

on the way so that I will not be detoured onto other roads and will come to You, my Rest and Joy.'

"The desire to possess the gifts of God and sanctity is almost an obligation. What would you say about the son of a king who did not wish to possess the gifts which the king, his father, offers him, having his messengers say to him, 'Here there are incalculable riches for you, so that you may use them for your advantage and pleasure. When you need them, ask for them, and I will send them to you'? What about this son of a king who, knowing that his father has destined the crown to him, does not wish to put it on so as to continue the kingship of his father? The crown which his father, the king, has prepared for him is a sign of paternal love in thinking of his heir, even when the latter is in a land of exile. To refuse or neglect it is a disrespectful lack of love for the father. The same applies to the son of the King of kings who dies in indigence in his spirit because, with a blameworthy apathy, he does not resort to the treasures of the Father and never thinks of that crown: the holiness which will make him a king in the eternal Kingdom.

"But why holiness? And what gifts? Holiness to enjoy God. Not out of the vainglory of being praised among men.

"In truth I tell you: in my Heaven there are sanctity and saints with the most varied characteristics, but there is no one who has obtained sanctity out of the desire to be known and celebrated among men for this reason. One is there because of martyrdom; another, because he was a hermit; another, because he was a tireless worker of hearts through preaching; and another, because he consumed himself in silence and prayer; this one, because he loved my childhood; and that one, because he loved my torture. And also those who were knights of the Most Pure Woman and those who were heralds of the great King. But there is no one, no one, who is holy because he thought of being such so as to bear a halo in the eyes of the world.

"You do not see the saints on the day when their sanctity is proclaimed on earth. But if you could see them in that instant, you would see the amazement of children who, while already holding a costly toy or contemplating a very beautiful engraving, see a vulgar rag being put in their hands or a shredded

drawing placed before their eyes and hear the adult offering such things to them say, 'See what a lovely present I am giving you!' The child looks and is silent. But, with the accuracy in observation which children possess, he thinks, 'But there's no comparison to what I already have.' And they remain indifferent to the gift, continuing to observe and

caress what they already had.

"The saints have God. What would you have seduce them more? Does the halo increase their joy? They already have a complete, perfect one. They have God.

"Moreover, a very good, truly very good chil_not a little hypocrite_when he sees himself being praised for having been good, thinks, 'Shouldn't I have done so? My father always tells me I must be good, and I thus have not done anything deserving praise. I obeyed my father so he would be happy.' In his humility, he does not understand how great it is to be able to obey out of love and to make those who love us happy.

"The saints, too, humble because they are saints, think, 'What did I do that was special? I obeyed the command of God my Father so He would be happy.' And they are already so happy that earthly festivities leave them indifferent. I said 'festivities,' not the prayers of the faithful. These are requests which far_off friends send to those who, because they are at God's side, can speak to Him more directly about their needs. This is charity. And charity, practiced to perfection by them in life, has become even more perfect since it was fused to Charity itself.

"Desire sanctity with purity, then, and the gifts which help you to possess it. But with purity of heart_that is, with the sole desire of reuniting yourselves to God as soon as possible so as to love Him even more and to be of benefit to your brothers and sisters with your merits through the communion of the saints.

"And mortification? Oh, let it be pure! How many useless mortifications you carry out! Useless and sinful. Why? Because they are impure. The ones stained with a desire for praise and anticharity are impure. To be good so as to be praised, to perform a penance to be noticed, and to sacrifice oneself in not eating a piece of fruit so that the world will admire you and then fail to be patient, humble, and merciful is really useless. What

do you want Me to do with your uneaten fruit when you avenge yourselves for the sacrifice of not eating it by stinging one of your brothers with venomous words? What you do want Me to do with a penance of yours if you are later unable to endure even what life brings you? What merit is there in being good outside the home when you are vipers in your own houses? What merit is there in wearing a hairshirt if you are unable to wear the hairshirt of my will in silence?

"Remember what I said, 'When you do penance, anoint your heads and wash your faces.' 5720 Go ahead and appear to be unmortified in the foolish eyes of the world. It is enough for you not to occasion scandal, for scandal is always an evil. But if you seem like mere ordinary creatures and thus receive only indifference and no praise, while consuming yourselves secretly out of love for God and your brothers and sisters, your merit will be great in the eyes of God.

"And if you are unable to impose penances on yourselves, oh, accept the ones in life itself! It is full of them! Accept by saying, 'If this affliction comes from God, may your will be done, O Lord; if it comes from a poor wicked brother, I offer it to You, Father,

that You may forgive and redeem him.'

"Act like this, beloved ones. And everything in you will be pure. You will then have purity of heart. And in a heart with purity God has his throne.

"Go in peace, now. Proceed in my peace on the way of purity of heart, with the thought that the pure in heart will enjoy God."

keepns2sb240sa60qclang1033 July 28line John 9:31

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"The power of doing the will of God! It makes God unable to refuse us anything. Given the majesty of the Lord, He cannot be said to become the servant of obedient man, but the Most High,

572 Matthew 6:17.

0 In the face of his obedient servant, really seems to want to surpass him in promptness and, in all that is good, He hears him with prompt solicitude.

"It is not many prayers that obtain results. It is doing the will of God. Prayers and resistance to this will mean nullifying prayers. Out of justice, how can you demand that God bend to your wills desiring something when you do not bend to the wish of his asking you for something else?

"Consider how much power obedience to his will exerts on God's heart. I did not redeem you with any act of my own. I could have because I was God, like the Father, and everything is possible for God. I could, then, have canceled out the sin of the world with one word alone, just as I canceled out the infirmity, sin, and death of individuals. But to teach man to become a son of God again, I, God becoming Man, wanted to redeem through obedience to God's will. And consider what obedience mine was! When I had consummated it totally, Heaven then opened upon fallen man, and Forgiveness emerged.

"Disobedience had disinherited man. Obedience made him an heir again. All that is eternal and infinite became yours again through obedience.

"Learn, then, the way to be heard: 'To do the will of God out of love for Him.'

"Go in peace."

keepns2sb240sa60qclang1033 July 29line Song of Deborah, Judges 5:2 and 31

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus 5730 says:

"If one changes 'Israel' into 'of Christ,' one has the people of God, the one that, marked with the Holy Sign of the Son, will enter into the Kingdom which his sacrifice has opened to it.

"Let the following be said, then: 'O Christians, who voluntarily offered your lives to pain, bless the Lord... For by loving

573 It is, however, the Eternal Father who speaks, according to the writer's own rectification at the end of the dictation.

0 with generosity You have obtained the grace of shining in Heaven like the sun when it rises.' And you will shine without experiencing a sunset, for what belongs to God is eternal. And you are eternal because you are in God and in the crucified Christ, whom you imitate in the most arduous part of his example.

"Remain, then, with peace in your hearts. Peace regarding all supernatural and human matters. I am with you. And the broadest indulgences descends upon your weaknesses, for your offering cancels out every tabes in my holy sight.

"I cannot treat you with severity, you that continue the work of my Word. Beyond the severe visage of your mission, which in human eyes may take on the appearance of divine sternness, there remains infinite Sweetness, ready to pour itself upon you, like a wave upon the beach. There remains Love, that loves you. There remains God, with all his charity, sweetness, patience, and compassion.

"Respond to my blessing by blessing Me. And, between Earth and Heaven, let there be an exchange of loving heartbeats to keep this unhappy earth_which does not want to belong to God and to his Christ_joined to the Creator, who comes to its aid, even if it deserves to be aided no more. Weave a web of love with which to take the souls led astray and carry them to the Light. Imprison them in this web of your heartbeats, linked to God's. Make the world remember that God exists by seeing Him shine in you, in every act of yours.

"And be happy, thinking of your future. After so much darkness, how much light awaits you! After so much pain, how much joy! Your eternal day will be more festive than a rising sun. Forget the present horror, in which Satan and his servants agitate out of hatred for God and his children, by thinking of this Day.

"I bless you."

I thought it was Jesus, but it is the Eternal Father.

keepns2sb240sa60qclang1033 July 30

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 I don't know how I shall be able to describe, for I feel so ill with heart trouble that I cannot remain seated except with difficulty.

It's really difficult. I must describe what I see.

I receive light on today's Gospel: the Ninth Sunday after Pentecost. 5740

What effort! I really can't manage...

sb400qj144720144021602880360043205040576064807200792086 40 At 4 p.m., when I recovered a little, I wrote what I had had to write since last night.

sb120qj144720144021602880360043205040576064807200792086 40 I was observing the Hour of Mary's Desolation, which I could not observe on Friday night, and, while contemplating Jesus lying on the marble of the stone for anointing, with his Mother alongside, weeping and kissing his pierced hands, I notice_and wondered why_Jesus' face right after death_that is, when He was placed on that stone_looked more like the face of the living Jesus, in its thinness and beauty, than it did on the road to Calvary, on the Cross, and as it later appears on the Turin Shroud. Older and wearier, but slender and noble, as usual.

Jesus replied to me:

"Because on the road to Calvary I was heated, tumescent, with my veins protruding from fever and exhaustion, and with an initial swelling already from the retention of urea, following upon the atrocious scourging. On the Cross all of that further increased. After death, when the agony had ceased and fluids had been partially emptied out, both naturally and from the lance thrust, my face suddenly thinned. The lavacre of my Mother's tears also served to restore a more habitual appearance to my face.

"But on the Turin Shroud the face of someone dead for several hours appears. The usual process of edema had already begun, then, all the more intense in someone killed with torture like mine. It is the transudates spreading from the serous membranes which make you say that a dead person looks the way he did when alive. It is the great pacification which death extends over even the most tortured faces.

"In addition, consider that the image appears on a cloth and is fixed upon it through a process of natural aromas and salts.

574 There follows a text concerning the episode of "Jesus' Weeping over Jerusalem," which has been included in the Passion cycle.

0 You know that any stain on a cloth appears prone to expand. But in reality the features of my face on the morning of the Resurrection_that is, when I ceased to be covered by the Turin Shrou_were swollen in this way.

"Life returned to the Living One. But during those forty hours I was quite dead and in no way different from every man who is a prey to death. I did not decompose because of the swift Resurrection. But my body was subject to the rules common to dead bodies, especially those dying of innumerable wounds. I as Victim wanted to annihilate Myself in

this respect, too. All decomposition begins with swelling. Let this be directed to all who still have doubts about the veracity of my death."

I am certain He said this because He has now repeated it to me, since I was afraid I would not write with precision after a number of hours.

keepns2sb240sa60qclang1033 July 31line Matthew 8:22

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus unexpectedly speaks, while I am making my daily offerings and thus have not opened any book, and his voice resounds clearly and swiftly for me, mentioning the verse and bringing me to understand that it is today's lesson. Jesus says, then:

"Let the dead bury their dead. The dead of the dead are vain concerns, the cares of the world, and affections felt in a human way. The 'living' should not be concerned about these dead things. "

(This is what He said at once. He then continued.)

"I use the term 'dead' for those who, because they have not given themselves entirely to Life, are rendered heavy and slow, cold and inactive, like dead or dying bodies. The dead are not just the notably dead with no more trace of life_that is, those who, because of their sins, belong to Satan. Those who, because of their lukewarmness and quietism, lack impulses towards Goodness are also dead. They are like stones not buried in the depths of the ground, but resting upon it. A stone, even if it is not buried, does not move by its own power. A foot is needed roll it, a hand, to throw it, so that it will go further.

"These souls, that I would call embryonic souls, for with their apathy they have atrophied, becoming ever so faint and extremely weak, are no different from those stones. Mercifully, my hand sometimes picks them up and tosses them, to see if I can make them desirous of movement. But they proceed only as far as I throw them and then fall back into immobility. My friends, with their penances, examples, and words, spur them on and drag them upwards. But as soon as they are left alone, they then stop_that is, if they don't slide back down to the place they were before. Attached like oysters to the cliff of life and like moss to the trunk of humanity, they live for these two things, which pass as quickly as summer lightning. I call them. I indicate to them, 'Come. Follow Me.' But they are unable to do so. To follow Me means to make life and humanity secondary and God and the spirit the principal concern. They are unable because they are unwilling to do this.

"To you and my faithful disciples I say, 'Let the dead bury their dead. Follow me, passing above everything which is not of God. Follow me, neglecting every voice which is not my voice. Follow me, without any concern except to do what I ask you. My true followers must be even freer than the foxes and the birds. Without attachment to the things of the world, not even to the nest and the foxhole. An attachment which creates an obstacle to following Me, for I do not condemn a holy affection for one's native home. I, too, felt this. But, do you see? I was able to detach Myself from my home and Mother to

do God's will. To love everything in God in holy fashion. Beginning on earth, start to love as you will in Heaven_that is, by giving those dear to you, relatives and friends, the assistance which charity suggests, but not the absolute affection which keeps you from loving Me more than them. You love them more than Me if, when having to choose between doing something pleasing to God and doing something else pleasing to them, you prefer to please them and displease Me. O my beloved, observe the face of your Jesus as you walk. Observe it as what is most beautiful and deserving of every gaze. Let others and other things be observed by way of Me. Oh, if into everything you do or say or love you were to introduce love for Me as a sieve, how pure and holy your affections would become! They would be stripped of all selfishness and, rendered more tenuous, but much more precious, perfectly precious, they would become a source of good for you and those you love.'

"I tell you this, little John. I want you to come without any noose's slowing down your flight. Rise up! Above what is earth. There is so much Heaven for you!

"The foxes have holes, and the birds, nests. The Son of Man had nowhere to rest his head. 5750 But the little John has a pillow and a nest: the heart and the breast of his Jesus. But he must have nothing but that.

"Let all that is not your Master and of your Master fall away. There are so many of the 'dead' to concern themselves with the dead...! Be someone who is 'alive' and concern yourself only with Jesus as Life.

"Come and rest."

keepns2sb240sa60qclang1033 August 2line 9 a.m.

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 After thanksgiving for Holy Communion, as I say my daily prayers, I feel that jolt, shall we say, that special sensation I experience when Jesus wants to bless me with one of his graces.

I shall never manage to explain this phenomenon properly It is like a warning received by my whole self. It goes to the soul, but matter, too, feels it. The soul, with a sudden, supernatural peace and joy, remaining as yet unnamed, but existing; and the body, with a kind of thrill which is at the same time warmth and a sensation of well_being. A sort of physical somnolence then comes upon me, and I thus desire to recollect myself in silence and solitude and abandon myself on the pillows as if in sleep. But in reality my mind and spiritual faculties are more awake than ever and see and hear and enjoy, living intensely only physical strength diminishes, as if from languor or fainting. But it is a great joy...!

This morning I have sunk_and see it as I write_into heaps of heavenly snow, as if I were on boundless, extremely white snow fields against the clearest blue. The snow is formed by numberless hosts of angels: living pearls flying through the sapphire of the sky. Angels and angels and angels: light and harmony. Lights compared to which the whitest pearls and the clearest diamonds are dull and sullied; harmonies compared to which the

most perfect and sweetest singing on earth is a discordant clamor.

Festive circles of snowy light, circles around the even brighter, more splendid light of the Most Blessed Mother of God.. Such a sparkling light that I see Mary's face and hands as if they belonged to suns beaming out rays that are almost unbearable to the eye, in such fashion that her beloved face and dear hands joined in prayer are visible to me only with difficulty behind the veil of light which radiates out from them and surrounds then with a halo, a gossimer screen of glorious luminosity But, half closing the eyes of my soul before such brilliance, I perceive Mary's blessed smile, her gentle gaze, humble and chaste, so loving, with her eyes turned downwards_towards the poor earth and the poor Maria who I am_half concealed by her eyelids. The gaze of a humble, modest virgin, happy with her feast, but not proud of it. With her act, She seems to be repeating the Magnificat, 5760 which, if it is recognition of God's gifts to Her, is, above all, praise of God.

I see nothing else except the festive angels and the Mother and Queen, standing upright on her shining underpinning (light in what is different from light rising to envelop Her in light), most beautiful in her dress of pearls turned into cloth, turned into light which is brighter than the light enveloping Her, and in her face and hands, which are so blazing that they surpass all luminosity

What radiance is that our Mother! My soul has become white and fresh, as if, as I said at the beginning, I were on boundless snow fields and saw nothing but immaculate snow against a clear sky and under a bright sun.

Oh, Paradise...!

keepns2sb240sa60qclang1033 12 Noon. Ezekiel 44 (If I Read Properly)

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"You have seen the Inviolate One rejoicing in Heaven, the closed Ark where nothing and no one could set a hand, for in the place where God has entered it is not licit for man to enter, or what is joined to man, blameworthy in Adam. For Her the end of life was glorious, immediate Life, for the one who had borne the Living One could not experience death, and the one who was not profaned by humanity could not experience the profanation of the tomb. But the great Queen, enraptures the angels in the joy of ecstasy, gives you another teaching.

"'The prince himself shall take his seat before it to eat his bread before the Lord,' it is stated. 5770

"No one, no matter how great, can come into my sight unless he recognizes in Mary, the closed Gate where only God has entered, the Mother of the Savior, the Virgin Mother, and the Divine Mother.

"I have joined Her to my destiny as the Living One in Heaven to tell you what her glory is. She is inferior to God alone because He created Her. But her maternity and her pain as co_redeemer make her exalted above all other creatures. The Gate of God, from Her there issue forth faith, hope, and charity; from Her, temperance, justice, fortitude, and prudence; from Her, Grace and graces; from Her, salvation; and from Her, God made Flesh comes to you.

"O my Mother! For the Pontiff and for the least of believers, you are the holy ciborium where the Eucharist waits to be given to those who believe. All graces pass through your inviolate body, through your immaculate heart. And mysteries and truths and sacraments and gifts are known with true wisdom and savored with knowledge and fruit only by those who are able to request them from You, before You. You are the screen between the. Sun and souls and between souls and God, whereby the Divinity may be contemplated by man, and humanity, be presented to the Perfect One. You are the Mother who have given God to man and give man to God, instructing him with your smile and your love.

"My little John, always come to Me by passing through Maria. It is the secret of the saints. She is the closed Gate that did not open and will never open through human violence, the holy Gate whereby only God may pass; She opens at the loving touch of a son or daughter of God. She opens benignly. The humbler and simpler the spirit turning to Her is, the more She opens and receives you. She receives you to teach you Wisdom and Love by holding you in her arms as a Mother.

"Go, John, to your Teacher, who loves you. 5780

"What follows, furthermore, is for another group of people who are unable to be 'little Johns' or voices of Christ.

"'The Levites who separated from Me when the sons of Israel strayed away... will be the keepers and bearers of the house... But the priests and Levites who are sons of Zadok... will approach Me and stand in my presence... I am their inheritance.' 5790

"This does not happen only with priests in the literal sense of the word. Let us take it in a vaster meaning: believers, or Christians, if you prefer.

"The one who believes serves God. With Baptism and Confirmation you are committed to this. By fidelity to the ceremonies you want to say to God, to yourselves, and to the world that you want to serve God. You are, then, without consecration, little priests of your God. You should be such, for I call all of you around Me to love Me and serve Me in this life and the future one.

"But what happens, then? Why, from the height of the Heavens, do we see too many Levites who, when the world goes astray, separate from Me to go after idols which, if they are shameful for every man whom Grace has made a son of God, are supremely shameful and a profanation for someone consecrated? Why are there other religions and other ceremonies for them? Why have they turned selfishness, sensuality, money, and

ambition into their religion? Why do they serve deceit by having only a robe and not a priestly soul?

"And why must I choose among the sons of Zadok those who replace the voices that have become mute and the lamps that have gone out? Out of mercy on the world. Yes. Out of mercy.

"But woe to those whom I must reject for the role of keepers of my House, nothing more than keepers! In every century there were those chosen to replace them. Coming from every profession and social level. Carried by the whirlwind of love, they rose very high to purify themselves in the Fire and be instructed by the voices of the Divine Flame. They looked at God for an instant, with the sincere good will to see Him. And the vision consecrated them to his service.

"And I thus say to you, 'For their faithfulness they shall stand in my presence; their gifts shall be pleasing to Me; I will instruct them in the Truth; I will be their inheritance.'

"Oh, come, O my blessed ones! Come_you, to whom the Truth has been revealed, not by the work of man, but by the will of God as a reward for your faithful love; you, to whom one may say as I said to Simon, 'Blessed are you, for neither flesh nor blood, but my Father in Heaven has granted that you may know Wisdom and know the Christ.' 5800 Remain upon my heart. It is full of teachings for you and of infinite love."

Jesus adds, "I wanted to give you a commentary suitable for today's feasts: Our Lady of the Angels and St. Alphonsus Liguori. " 5810

keepns2sb240sa60qclang1033 August 3line 3 Kings 19 5820

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"Where am I to be found? Where must one seek Me to have Me at every minute? In grandiose things? In those alone? No. I would come too rarely, for life is made up of little things, and solemn moments are rare. This is out of mercy on my part. How could a creature withstand that was subjected from morning to night, and every day of the year, to the constant wear and tear of great pains, great struggles, and great acts of renunciation?

"Life is made up of little things. The life with which you may conquer Eternal Life. But the little things should be observed with loving eyes and exact knowledge and be carried out with an act of love. They then become great things, even if they are minute.

"Look with loving eyes and exact knowledge. I shall never finish saying, to convince you, 5830 that evil does not come from God and that it is the fruit of the marriage between your fellow men and Satan or of their thoughtlessness, if the evil is of small dimensions. The evil which makes you suffer does not come from God. When a pain comes from Him_as when He takes a person or thing away from you so that you will be

more detached from what is human and freer to follow Him_then at the same time He gives you strength and peace. You have experienced this and know. Tell souls how different the pain coming from God is, even if it is a great pain, from the pain resulting from human harshness and hatred among brothers.

"Therefore, when you live through the events of every hour, be able to discern and love and love and love. To love the hand of God, if He offers you things. To love unfortunates and those guilty of being wicked, if things are imposed on you by them. To love always. To do all things with love. Does it come from God? It is his will. It should thus be loved. Does it come from man? Make this human thing a precious superhuman thing by enduring it with patience and charity_provided it is not contrary to my Law. In that case one must be able to resist, gently seeking to bend those who want to do evil to good, with a capacity, however, even to die if they insist on their will, in order not to arrive at sin. The martyrs are not only those who have died through the action of tyrants. There are many unknown, humble martyrs who die every day because they do not want to do evil_killed violently or dying slowly, consumed by the gradual, but continuous oppression of those hating them because they understand they are their judges and are stronger than they are, with a superhuman strength.

"But, to go back to the Book, where is the Lord to be found? In the strong, violent wind? In the earthquake? In the fire? No. In the light breeze.

"Oh, the Lord is always gentle with his children! He is always patient and merciful. He shows you a paternal face to win the love of good children increasingly and attract the prodigal children to Himself. What patience! If it were not infinite, He would continually have to fulminate with his disdain. Do not judge this to be weakness, however. He gives you life to convert you, O ungrateful children, but you will find every day of longanimity granted by God to no avail to be marked, and you will atone for it harshly when you are outside this earth, where you think you are masters, mocking its true Master.

"The light breeze is the peace enveloping what comes from God and saying to you, 'Here is the Lord.' Hasten then to serve Him. Do not say, 'He is not fearsome, and I am thus not concerned.' But, rather, precisely because He loves you, be able to love. With respect and confident love, be able to stand before God. Be able to say what the prophet said: 'I am burning with zeal for the Lord.'

"You should all be anxious to serve God. Most, however, are ready to serve man and to neglect God. Too many children of God have abandoned his alliance and destroyed the altar of love for God in their hearts, deriding the faithful children and oppressing them, sometimes to the point of death.

"It is then that the Lord, to those who remain alone, like solitary palms between the aridity of the desert and the low_lying, bitter, thorny shrubs_the aridity is the world, and the thorny shrubs, the wicked, whereas the palm is useful, tall, and sweet in its fruits_says, 'Go, without fear. Your life is in my hands. You and, along with you, the seven thousand who have not bent their knees to the Beast and have not kissed it are reserved for Me. You are mine, in an absolute, eternal way, with an unlimited

blessedness.'

"But_the lesson is not over_as long as you are in the struggle, do not glory in God's predilection. Like armed soldiers, you have fought and have been rewarded, but you have not yet finished fighting. God is with you as your Leader. But the one who, after the initial victories, abandons his leader and remains content with the praise received cannot call himself a victor. The victor and strong one is he who follows Him until the end. Life is a war every day. You are the armed ones who win it.

"The Enemy is known to you. He is one alone, but has many faces. The first is that of the Devil; the secondary ones are the flesh, the world, and money. Be faithful. Have you won? Let the joy of victory fortify you for new struggles. Have you lost? Let discouragement not demoralize you. But let the humiliation of weakness spur you to redeem yourselves with a victory. Only the one who has arrived at the end can glory in the Lord, for until the final instant of struggle the common Enemy and the individual enemy, which is the lower part of your own self, can make you bite the mire in a fatal fall.

"'Let whoever is armed not glory, along with whoever has laid down his arms.' Let him trust in the Lord, but keep watch unceasingly. The time will come to embrace your King. Weapons Will then be replaced with palms, and the noise of battle, with heavenly harmonies. You can then cry out your joy over being victorious. "Life is a war; the reward is Heaven. Be able to receive it by hearing God in the light breeze, resisting Satan, with his violent whirlwinds. Be able to bend your hearts to Me alone and have loving kisses for your Lord God. You have no other God. Serve Him alone, and you will be among the seven thousand that He has reserved for Himself, among the 144,000 John speaks about: 5840 those chosen for the true glory which is unparalleled and endless, who come from the great tribulation of the earth to rest in the Kingdom of God."

Last night the great Queen, who had been present for me in her splendor throughout the day, 5850 became a Mother again alongside her poor daughter, who was suffering so much. No longer in the shining robe and the azure of Paradise, but in her usual dress of ivory_white wool, beside my bed, so gentle and good in her smile and caress.

I took refuge on her chest, which looks like that of a slender young woman, and I remained there, caressing her hands, so lovely and small, soft and as scented as flowers. Scented with her fragrance as the Immaculate One. It is not a human fragrance. It must be the smell of Heaven. It is so beautiful, you know? To remain like that with one's cheek over the Mother's heart and feel her heart beating under the rough cloth and the warmth of her chest coming forth. It is beautiful to be able to play with her thin fingers, as with those of a mother. How many times I said, "Mother!" to Her.

You will say I am repeating myself. But it is so joyful to narrate my encounters with Mary to you and myself that I cannot do without it. I prayed to Her so much yesterday morning as the Queen of the Heavens for the needs of all. Yesterday, with the confidence of a daughter, I repeated my requests to Her. For all. And especially for some that I want to save from pain since for them pain would mean despair.

On rereading the life of St. Therese_who knows how many times I have read it now_I find this: "Placing myself in the arms of the good Lord, I imitated the child who in great fears hides his blond head on his father's shoulder." I exclaim, "I will hide it on the breast of the Mother. Jesus is the Spouse, Brother, and Lord. I shall lean on Him, but as a spouse and brother, and I shall take his hand, armed with the cross, as my guide. When He wants, He will encircle me with his arm to draw me to his heart. But it will be the position of a spouse. Transitory, then, and I cannot demand this at all hours. A daughter_and, moreover, a sick one_can always remain over her Mother's heart, however. I abandon myself upon the Mother's breast. And I do not consider this to be a defection as regards Jesus, but, rather, the opposite. I am certain that, by remaining like this, I shall always be close to Jesus, for I am most certainly sure that Jesus is always to be found in Mary's arms. If I were to seek Him elsewhere, I might depart from his way. But if I seek Him there, I always find Him.

Mother, I choose your shoulder as my refuge. With my face against your cheek, I shall ask You for everything and hope for everything. A Mother cannot bring disappointment."

If you knew how sweet it is to feel Her here, entirely mine..., Truly to feel Her and see Her entirely, entirely for me, alive and real, breathing, smiling... Yesterday there was ecstatic joy, entirely for the soul. Today there is also joy for my humanity I am unable to explain this complete joy clearly_this peace, this company, what I am experiencing, in short. One would have to experience it to understand it. I am alone, but in reality I am with Her, nor would I be surprised if, in the event I needed to have the door opened, I saw Her open it, or if, in the event I needed help, She gave it to me. Her presence is so real that I would not be surprised.

Oh, I don't deserve all of this! The goodness of God is truly above every hyperbolic human calculation.

keepns2sb240sa60qclang1033 August 4line Job 33:14,19,23,29

sb120qj144720144021602880360043205040576064807200792086 40lang3081 Jesus says:

"No. Not once or three times, as Elihu says, but with tireless patience God speaks to you to lead you back to goodness. With dreams an_you know_inspirations, counsels, examples, readings, pains, illnesses, deaths, and all the gentlest and most severe ways, He addresses you to say, 'I exist. Remember Me. Consider that to forget Me and my law means superhuman misfortune.'

"If God were to speak to you just once to lead this spirit back onto the straight path, not one of you would arrive at the goal, which is Eternal Life. This is what those of the ancient Law could think. But since I have been reigning with my cross, another Law has been judging and regulating you, and it is the law of Mercy, which has become entwined with the Justice of the unchanged, immutable Law of Sinai, 5860 and it has embraced it

and covered it over with its flowers to such an extent that the rough, severe stone has been entirely enveloped in a blossoming robe where every thread is an act of mercy by the Lord. The veil of my Blood has extended over the ancient Law, and it cries out to the Father, 'Mercy!' for your sake.

"I, the Son of Love, came to establish Love on earth, and Love is patience and forgiveness. I, the Teacher, have taught man to forgive his fellows seventy times seven, 5870 as a way of saying that he should forgive without counting the occasions. But if I want this from man, from poor man, into whom_in spite of every wish and miracle of mine and all my sacramental assistance_hatred is injected by the Enemy_and ferments there because the flesh is a terrain favorable for the fermentation of Satanic vices_I must want this from Myself, who am Perfection, in a perfect way. Not seventy times seven, then, but seventy and seventy and seventy times seven_always_from the moment the light of your reason opens to understanding until the moment your final agony extinguishes it, I speak and advise and forgive, provided you come to Me with an upright intention.

"But the weakness of man is so great that on his own he would be unable to comprehend and act, repent and be saved. The weaker man is_and sin is weakness for the spirit, a weakness which, the more serious or numerous and repeated sins are, grows more and comes to kill the strength of the soul by consumption_the less he is able to comprehend, act, repent, and be saved. Through the Communion of the Saints, the infusion of supernatural strength then comes to him, which makes him able to comprehend, act, repent, and be saved.

"Elihu says, 'If an angel speaks on his behalf, God will have mercy on him. ' 5880 In Job's time Heaven was populated only by angels. The just were waiting for Christ in their stay in Limbo in order to become citizens of the Heavens. But now the processions of the saints in Heaven and the saints on earth join with the angels.

"O what a sweet chain joins and locks together Earth and Heaven and the saints in Heaven and the just on Earth with its golden links of charity, to surround the poor of the Earth in an embrace whose fruit is help and salvation_the real poor, those who are deprived of or endowed very little with Grace!

"This sublime Communion of the 'living' spirits on Earth and in Heaven is too little known in its truth; its purpose is to communicate the Life they are filled with in being one with Me as Life to their poor sick, dying, and sometimes already dead brothers and sisters. Prayers to obtain an even more forbearing patience from God, prayers to obtain thunderbolts from Him, not of punishment, but of love, which will convert sinners, as Saul was converted on the road to Damascus, 5890 offerings for them, and secret, never sufficiently blessed acts of immolation which flow like the surge of an immense river to pour into the basins of the heavenly graces, whereby the more treasures are drawn out of these basins, the more they overflow with them, for all the just who are alive and all the saints who ascend nourish this ocean, initially formed by my Blood, with which I associate your tears and your merits, so that you may be 'one with Me' in redeeming and in loving, in suffering and in enjoying.

"There was someone who asked you how and through what light the indulgences which are not confirmed by an evident miracle are granted. 5900 This is one of the rocks against which the spirits that are not wise in Faith founder or get stuck. As the good Teacher who want you to be wise and not ignorant_for to know is to love, to know is to be saved, and I, the King as well as the Teacher, want you to be saved because I am the good King, and a good king loves his subjects and wants them safe within the confines of his realms, not a prey to pain, indigence, and death_I thus instruct you in this truth.

"The indulgences are applied by drawing the means for them out of the treasuries of the Communion of the Saints_from the coffer of the Holy One among the saints, I, Jesus, to that of the just. Like meadows in the springtime after a tepid nocturnal downpour which present themselves to the sun's kiss entirely covered with flowers, so, under the dewfall of Grace, I see just souls blossoming on the arid fields of the earth and living, smelling sweetly, and dying with their corollas stretching towards Heaven, into which they pour their life and fragrance, which, fused with the luminous life and fragrance of the blessed, then come back down to sanctify the earth. The sod that receives them and is able to bring a new spirit to blossom as a child of God on the arid flintstone is fortunate.

"Are you perhaps afraid that the millions and millions of days of indulgences will not be covered by the sum of merits? Oh, do not fear! I infinitely multiply the merits of the saints because I fuse them to mine, which are infinite. Even if every man were to benefit from them every day, and for the total sum of all the days of indulgence of all the prayers on earth, the treasures of merits are so great that they would not be seen to diminish.

"But do you fear that the one applying them applies them mistakenly? I said to Peter, 'What you release on earth shall also be released in Heaven.' 5910 If I, then, have given my Peter and those succeeding him the authority to absolve people of their sins and thus release them from the knot of the Evil One, it is logical for Me to have also given him the authority to take from among the treasures of Heaven those riches which remit your debt as well, or part of it, which remains after absolution from condemnation. If it is possible for the person invested with my spirit to judge and absolve, why should it not be possible to apply unquestionable wealth?

"A sin may be judged personally This happens only rarely at my Tribunal, for I make up for the gaps in my judges and enlighten their vision. I leave only those who are not worthy to be such without light. But there is no danger for souls in this, for I compensate in their regard with my mercy, guiding them to other priests worthy to orient them. I am always vigilant. A sin may be judged personally. There are thus numerous differences among judges in severity. But the merits of the saints are certain and sure in their vastness. There is, then, no reason to fear that the Head of the Church and the heads of dioceses, in drawing from them abundantly, will one day seek to apply what no longer exists. Be assured, then.

"I hear the objection 'But is it proper to associate one indulgence or another with a certain prayer, practice, or festivity?'

"Do not worry. Even if it were not proper_but I have you note that in matters of worship my Pastors are divinely guide_even in this case, I would never allow souls to be deceived in their trust. One prayer, practice, or festivity or another, then, will give souls the indulgence applied to them through the merit of the faith of souls, a merit and faith which I never overlook, but reward without fail.

"Let us, then, take into consideration as well the case where a Pastor grants an indulgence to something which does not deserve it. Even more, to something which is an error. Even more, when the Pastor is devoid of light because he is spiritually dead through mortal sin. Are souls for this reason deprived of the time of indulgence granted for that thing? No. Never. They, the good souls, carry out that thing for an upright, holy purpose. Their action thus starts from a holy point to arrive at an even holier one: the Communion of the Saints. If in the middle of the journey the tower of an error rises up, it does not block their coming, for their action flies and does not crawl, surmounting and passing high over the obstacle and coming to dive directly into the heavenly treasures, with no impairment of any kind.

"I reward true faith. And remember a great truth: every act of faith is the fruit of love. Love is by itself the total indulgence canceling out a multitude of sins. 5920 Even if an indulgence has been applied without any authority, for the soul that out of love for Me seeks to acquire it, the indult of my infinite love is reserved and applied, which will free it from every shadow of spiritual death so as to live and see the Light.

"Go in peace. I am with you."

keepns2sb240sa60qclang1033 August 5 5930

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"I have prepared you to meditate on my Glory. Tomorrow 5940 the Church celebrates it. But I want my little John to see it in its truth to understand it better. I do not choose you only to know the sadness of your Master and his sorrows. Those able to remain with Me in pain must share with Me in joy. I want you, before your Jesus, who shows Himself to you, to have the same sentiments of humility and repentance as my apostles. 5950

"Never pride. You would be punished by losing Me. Constant remembrance of who I am and who you are. Constant awareness of your faults and my perfection in order to have a heart washed by contrition. But at the same time great trust in Me. I said, 'Do not fear. Rise up. Let us go. Let us go among men because I have come to be with them. Be holy, strong, and faithful through the memory of this hour.' I say this to you as well, and to all my beloved ones among men, those who possess Me in a special way.

"Have no fear of Me. I show Myself to elevate you, not to burn you to ashes. Rise up: let the joy of the gift give you vigor and not dull you in the sopor of quietism in thinking you are already saved because I have shown you Heaven. Let us go together among men. I have invited you to superhuman works with superhuman visions and lessons so that

you can be of greater help to Me. I associate you with my work.

"But I have known and know no rest. For Evil never rests, and Good must always be active to cancel out the work of the Enemy as much as possible. We shall rest when the Time is fulfilled. One must now proceed tirelessly, work constantly, and consume oneself indefatigably for the harvest of God. Let continuous contact with Me sanctify you, my ongoing teaching fortify you, and my special love make you faithful in the face of every trap.

"Do not be like the rabbis of old, who taught Revelation and then did not believe in it to the point of not recognizing the signs of the times and the messengers of God. Recognize the forerunners of Christ in his second coming, for the forces of the Antichrist are marching, and, while reserving the measure I have imposed on Myself_for I know you drink in certain truths not out of a supernatural spirit, but with the thirst of human curiosity_I tell you in truth that what many will think is a victory over the Antichrist, the peace which is now near, 5960 will be only a pause to give the Enemy of Christ time to recover his strength, heal his wounds, and gather together his army for a crueler battle.

"You that are the 'voices' of your Jesus, the Faithful and Truthful One who judges and combats with justice and will be the Victor over the Beast and his servants and prophets_recog nize your Good and always follow Him. Let no deceitful appear ance seduce you and no persecution terrify you. Let your 'voice' say my words. Let your lives be for this work.

"And if, on earth, you have the destiny common to Christ, his Forerunner, and highlight1 Elijahhighlight0 ' 5970 a bloody destiny or one tormented by moral tortures,

smile at your future, certain lot, which you will share with Christ, his Forerunner, and his Prophet. The same in work, pain, and glory. Here, I am the Teacher and Example. There, I am the reward and King. To possess Me will be your blessedness. It will be to forget pain. It will be what every revelation is still insufficient to make you understand, for the joy of the future life is too superior to the possibilities for imagining of the creature still joined to the flesh."

keepns2sb240sa60qclang1033 August 6line 1 Corinthians 12:3

sb120qj1447201440216028803600432050405760648072007920864 0lang3081 Jesus says:

"'Lord,' you said to me, 'I prefer this to what I was then.' You have thus grasped how much greater it is to serve God and love Him than to love and serve a man. You have reached that point of intelligence, then, which ought to be in creatures, but is possessed so rarely

"As a strict teacher, I have had to make you travel a whole painful road of teaching to bring you to this knowledge.

"A strict teacher does not allow his student to have toys or other objects with him which are capable of distracting his attention from study with the remembrance of affection for family members or friends. That teacher seems to the boy to be too strict, even cruel, and he almost comes to hate him. But, when he has become an adult and arrived at a higher culture enabling him to be someone in society, he then blesses his unbending teacher and understands that his present intellectual manhood, his current well_being, and his strength of character are attributable to the constant strictness of his teacher.

"And, on reflecting, he also realizes that the discipline was much more rigid at the beginning, whereas it gradually relented more and more towards the end. And he wonders, 'Why? Wouldn't it have been better to be affectionate when I was still a child and excessively perceived the difference between my mother's sweetness and the strictness of school? Wouldn't it have been more proper to tighten the reins when adolescence and early young manhood had made me less hungry for caresses?' But later, precisely because he was wisely educated, the student, now a man, recognizes that in this respect, precisely in this one, lay the merit of his education, and precisely for this reason he is now a strong person in life.

"A strong one. What poor men are those who, brought up in soft conditions, are faced, as adults, with the struggles of life, which is certainly not so tender as a mother's heart or so benign as a family environment, but full of harshness, enmity, battles, and efforts. They are the ones who are eventually overwhelmed by life, or, in order not to be overwhelmed, they end up becoming dishonest, obtaining what they are unable to obtain by their merit by way of cunning.

"I have been a very strict Teacher with you because I wanted you to be strong in spirit. You were too weak. Like a tenuous field bindweed, you needed to cling to others to give them the joy of your flowers of love and give yourself the joy of having someone to hold them up without seeing them fall under the foot of indifference and die that way, after having blossomed to no avail. I created a void around you, leaving one single trunk, very rough and immense, on your heath_too rough for the poor, slender bellflower, that was afraid of it.

"You thus remained on the ground, experiencing scorching heat and earth and the very unpleasant taste of the arid dust. If you wept over being trampled on and struck by those who had not even seen you when passing by, whereas you had hailed them joyfully from a distance and had tried to lift your small branches, which joy had covered with flowers_joy and hope_the weeping thus got mixed with the dust of the ground and sullied the silk of your flowers with the even more repugnant mire of the dust. Poor flowers, which were stained with earth, whereas their mission, for which I had created them, was to be filled with Heaven!

"Weary of being alone, trampled on, and soiled with what could not satisfy you_humanity, with its harshness, selfishness, and poor human affections, false, egotistical, and sensual, which did not understand you and could not suffice for you_you began to think of the trunk remaining faithfully in its place, at your side, whereas the other stems_reeds bending before every wind, nothing more than reeds_were being

roused by a force which was mysterious for your ignorance at that time, but whose name was Divine Love.

"What effort, poor Maria, to direct yourself towards that vault, to raise yourself until throwing the first ring around the trunk that was so rough, so rough for your weakness, so hard to embrace. With the tears wrung out of you by the pain of this harshness and fatigue, you had to wash away all the dust of humanity to become lither and lighter. For dust and mire become encrusted and weigh one down. But what joy when you saw that your first flower, blossoming against the rough trunk, was not struck by human harshness, did not wither in the dust, and was not sullied in the mud, but was able to give off its scent, caressing its support, become beaded with dew, only with dew that was fresh and purifying, and with ruby_like gems raining down from the top of the trunk to make your corolla more beautiful and stronger. Your first corolla to be filled with Heaven.

"You wanted to have this joy again and ascended once more. Two, three, ten rings higher and higher on the rough trunk, and more and more strength and fragrance, and increasing dew and sky and rubies on the ever_more numerous flowers. When you were half_way up, you found out the name of that trunk: it was my cross. And it spoke to you in its voice of pain and love. 5980 On its wood you read the truths which are life, written with the Blood of your God; you kissed them, tasted them, and wanted to rise up to the top, to the place where a painful Face dripping tears and bloo_your dew and your rubies_was smiling at you. You wanted nothing but this.

"Your Master and Redeemer then made the trunk of his throne smoother, ever smoother and sweeter to help you to rise. For love obtains love in return, and mine, which already loved you to the point of wanting you entirely for itself, now that you loved it with your whole self, loved you preferentially.

"Here you are, little voice, having arrived at the knowledge of your Good. From the top of our scaffold as redeemerslovers, you gaze, not with desire, but with mercy, at the far_off Earth, the poor stems unable to come to the Cross, and you gaze at Heaven to pray on their behalf, because, united to Christ, you share his divine thirst for loving and saving souls. From the height of the Cross, you learn the highest knowledge and, like a bird at the top of a very tall cedar, you sing his teachings so that the poor stems will hear them and come towards the Light.

"You have received the greatest gifts. But the gift of gifts has been love. And I teach you to rise more and more on the way which is sublime: that of love. If, moving from true love to small love, you went back to loving yourself in creatures_meditate on this great truth, which is the key to all human affection_your supports would loosen their grip on the sublime trunk, and you would recognize the bitter mire which fills, but does not satisfy.

"Love_Me above all things. Because of all the good I have given you. Love your neighbors in Me, hoping for nothing from them, demanding nothing. Love them precisely because they are so unable to love and so unhappy because they cannot love. Love them, considering that all your neighbors are the work of God and that I died for all of them.

Love them, thinking of my pain in Gethsemane, in which every sob corresponded to the name of someone for whom my death would be useless. Love them supernaturally, forgiving, pitying, instructing, being patient, and suffering for them.

"Are you poor? It does not matter. Love does not have money as a means for expansion_supernatural love. Are you sick and powerless? It does not matter. Love does not have physical health and strength as a means for expansion_supernatural love. Are you isolated, and does the world ignore you? It does not matter. Love does not have material freedom and notoriety among the crowds as a means for expansion_supernatural love.

"My Mother was poor and ignored, isolated first in the Temple and then in her shy virginity. And yet She gave you the Treasure. And yet She brought the Word among men. She was silent and powerless, because She was a woman, and was regarded as a 'nonentity' by Judaism. And yet no other creature, except for Me, has spoken and acted as She did.

"Supernatural love, perfect in my Mother, has worked the miracle of arriving at Heaven, opening its gates, drawing out its Treasure, introducing the Word that is Knowledge in the midst of the silence and ignorance of the sinful world, and distributing Life with the Blood which, like a river, had its source in the rock of purest diamond which was her virginal womb. She was able to give you Grace, the gift of gifts, O wretched men, who were like animals because of sin, offering her Jesus in silence and love, from the moment He took on Flesh to the moment He bore his Flesh into Heaven... Oh, separation! The martyrdom of my Mother! A martyrdom of waiting, waiting to ascend to his throne!

"'Let it be done to me according to your word,' She said before the angel, 5990 in the grotto at Bethlehem, in the Temple, in Nazareth, on Golgotha, and on the Mount of Olives_every time the Father asked Her for a sacrifice, and a higher and higher one, of her will and her love. Not so much because She is the Mother of God, but because She has known Charity_and prompt obedience to the eternal will is the royal water which tests the gold of charity_She was and is sublime.

"Gifts come from God. Love is your merit. In the eyes of God, then, your merit resides in the love you possess.

"I, the Teacher, with strictness before and with sweetness now, instruct you in the sublime Knowledge so that through it, as along a safe way, you will go very high. Charity fortifies you with its blessing so that you will always proceed on its ways." 6000

keepns2sb240sa60qclang1033 August 8

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"My earthly life may be termed a continuous Epiphany, for 'epiphany' means 'manifestation.' And I manifested Myself to men unceasingly for thirty_three years.

"When and where the manifestation was not accompanied by a miraculous 'something' capable of violently attracting men's attention, always straying after what is less good, Virtue_practiced perfectly and in all of the forms by which it can be named by the Son of Joseph and Mary of Nazareth, the Son of Joseph the carpenter and Mary, a poor, silent, modest woman barely noticed by her fellow citizens because of her reserved life at home_was nonetheless such as to be a sign of supernatural manifestation. In the humble everyday virtues of love and respect for his parents, industriousness, honesty in work and honesty in gain, self_respect, obedience to laws and superiors, charity towards his neighbor, justice, temperance, and, even more so, in the senses, the Son of Joseph the carpenter was wise, and every act of his manifested a spirit in which God lived in his perfections.

"But the world, and even the little world of Nazareth, never sees the manifestations of a virtue which, because it is of an everyday kind and connected with daily events, goes humbly along its way, blossoming with thorns which become roses only' if stepped upon, being wounded and dripping blood and tears, and proceeding faithfully in the virtues. Let us, then, leave aside this daily manifestation lasting thirty years of the One who grew and became fortified not only in his flesh, but in his higher part and who, possessing by nature the fullness of Wisdom and Grace, out of love for men had placed human limits on these perfections, embodied in your indigence, along with his spirit, and allowed them to grow according to the rules connected with the ages of man, thereby progressing in a measured way while growing in wisdom and grace, as the Son of Man before God, his Father, and before men, his children and now brothers and sisters, through his Incarnation.

"Oh, what light for horizons of divine knowledge a single word of my Gospel can open for you! In that 'he became fortified' and 'grew' in the Gospel of my childhood, 6010 what a mystery of perfect love and justice is enclosed! You read and pass on. Or you read and meditate, but you dip what is superhuman into a human substance. Your flesh is so strong in you that it overcomes the intellectual powers of the spirit. What thus happens is that only those who have slain the flesh, in its voices and overbearance, and made these ruins the base for the throne of the spirit_king are granted insights, through either the divine word or a divine infusion of intelligence bordering on perfection, for it proceeds from the Paraclete, who, by a spiritual incarnation of the Word in you, virgin spirits desirous only of an eternal marriage, infuses Himself and generates the Word in you, making you 'bearers of Christ,' as the virginal Bride bore his septiform ardor.

"I said 'bordering on perfection.' It is perfect, for it comes from God. But a human creature could not possess Perfection as it is. The creature would be dissolved by it. Dissolved, because the heart and mind of one living on earth cannot contain the total knowledge of what God is. The Infinite does not fit into the finite.

"To know God is life and joy for the disembodied spirit. For the creature in exile to know God would mean to be struck by lightning. An excessively sublime ecstasy, it would destroy intelligence and life with the flashing of its spark proceeding from the Truth. The Truth, which is good, always clothes itself in a veil of flesh to make itself

bearable for your weakness, to allow your limitedness to know God and live in the knowledge of Him, bringing Heaven into you, without your dying therefrom before the time comes.

"But let us go back to the original topic.

"It is such a great joy for Me as Teacher, as the One who loves you, to speak with you_that, like loving children, are anxious to hear Me and remain with the pure eyes of spiritual infants and with a loving smile around Me, who love you_that I am unable to put a rein on my joy in instructing you_O you that are dear to my heart, O blessed ones who still let Me be the 'Teacher' in the midst of his beloved apostles. For this reason, I, for whom love is a flood breaking barriers to pour itself out_and the barriers are the subjects and limits I establish for my teaching out of compassion for your weakness, which wearies of listening and retaining or writing_insert other subjects into the initial one to take you with Me higher and higher and keep you clasped to Me longer, beloved students and children with whom I am pleased, as is the Father, along with Me.

"Let us leave aside the everyday manifestations of my life and take up the major ones. My Birth, the Presentation in the Temple, the Adoration of the Magi coming from the East, the Discussion with the Doctors, the Baptism in the Jordan, the Transfiguration, the Resurrection, and the Ascension into Heaven. Except for the last one, you have received the vision of each and a commentary by your God and his Mother. Through my commentary or by the light of your min_a mirror directed towards the Light and increasing its luminosity by concentrating upon itself the Light which it reflects through the anxiousness of love and which mirrors itself therein in a loving response_you have been able to see how to every manifestation there corresponds

the sanctification of the ones among those present who have the 'good will' required of men to possess Peace that is, God.

"The shepherds, the first ones to whom the Incarnate Word became manifest, 6020 were left sanctified thereby. Grace worked in them like a seed in the earth whose winter activity is not seen by man's eye, but which blossoms into a stem and spike when the time comes, and man sees it and rejoices, thinking of the future bread.603 In the shepherds Grace thus worked during the thirty years of my concealment and then blossomed into a holy spike when the time came in which the good separated from the wicked to follow the Son of God, who passed along the ways of the world, casting forth his loving cry to rally together the sheep of the eternal flock, scattered and dispersed by Satan.

"You would have seen them if you had been present among the throngs following Me. Even more: you would have seen them as my messengers, for with their simple, convinced narrations they proclaimed the Christ, saying, 'It is He. We recognize Him. The lullabies of the angels descended upon his first wails. We were told that men of good will would have peace. Good will is the desire for Good and Truth. Let us follow Him. Follow Him yourselves. And we shall have the peace promised by the Lord.'

"Humble, ignorant, and poor, my first ambassadors among men stationed themselves like

sentinels along the way of the King of Israel, the King of the worl_faithful eyes, honest mouths, loving hearts, thuribles with the fragrance of their virtue, to make the air less foul around the Divine Person, who had become incarnate for their sake, and as far as the foot of the cross I found them, after having blessed them with my gaze along the bloody road to Golgotha, the only ones in the unrestrained mob who did not curse, but still loved, believed, and hoped and looked at Me with compassionate eyes, thinking of the far_off night and weeping over the Innocent One, whose first sleep was upon unpleasant wood and whose last was upon even more painful wood. This was because my epiphany to them, upright souls, had sanctified them.

"And so it was with the Three Wise Men of the East; 6040 and Simeon and Anna; 6050 and Andrew and John, at the manifestation at the Jordan; 6060 and the fullness of sanctity for Peter, James, and John on Tabor; 6070 and Mary Magdalene in the garden of Joseph of Arimathea on Easter Sunday: 6080 and the perfection of holiness on the Mount of Olives for the twelve, forgiven for their moment of bewilderment and rendered faithful again by the love burning in them. 6090

"Gamaliel and Hillel, along with him, were neither simple, like the shepherds, nor holy, like Simeon, nor ascetic, like the Three Wise Men. In him, and in his teacher and relative, it was the tangle of the Pharisaical lianas that choked off the Light and the unfettered expansion of the plant of Faith. But in their being Pharisees there was purity of intention. They believed they were right and desired this. They wished for it by instinct, for they were just, and by study, for their spirits, discontented, cried out, 'This bread is mixed with too much ash. Give me the bread of the real Truth!'

"Not strong to the point of having the courage to break these lianas, humanity still held him excessively as its slave and, along with it, considerations of human esteem, personal danger, and the well_being of the family. Gamaliel had been unable to 'comprehend God, who was passing by,' and use 'the intelligence and the freedom which God has given man,' in the words of Rabbi Gamaliel, 6100 for this recognition and this shift in thought, whereby he would have changed from a doctor of error_for men had corrupted Truth, turning it into Error for their gain_into a disciple of the Truth.

"He was not the only one. Nicodemus, too, and Joseph of Arimathea along with him were unable to trample formulas and customs under foot and openly embrace the new Doctrine, and they came to it 'secretly out of fear of the Jews.' 6110 The latter two were more advanced in good, to the point of daring to make the gesture of mercy on Friday. Rabbi Gamaliel was less advanced. But_observe the power of upright intention_his human justice becomes imbued with the superhuman, whereas Saul's is sullied with the demoniac, in the hour when the unleashing of Evil places them at the crossroads between good and evil, the just and the unjust. 6120

" The tree of Good and Evil rises up before every man, presenting the fruits of Evil with a more appetizing appearance, and among its fronds Temptation hisses with the deceitful voice of a nightingale. It is up to man, a creature endowed with reason, to be able to discern and choose only the good fruit, even if it is thorny on being picked, bitter to the taste, and base in appearance. The metamorphosis into softness, sweetness, and beauty

occurs when the spirit has chosen and nourished itself on this holy bitterness.

"Saul eagerly reaches out for the fruit of Evil, Hatred, and Crime. Gamaliel, overcoming the tenacious lianas of humanity and custom, by the flourishing of the distant seed of light which MY fourth epiphany had placed in his heart, in a heart with upright intention, and which he had received and defended with honest affection and a noble thirst to see it sprout, reaches out for the fruit of Good. His will and my Blood break the hard rind of that seed, which he has protected, and under the sun of the apostolic words and Stephen's faith, the young plant of his Christianity and his sanctity in my eyes is born. Forgiven for not having understood beforehand, his desire to become my follower is blessed by the Most High and turns into reality, with no need to be struck by lightning on the road to Damascus, 6130 as it was necessary for the haughty one, 6140 who would not have been conquered for the Light in any other way.

"I shall make no other comment because it is not necessary. Little John, little just one who love those who are just and wish to know they are holy, you have discovered that Rabbi Gamaliel is holy in my eyes because he was just. Be just, too, increasingly.

"Christ has manifested Himself to you as well. Not once, but on different occasions. Not only with his appearance, but with his wisdom. Let your justice grow, then, in proportion to his self_revelation. I shall manifest Myself to you even more and for a long time still. And, if you are always deserving of it, with my word as long as I will, and with my presence always, I shall thus be with you, until the moment you are with Me. I am now your guest, as in a new Bethany. You shall then be my guest_more than a guest, a wife. When you are taken up to the throne of your King, little new Esther, 6150 rendered beautiful and fragrant, not with feminine adornments, but because you are dripping with the oil of sacrificial myrrh and the aromas and scents of love and faithfulness and purity, and every virtue which is mine_you receive everything from Me. I have ordered my and your angel to adorn you and give you what you need, and I have given you seven plus seven maids: my gifts and my sacraments, for what belongs to the Love_Spirit is also mine. You will be loved more than so many others who think they are in place of favor and are similar to the resentful Haman and, like him, out of pride hate Christ's wise and faithful ones. And you will find grace and favor before your King and peace and blessings for those for whom you pray, since your prayer will be heard by God.

"Now go in peace. The hand of your Lord is upon your head."

sb400qj144720144021602880360043205040576064807200792086 40 In the evening Jesus adds:

sb120qj144720144021602880360043205040576064807200792086 40 "Little John, now that you have rested, add this.

"The Church, divinely inspired, remembers Gamaliel together with the story of the one whose martyrdom was the April rain making the stem burst into an ear. And it is in these days of August that in her annals the Church recalls the recovery of the body of Stephen and of him who found the way to God, sought through remembrance of my voice as a

child throughout his life, the way pointed out to him by the enraptured gaze of my first martyr. 6160

"That's enough for now. I shall come tomorrow to make you happy. "

keepns2sb240sa60qclang1033 August 9

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus says:

"Come, little John. Like the small Benjamin, the vision of whom you liked so much, 6170 place your hand in mine, that I may lead you through my fields of graces. Graces for you and for others. Gifts and gifts. For everything I reveal to you or say to you is a great gift.

"You don't even know their value. Not the spiritual value. That is infinite for you. I mean the cultural value_historical, if you prefer. They are jewels of great price. You, like a child, find them placed in your hands and love them for their varied colors, but are unable to attribute any other value to them except that of a gift and a thing of beauty and a proof of my love. Others, however, more learned than you, but less beloved than you, observe them anxiously and anxiously ask you for these spiritual jewels which your Jesus gives to you, and they observe and study and evaluate them with greater knowledge than yours and, if only their wills should so desire, with your manner of loving. But that is harder for them, who are complicated. It is only children who are able to love simply, sincerely, and purely.

"You are able only to love. But always remain like this for Me. Take delight in the variegated jewels which I give you and then give them generously and happily to those awaiting them. I shall always fill your little hand with new treasures. Do not fear Give and give. Your King has inexhaustible coffers for the joy of his small ones."

And I see the following. 6180

The first part of what bears today's date was provoked by the fact that I, throughout the hours in which I was awake during the night, had been thinking of the beautiful things Jesus reveals to me, and I was saying, "How good You are to your poor Maria! How many things You teach me! And how lovely!" I was certainly not saying sublime words. I was speaking exactly like a child, for, ignorant as I am, I am in fact unable to understand the historical value of the things I see and write and delight in them because they are supernaturally beautiful and make me live with Jesus or with Jesus' friends. For no other reason. And Jesus acts properly in having me live this way.

Since you came here 6190_that is, for the past month_it seems that I have been calmer and more serene. I have obeyed your advice, seeking to turn my gaze away from my condition as an exile in a town I don't like and cannot like, seeking not to say a word more, to myself or others, in this regard. Seeking to distract myself from the pain pulverizing me.

If I examine myself with penetrating observation and sincerity, I think I have been at fault in my words only three times and even less in my thoughts, for every time my heart and mind move towards my house, my need for you, Father, and the memories of these months_my father's death, my mother's saint's day, my father's birthday, my mother's illness, 6200 because of which I can say I lost her on August 24, for I never saw her again after that date_I flee from them immediately.

Look. Only on Sunday, August 6, did I dare to correct the sheaf of pages you brought to me_from March 30 to May 26 pages which thus contain the desperate chronicle of the black days. And I suffered unspeakably. I knew I would suffer. This care in not poking at the wounds on my heart seems to have extended a thin veil of skin over them, and they thus appear to be healed. It is not true. Rather, the wound, under the veil, which does not allow any outlet for its acrid humors, acts more and more on a deep level and consumes me. I alone know how my heart is breaking. To react was a vent. Not to react is to break.

But I obey and break.

Out of obedience I do not want to consider or recall that God allowed me to know hell. But that memory is in me, even without my knowledge. And if my spirit does not want to remember it, my mind does. And if my mind orders itself not to remember, my heart cries out. And if my heart is shredded to make it be silent, my flesh screams. When you have experienced hell, you never forget, even if you are in Paradise. I think that those who, for a mysterious reason, have undergone this torture on earth, will, in the light of Paradise, always see a black dot: their hell; in the sweetness of Paradise they will always taste a drop of gall: their hell; in the joy of Paradise they will from time to time be quite shaken by a jolt of horror at the memory of their hell.

And I say to Jesus, "Don't let me think, my Master and Love. Hold my poor head in your dear hands so that I won't see, feel, or remember the past, the voices of the past, the memories of the past, and not see the shadows of the future, either... Don't let me think... Don't let me think, my Jesus. To think means to taste the bitterness of desperation and madness again. Have mercy, good Jesus!" And I lean upon the heart of the Mother, who since August 2 has always been close to me, a loving Mother who does not impose Herself, but I find Her again at once as soon as I seek Her as a refuge.

But, if reading the chronicle of those days has done me harm, the other pages have done me a lot of good.

On the first sheet_the vision of the death of Mary Magdalene_it says, "There is no waiting for Mary," and Jesus, with a caress, whispered to me, "For little Maria there is no waiting, either." And it then says, "I bless you, blessed one." And Jesus said to me, "I bless you, blessed one."

And, in addition: "It is only I who have drunk the chalice to the dregs without tempering it with honey, and I don't want you to suffer what I suffered." And Jesus said, "Believe this for yourself. "

And, in addition: "Our suffering must be yours." And Jesus said, "Do you see how I love you? I associate you with my pain and my Mother's."

And, later, Mary says to John, "He [Jesus] did not take your bewilderment into account." And Jesus said, "It is true. I have not taken your bewilderment in April into account. Be at peace."

And, on April 9: "I ask you for charity [in suffering even more in the Easter period] for souls." And Jesus said, "You gave it to me. With pain. But you remained faithful. Thank you."

I shall not comment on the unfortunate twenty days. I shall only say that the accounts of these, as well as the others that were not continuous, but scattered in their agony among the oases of divine mercy, when reread now, at a certain distance in time, and in the arms of Jesus and Mary, still seem to me too gentle and moderate in relation to what I really suffered. I did not think I would still be able to remain so faithful when pressed so hard by Satan.

And how right Jesus' dictations are, the first ones after the storm! Always right, of course, but these were right in stating my torment, which only He could evaluate justly.

I did not go beyond May 12, for I correct on Sundays, when I am not doing needlework. But, in conclusion, I have received comfort mixed with pain. The comfort has been more than the pain, though. And that's enough, since my back is destroyed.

keepns2sb240sa60qclang1033 August 10

sb120qj144720144021602880360043205040576064807200792086401ang3081 Jesus 6210 says:

"You came very close to the truth, but did not reach it perfectly.622

"Those who are with Me in Paradise and who, for mysterious reasons, have lived through an hour of hell on earth, as you call it, do remember, it's true. But they do not taste its bitterness or see its blackness or receive any more jolts of horror on remembering it. Here everything is light, sweetness, and peace. And nothing can cancel them out, not even the memory of the most atrocious torments undergone. But the memory remains. It no longer hurts, but it survives. It is a source of active charity.

Never again say, my little daughter, never again say, 'If I can be elsewhere, I will not want to remember having lived any more. I won't have even a look any more for this painful earth, where there is so much pain and so much evil.' In reasoning like this, you reason in a human manner. You must not do so. I have placed you outside the little base circle of what is human. I have already placed you in the infinite, joyous freedom of the supernatural. Strip yourself of all residue of the human with holy alacrity and a cheerful will. Be a 'daughter of God' in a com plete way.

"To be a daughter of God completely means to be one as one is such in Heaven_that is, to possess a love overcoming every obstacle of bitter memory, and, indeed, for bitter memories to be a spur towards greater charity.

"Look, daughter. When one is here, in my Paradise, one possesses Love, for Paradise is the eternal possession of God, who is Love. In possessing perfect Love, the spirit experiences a metamorphosis in perfection which overturns even the last residue of human justice.

"Has a spirit suffered on earth? Precisely because it is aware that one suffers on earth, it has mercy on the earth and devotes itself to active charity out of mercy on the earth.

"Has it suffered on earth on account of men? For the earth, in itself, is good. It gives you bread and wool, fruits and fire; it is not an enemy and cruel to you, as man is. But precisely because it knows that on earth it is men that suffer and cause suffering, the deified spirit thus feels a holy will to act in favor of its poor brothers and sisters in exile. All of them poor Those who suffer and, even more, those who cause suffering, for they obtain for themselves eternal poverty and eternal desolation.

"My saints, from the beatific bosom of contemplation, do not cease for an instant to work for you that are still wandering in exile, and it is a great joy for them when a smile from Me orders them to come into your midst to assist you and lead you back to Good.

"The Paradise of the saints has two faces. One looks towards and delights in God. The other is turned towards their poor brothers and sisters, and this watchful, loving charity will not cease until the last man has finished struggling on earth. The saints ask my Divine Majesty to grant that they may come to you to help you.

"Do you see, daughter? Today my martyr Lawrence 6230 is looking at the poor earth and poor men with more love than ever, for, immersed as he is in Charity and Wisdom, he sees in that earth and those men one of the two main reasons for his eternal blessedness, and he wants to help them out of gratitude for their having been the reason for his glory. Even if you were in the place of temporary expiation, you would have this active charity. For the souls in purgatory do not yet see God, but they already love Him as in Heaven and already have the charitable impulses of the blessed.

"Never again say that you want to forget the earth, then. My children never have an egocentric love, but, imitating their Lord, they beam out their rays like suns on the good and the wicked to call them all to the Light.

"I, your Father_who have so loved the earth, all of whose past and future misdeeds I knew, the misdeeds committed on it by men, and who tore my Word from my breast to send Him to sanctify the earth_have wanted to give you this teaching. My Thought knew that among the future misdeeds there would be the deicide. And yet that has not put a check on my love. As it has not checked the loving haste of the Word or the loving activity of the Paraclete.

"Think as a daughter of God, and the blessing of the Father and of the Son and of the Holy Spirit will always be upon you."

sb400qj144720144021602880360043205040576064807200792086 40 How sweetly the Most Holy Father spoke! A lesson which was one big caress, uttered with such great and peaceful majesty that_as you may notice, except for the word "deified," which I wrote again because I had left a blot on account of a sudden swerve of my han_I did not have to make corrections or additions occasioned by lagging behind as the Voice dictated.

sb120qj144720144021602880360043205040576064807200792086 40 I won't say that thing any more, either, then, and, beginning today, I shall think_and I say so clenching my teeth_of being concerned about the earth when I have left it. By trying and trying, I hope to arrive at thinking this without difficulty_if God helps me...

How many things poor Maria has had to "not do any more" since she became a "spokesman"! I could say that I have gradually had to give up all my thought. I could say that the basic word for the loving divine conversations is "Don't do this out of love for Me." So be it always, though. It is enough for Him to hold me in his arms to keep Satan from torturing me with memories...

sb400qj144720144021602880360043205040576064807200792086 40 Later, Jesus says (it is really Him, for I feel his caress):

sb120qj144720144021602880360043205040576064807200792086 40 "At dangerous and stormy moments, a ship's master is always vigilant at his post. He no longer trusts his sailors, not even the helmsman or the first_rate seaman responsible for maneuvering the sails. He takes the tiller in his hands and gives orders and oversees maneuvers with the sails. Because he knows that no one can love that ship, whose master he is, as he does; he has put all his savings into it to obtain bread for his children, and every one of its boards, nails, and ropes bears the name of a memory.

"One thing was purchased with the sacrifice of his wife, who wanted to deny herself a dress and a necklace to make the ship more beautiful; another was obtained through that harsh labor on a foreign ship, away from home for so long, work done to receive a large salary and achieve the dream of possessing the finest ship in the town; on that board the first of his children took his initial steps; on the other one the elderly father wept with joy on seeing that his son was now the master, and those tears were the holy water for the little ship... How many memories!

"He does not want the ship to be in danger, for it is too dear to him, loved as if it were his wife or his child, as if it were part of his house... He watches over it, then, with vigilant love and in hours of danger does not cease for an instant to look after it, for he does not want to see it perish; nor does he want to see it suffering damage by crashing into rocks and shoals, or see it dismasted, without the wing of the sails because a sudden maneuver has let them be clutched by the claws of a chance wind. Nor does he want it to slow down, with its sails limp in the dead calm of a sirocco, for he knows how treacherous the sea is and how too deep a calm precedes a storm as soon as one emerges from the areas

where the calm prevails.

"This is what the good master does. And shouldn't I do the same with you? Look back and observe whether, every time a storm was brewing for you or was upon you and was shaking you, I did not take the tiller in hand.

"Now that your spiritual sight is sharp and strong, you can see your whole life in its truth, in its truths_both human and superhuman. And in these you see the foresight and love of your Jesus shining like a star on the top of your mast. I did not let you seek the Pole Star of man. But I came down. I set Myself at the head of your own self, and with the magnetism of my divinity, much stronger than that raining down from the stars, I discharged fluids to tame events and call you to Myself.

"You... for so long, in the mists of your humanity, took that Starlight to be just one more little light which annoyed your eyes with its constant twinkling. You... in the midst of the voices of your storms were not able to comprehend the Voice of that twinkling. But it was I just the same. And it sweetly lulled you to sleep or violently prostrated you; when I saw you were heading towards a danger of whatever kind, I would take the tiller and the sails out of your hands and steer them Myself straight into the open ocean of my love, which wanted you. When you were able to see Me, you were already away from the shoals and rocks. You had only to sail trustingly towards the Sun.

"Go on looking. It is good from time to time to turn around to see the works which are as many signs of love left along our way by the one who loves us. Go on looking. A storm may also overtake those sailing on the open sea. It is not only near the reefs. And you have encountered many and will encounter many. But have you ever perished? Never. Why? Because I am with you. I allow you to feel these storms approaching. Indeed, I want you to know that they are about to come, so that you may fortify yourself in advance to face them, and also so that you will have a twofold merit in also suffering them in advance. In this, too my sister_spouse, I make you like Me and Mary. We knew our Passion far in advance... I allow them to come. Why?

"A seraphic creature wrote, 'Many pages in my life will not be read on earth.' It is not only Therese of Lisieux who can say this. Regarding all souls, and especially the privileged ones, it may be said without falsity that 'many pages in their lives will not be read on earth.' They are the pages of the secrets of the King. 6240 Of the mysterious reasons for his conduct with souls. When, having plunged into the Light, you are able to read the immortal pages of the eternal books, you will know the reason for certain hours of yours.

"I allow these storms to come. Atrocious ones. Yes. Atrocious, extremely atrocious. I admit it, Maria, victim of our love_mine and yours. But when they come, neither do I limit Myself, a Star descending to sprinkle astral influences over. your way, to remaining at the top of the mainmast. I come even further down. I come alongside you . I take you_yes, Maria, it is as you wish 6250 -I take your poor head and poor heart in my hands and on the wounds in your heart pour the balms of my caresses and of my blood, dripping from my pierced palms, and I close your eyes and ears with these hands, which love you,

so as not to have you see and hear the terrifying appearance and voices of the storm.

"Do not say, 'But in April You left me alone.' 6260 Do not say this. When a sick child raves, his father to no avail caresses and kisses him and holds him in his arms, so that he will not suffer harm and will feel that he is not alone. The sick child does not see or understand, and weeps: 'Daddy! Daddy! Why don't you come? Why don't you help me?' As long as the fever lasts, the child weeps and the father is distresse_the former, over being left alone, and the latter, because he cannot make himself be recognized.

"That happened this past April between Me and you. The reason is one of the mysteries which will be read in the eternal books. But consider_and believe this, and, along with you, let those who witnessed your torment believe, and all of you should firmly believe_that it is a reason involving 'great' love. But you were in my arms. You were struggling and calling Me. You thought you were clashing against Satan and human wickedness. No. They were at your side. But you were bumping against Me. Me alone. Because you were in the circle of my arms and clasped against my breast. Not gripped by Satan. By Me. You thought you were alone. You did not hear my voice. But I was speaking in your hair. I spoke so much to your superconscious that it calmed down, like a child before the lullaby rocking him.

"I am the Jesus who calmed the storms on the Lake of Galilee. 6270 He calmed them without touching the tiller and sails, with the dominion of his will alone. I can calm the storm roaring around a child of mine, holding him in my arms and commanding the winds and waves to be still.

"Do not fear, daughter. Do not leave the circle of my arms and, in addition, do not fear anything. Even if the whole world collapsed around you, I would not have you experience desolation. I shall pour over you the 'torrents of peace and joy' Isaiah speaks about. Even if you were left alone in an empty world, you would always find 'a breast to receive you_mine_and you would be rocked on these knees as upon a mother's.' 6280

"Last year, precisely in these days, I said to you, 'I will be your father and mother and brother and SpOUSe.' 6290 Jesus never lies. I was, am, and will be this. 'For I have loved you with an eternal love and for this reason show you constant benignity 6300

"Go securely under the rays of the Star of your love_Me, Jesus."

Two hours after this dictation I am hit by a very intense heart crisis and think I am dying. While prostrated in it, in order to die while looking at the Mother and Jesus, I place the image of Our Lady of Sorrows on my lap and that of my Crucified Jesus, the one on the back of which, in the black days when I could no longer pray, I wrote three verses of the Dies Irae and four of the Stabat Mater. I read and look at them and also read the card on which I wrote my litanies to God's goodness, which were also transcribed in those days from my handwritten prayer books so as to have them before me always and manage to say one word to God.

And as I suffer and languish, I think and say to Jesus, "Jesus, You speak correctly. But in

those days I was no longer able to say a word to You. Not even one...! So many days without being able to say that I loved You...!"

And Jesus answers, and I write, though I feel I am dying, for this flower is too beautiful to be lost:

"It does not matter. Prayer is the elevation of the soul to God. It is thus the soul's thought for Him whom it loves. When one loves, one loves even if one cannot say to the beloved, 'I love you.' The lips are silent, for there is space between the two and the voice does not arrive, but the heart is not silent.

"Did you stop loving Me in those days? No. Rather, you loved as never before, for you continued to love without feeling a response by your Love. And you raved, mad with love, not so much because of what afflicted you as because you no longer felt Me. It was this that you could not resign yourself to... What name, then, do you want to give to this delirium, which kept you from saying to Me those well_known words, but did not keep you from longing for Me? What name, if not 'love'? The most perfect love a creature can have. Love for Me. Not for what could come from Me. For Me. Me alone. The love of your seraphic Francis: 'Blessed is he who loves and does not ask to be loved.' Love in order to love.

"You thus prayed not with your lips, but with your higher part, with the most perfect one. Be at peace. Since you began to love Me you have not ceased to pray for an instant because you have not ceased for an instant to love. " 6310

What a beautiful absolution! Blessed be Jesus for it.

keepns2sb240sa60qclang1033 August 11line 11 a.m.

sb120qj144720144021602880360043205040576064807200792086 40lang3081 I remain pensive over a conversation with someone I know. They all see the situation as drawn out and black... and I am in a hurry to go to my Director. 6320

Jesus says to me, "Be patient; all of you_be patient. Now, for everyone, it is a question of days." He says nothing more. I write no more, for I am intent on "seeing," and Jesus wants me to see.

keepns3sb240sa60qclang1033 Midday

sb120qj144720144021602880360043205040576064807200792086 40lang3081 In a pause in the "seeing," certainly granted out of mercy on me, I am thinking about how to practice the virtues for this Second Friday of Our Lady of Sorrows.

As for pride and vanity, I hope to be doing fairly well after so many lessons received. Obedience to inspirations is even better, for it is very rare for me not to adhere promptly and totally to an inspiration I feel is coming to me from God. But in detachment from everything I am... slow. It is true that Jesus has taken care of it, to the point where I

would no longer know what to give Him, for He has taken everything away from me. But serenity over the loss of certain things is lacking in me. I do not lament over my health or my life without affection... But I regret the loss of my house..

These are the thoughts I brood over, and the sweet voice of the Mother says to me:

"Daughter, before going up to Calvary with me, as you give rest to your weakness, listen to your Mother's teaching. I want to teach you the perfection of detachment.

"You must give my Jesus the most precious thing. You must still give it to Him. More precious than life, dearer than affections, more beloved than the home. One cannot slay memory... or impede homesickness. It is enough, though, to keep memory and homesickness pervaded with resignation. Then they are not imperfections. They are merits in the eyes of God. Thorns we enclose in our hearts so that they will be adorned with tears and blood and become jewels to offer to the divine throne. I, too, had them, and I know.

"But I want to teach you the perfection of detachment. A perfection which is not a single event which, when overcome, does not present itself again. But it is perfection which presents itself hundreds and hundreds of times in life. Or, rather, in a year or a month of life. Consider the sum of eternal graces coming therefrom. It is being able to detach oneself from one's human way of thinking.

"What is human thinking composed of? Half, of resentment; a quarter, of hypersensitivity; and the other quarter, of selfishness. Does a neighbor graze us with a corolla or a feather? Oh, to the extremely sensitive human self that being grazed is more than a whiplash, more than the point of a gladius penetrating and searching! Egoism then explodes: 'I am the king, and I don't want offenses of any kind. I rule and don't want resistance to my will.' And hypersensitivity and merciless egoism then breed the resentments which do not fall way and attachments to one's own ideas.

"My Son thus said, 6330 Si vis perfectus esse, i, vende quae habes. And I say to you, 'If you want to be perfect, come, place your way of thinking, attachment to it, and, above all, resentments in my hand. I shall throw them onto the pyre of Charity. Do you think they are made of good material? You will see that they are not gold, but straw that bums and leaves heaps and heaps of ashes. Think as a daughter of God.

"Do you see my Son? He is under the cross, with the crown on his head. But He does not think of Himself. He says, 'Daughters of Jerusalem, do not weep over Me, but over your sins.' 6340

"That's enough. Go on following Him to the top."

And here is another thing which "poor Maria must not do." 6350 That's it. I have written 6360 at the command of Jesus, who Aug. wanted me to come to describe the end as I was seeing it, at the exact hour_it's 3:15 p.m., solar time, on this Friday The very clear contemplation has continued since last night, with intervals I did not wish for and

resumptions I did not seek.

I have you note this. For I think it is important. They are matters so far outside my will that I cannot provoke or remove them, or make them clearer by concentrating, or suffer less by getting distracted. If it is something I love to see and I close my bodily eyes and ears to be more concentrated, I may lose sight of it, or it becomes darkened over, whereas it is clear, on the other hand, if God so wills, even if I apparently do and look at ordinary things. Only my face changes, and Paola sometimes realizes. On the 2nd, for example, my cousin Giuseppe 6370 also said, "What's wrong with you? You've got the face of someone who is sleepy, and you're very pale."

In the pauses I received the two short dictations by Jesus and Mary. It is now over. At least for the time being. I don't know if, as on all Friday evenings, I shall later see the Mother weeping over Jesus at the Tomb.

Mary's dictation was provoked by a thought of mine this morning. I was thinking that, since I have to appear serene so as not to worry the others, it would be proper for the others to do the same with me, whereas they all come to set down their little or big bundle of moans and then go off happier_they are healthy, while I, sick and very sad, remain with my and their weight of pain; and I felt very much like saying, "Is that so, friends? Let's keep our woes to ourselves a bit. Since..." And here the little devil of resentment and memory would leap out, even if silently

The second temptation was to pay Marta back in her own coin by saying, "Until now I have done what others wished, with no advantage and a lot of harm. That's enough, now. I'll do as I please. Since..." Another appearance of the aforementioned devil. But the Mother soothes me and tells me "I must not do so." it is the holy refrain of my Teachers! By dint of not doing, Maria will no longer exist. But provided They help and love me... 6380

keepns2sb240sa60qclang1033 August 14

sb120qj144720144021602880360043205040576064807200792086401ang3081 Though I am very tired, for in the last seven days the Lord has used my strength... energetically and I have none left, I feel the need to introduce a note at the end of this notebook which will perhaps be useful to you. I am placing it here deliberately because, since Paul has now read the last vision, this notebook will not be taken in hand by anyone else, and this note will thus be read by no one else but you.

I spoke to you and wrote_on that sheet I gave to you on July 11 6390_about what happens to me in seeing people not as what they appear to be, but as what they really are within. A phenomenon which makes me suffer very much, for it strips me of illusions and makes me experience repugnance which I must overcome with a superabundance of charity. It is very sad to say, "Everything is futile for him. It's an incurable gangrene." And to have him near, smelling the stench of his master, Satan, who has a grip on him and doesn't let him go...!

Perhaps you, on hearing that confidential remark of mine on July 11, thought_as I did, moreover_that this seeing someone with the face of demon, so ugly as to be repellent, also derived from my particular state of mind in being irritated with him. I, too, wanted to believe this. I would have preferred to think that it was I who was lacking in charity rather than have him be as I saw him.

I have been obeying you for thirty_four days now, Father, and, as I wrote at the bottom of the vision and dictation on the 9th, I lack not only words of reproach, but even thoughts. I strive never to think of what happened and the way my guests have behaved towards me, in spite of the fact that faults in tact and affection on their part are still manifest. I exclude Paola.

But that phenomenon remains. Just the same. I almost never see my cousin, and if I see him, it is for a few minutes a day. But on his face of flesh the other always appears... And I make an effort to avoid acts of fear or repugnance.

In the meantime, I will tell you that, in spite of the fact that Paola and I have been pointing out the beauty of the dictations for the past month, in the Hour of Gethsemane dictated on July 6 and all the rest, he has not asked to read them any more. For two months now_June 18 to August 14_he has lost all interest in them. At first, when we arrived here, 6400 it was a weary, intermittent affair. Then it was absolute abandonment. It is not that I demand that they be read... But it hurts me to see that not even the literary beauty of the dictations seduces him any longer. I hoped that, by way of beauty, something would get through and beauty would serve to make holiness penetrate. However...

So much for him. A very vivid and clear sensation. The clearest and hardest to overcome. Regarding the others, whether or not they are in the house, it endures. But, fortunately, no one else is in that pitiful state, and my spirit thus suffers less with its knowledge. A twofold suffering! Of human affection, for I am fond of him as a relative, and of superhuman affection, for as a Christian I would like his welfare.

This painful knowledge is also an aid to me, though, in justifying all of his actions, which before, since the change took place in a few days, bewildered me, and I was unable to account for it. There is aversion not towards me as Maria Valtorta, but towards me as a "little voice of Jesus." The scent of the Master_which pervades me and issues forth from me, for I am literally saturated with it and can say that I live only in the circle of his teaching_cannot be endured by those who are enemies of the Master and are in error.

Unfortunate creature! And how many like him there must be! And if after a year of continual contact with and reading of the dictations_from April 1943 to April 1944 and beyond, sporadically_he is like this, what will he be like when he has returned to the coils of Satanism, widely practiced in his circle? These are painful thoughts, you know?

Not regarding Paola. There are joyful thoughts, for I see that the seed has fallen into her and become deeply rooted and put forth solid virtues.

That's done. And now onwards. Jesus said 6410 one should not demand to save all. I do not demand and proceed.

Maria Valtorta

THE NOTEBOOKS 1945_1950 Translated from the Italian by David G. Murray

CENTRO 1Q EDITORIALE VALTORTIANO

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Original title: **I Quaderni dal 1945 al 1950.**

(0 1984 by Emilio Pisani.

(D 1985 by Centro Editoriale Valtortiano srl.

Translation by David G. Murray.

(D 2002 by Centro Editoriale Valtortiano srl.

Viale Piscicelli 89_91 03036 Isola del Liri (Fr) _ Italy
ISBN 88_7987_088_2 Filmsetting by Centro Editoriale Valtortiano srl.
Printing by Centro Editoriale Valtortiano srl. Cover design by Piero Luigi Albery.
Printed in Italy, 2002

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li16491649tqr5356 Preface to the English Edition

1649tqr5356

fi288qj288 On April 23, 1943, Good Friday, Maria Valtorta received the first of a series of " dictations "_mainly attributed to Christ, but also, on occasion, to God the Father, the Holy Spirit, Mary, and other figures associated with Divine Revelation'_which would extend over a number of years. During that period, in response to Christ's invitation, she contemplated and wrote in narrative form all of the major episodes connected with the life of the Redeemer.2

This new phase in her human and, above all, spiritual development did not appear abruptly, but had been preceded by many years of progressive union with Christ, culminating in an act of self_sacrifice whereby she had offered herself as a "victim soul" desirous of cooperating with the work of redemption.3

Bedridden as a result of serious and growing infirmity, virtually cut off from normal social life, and generally not understood by those immediately in contact with her, under the insistent touch of inspiration she blossomed into a prolific writer, always maintaining, however, that the content of her "dictated" or revealed works was not a literary creation of her own, but that she was merely a willing instrument in the hands of God and wrote down what she heard or saw.

The magnitude of her production and the sources to which it is attributed present us with an extraordinary spiritual event in the middle of the twentieth century which warrants attentive consideration.

The body of her works is entirely sealed by an intense perception of "Catholicity"_what it means to be a Catholic believer at this stage in history, with a lively awareness of the

twenty centuries of Christianity which have already transpired and of the challenges which now face the Church and all mankind.

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fi288qj288 1 The commentaries attributed to her guardian angel have been published in English as The Book of Azariah (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1993), translated by David G. Murray.

2 Published in English in five volumes as The Poem of the Man_God (Centro Editoriale Valtortiano, 1986_1990), translated by Nicandro Picozzi.

3 The events marking the genesis and unfolding of this special mission are narrated in Maria Valtorta, Autobiography (Isola del Liri, Italy: Centro Editoriale Valtortiano, 1991), translated by David G. Murray.

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li62016201tqr6575 13

fi293qj293 The Notebooks. 1945_1950 is the third and last volume to appear in English of the three works published in Italian under the title Quaderni which contain additional visions and dictations received by Maria Valtorta during the lieriod in which she contemplated and recorded the events which would constitute her major opus on the life of Christ.

The present work contains a wide variety of complementary materials which complete the Valtortan contribution to the mystical understanding of Christ's presence and action in his saints and in human history. The violent, but faith_filled experiences of martyrs, both known and unknown; the treachery of Satan in trying to torment the writer with doubts and anguish over the genuineness of her labor and Christ's timely intervention to protect her; messages and instruction granted to those needing special guidance in their trials; clarification of specific problems facing contemporary thought, such as the question of evolution; a description of the Lord's gestures of intimacy and closeness to those who are deeply and selflessly united to Him; and a long concluding commentary on the content of the Book of Revelation are some of the many highlights of this always surprising and enriching spiritual document.

Other works by the writer, a number of which are available in English,4 are referred to in the notes, and readers are provided with biographical information shedding light on The Notebooks. In addition, in order to situate the present text in the broader context of Maria Valtorta's other writings, reference is frequently made to the accounts of Christ's life which were dictated within the timespan of the entries in this volume but are published elsewhere.

These Notebooks belong to a category of mystical literature which the Catholic Church has long been familiar with: that of so_called "private revelations." A private revelation is

not binding for the faith of Christians; rather, its value is to be measured by its capacity to instruct and inflame souls, spurring them to love God more and apply divine teachings to their everyday lives. Indeed, the authenticity of Maria Valtorta's works, precisely as "private revelations" granted to her under very special conditions, can best be gauged by the intensity of the Divine

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fi293qj293 4 In addition to the English versions mentioned in the three previous notes, readers may consult The Notebooks. 1943 and The Notebooks. 1944, published by the Centro Editoriale Valtortiano, Isola del Liri, Italy, in 1996 and 1998, respectively.

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 Love throbbing powerfully through all these passages, like beats of the Sacred Heart.

fi279279 In the confidence_and the conviction_that this work superabounds in these inspired qualities, we offer it for the spiritual nourishment of readers.

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tqr803 Rome

 August 28, 2002

tqr1640 David G. Murray

tqr380 15

li223722376797tqr7201 January 2, 1945

22376797tqr7201

fi284qj284 I received no particular vision. But at dawn, as I said the Rosary, with the Sorrowful Mysteries, since it is Tuesday, Jesus again explained to me his sufferings in the first four mysteries. And all the torture of Gethsemane, the scourging_always atrocious, and, I would say, more and more atrocious, the more it is viewe_and the crowning with thorns passed before me, making me suffer from Jesus' sufferings.

In the Fourth Mystery I saw only a staggering Jesus going up a narrow, badly paved lane leading towards the Gate of Judgment, one of the frequent sloping areas in Jerusalem. And there were two rudimentary steps here to surmount an excessively steep rise. To get over this_for Jesus, who was exhausted and burdened with the long, heavy cross_was a

great effort. He was sweating and panting and seemed close to falling.

li299299 I then saw nothing else.2

299

li21762176tqr4390highlight1 January 10, 1945

2176tqr4390highlight0

li299299 A singular vision presents itself to me as soon as I wake up.

fi284qj284 I see a long, narrow, low room which is dark. A single little window in one of the narrow sides. In the back, near the opposite side, a small door in the wall which, since it is half open, reveals a very gloomy passageway only barely illuminated by a little light coming in through some small window which I do not, however, see. In the room, which looks more like a corridor than a room, there is a long, rustic table: a lengthy planed plankwith no other color but the natural shade of the wood, darkened by long use_supported by four pairs of legs, round stakes placed like this ,' at the two ends and a quarter of the length inwards.

284

fi294qj294 1 This entry is preceded by the one for January 1, 1945, with the episode concerning "Jesus, Accompanied by Judas Iscariot, Preaching in the Temple," found in The First Year of the Public Life.

 2 This entry is followed by a series of episodes found in The First Year of the Public Life.

 3 This entry is preceded by the episode concerning 'Vesus at the Inn in Bethlehem," found in The First Year of the Public Life.

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li62266226tqr6717 17

624909tqr7161 A large figure of Christ Crucified on the wall.

602902 Seven Franciscans are seated at the table: St. Francis, emaci ated and pale, as always; Friar Elias, handsome and young, with imperious black eyes and curly black hair__oh, a very nasty re semblance, in his features and, above all, in his manner, to Judas. He is also tall. Then Friar Leon: young, not very tall, with a good, cheerful visage. They are at Francis' sides. After Leon, Fri ar Masseo, a bit corpulent, rather elderly, and peaceful.then three brothers who I think are novices or lay brothers: they al ways remain silent, humble and awkward, dressed even more poorly than the four friars, for they have no mantle. They are eating boiled vegetables and gray bread from tin plates. I think it is

broccoli or black cabbage.

Friar Elias says, "This is good bread! It has a special taste. It seems like cake. I don't know.

Friar Masseo says, "Like cake, and it is also juicy, like meat. It is nourishing. And refreshing. It is complete, like a whole meal."

Friar Leon says, "And the holy HosV! I have never perceived that taste in it. An incorporeal lightness which has dissolved into sweetness.... Oh, a heavenly sweetness! "
"I will introduce you to the woman who makes this bread and these hosts. Don't observe her appearance; blooming and joyful, she conceals her austerity under her simple smile. She converses, makes bread, and tends to the sisters' meals. But, with certain knowledge, I know that she eats only very little foo_what is most repugnant and scorned by the others. And if there is little to eat, she leaves it for those who are weakest in body and spirit, and she grants only what is repulsive for men to her hunger and exertion.... We ought to call her Joan the Baptist! In this desert of hers as one who is truly cloistered (a desert in herself, for the cloister is a desert only if one wants it to be one_that is, if one is able to live therein with the Alone) she feeds on grasshoppers and snails taken from the garden vegetables and roasted in the flame of the fire. And she laughs and sings, as joyful as a free lark. Here she is."

The friars, all of them curious, turn towards the half_closed door A beautiful, young (about thirty years old), robust sister comes in. Smiling, she places a pitcher of water and a wooden

602902

tqr382 18

fi301278tqr6577 bowl on the table. Her clothing is russet, with broad sleeves, and rectilinear; in front and in back her scapular reaches the ground. I don't see any cordon descending, or a belt, for she is wearing a short mantle extending down to her hips which is rounded and closed at her throat with a wooden pin. The bands encircling her head cover her brow down to the eyebrows and enwrap her cheeks, descending beneath her scapular. Above, her veil forms a cowl, like this, which is black. A lovely, rosy, rounded face, black eyes, laughing and vivacious, and beautiful, healthy, strong teeth. Average height and a sturdy physique.

"This is Sister Amata Diletta of Jesus," Francis says. And he then adds, "My companions would like to know what you are ac customed to putting into your bread, which is so good, and how you make the hosts for Holy Mass. They are different from all others. "

The sister laughs and replies at once, "The one who supplies me with seasoning gives me the aroma."

"What aroma is it?"

"His Charity_that of Jesus, the Lord, my Spouse."

I see nothing else. Everything ceases with the image of the face of Sister Amata Diletta of Jesus, which is shining as she says these words.

While Father Mighorini is still speaking, before Communion, the Master appears and also speaks. He is so imperious that I leave Father in the lurch and turn my attention to Jesus. He dic tates:

"I am your Superior. Do you feel my Grace in yourself? Do you feel Me in your heart, and my approval of you? And so? Aren't I the Superior of superiors? Aren't I your Cloister? And aren't your love for Me and mine for you bars and gates?

"Are there some who insist about the harshness of needs? For what reason? Out of pride and selfishness. Oh, holy Humility that was mine! Oh, holy Poverty that was mine! Oh, holy Charity that I am!

"For you, that suffer, I have given a light. Sister Amata Dilet ta of Jesus, who belongs to you more than to the Franciscans."

tqr437 19

630912tqr7179 Last night Jesus gave me a dictation for Sister Gabriella:4

"Hail, Maria Gabriella of my Mother. I don't know a sweeter greeting, either.

627tqr7179 "The 'golden word'? Yes. I place it where something is suffering. Something still human ... which I want to abolish. I thus

burn it with the inflamed gold of my Charity. Not to be loved

alone, but feared and not understood, is the destiny I give to

those I choose so that they will resemble Me more closely and

love Me alone. All affection which is given or receive_given or

received in human terms_is like a molecule of impurity in the

amalgam of a golden bar.

612915 "Gold, you will say, is never pure. It must always be joined to other metals in order to be worked. I know Introduce some silver_tears. Introduce some platinum_pain. But never introduce copper_ill_feeling. Never tin_weariness. Never, ever, iron or

coal_the wish to be loved or the wish to be understood. You would sully your gold.

"When you are gold, platinum, and silver alone, you will attract everyone to yourself. For, Gabriella of Mary, believe that only when one is nothing but a flame burning for the sake of burning, with no concern about who it's burning for or even why, then everything turns to look at the light. Why? Because that light burning in such fashion_as your Francis would say, 'with no desire to be loved'_reflects Heaven and the Face of God, fuses with the Fire that is God, loves all things in God, and thus becomes luminous with God. It is no longer a soul that loves_it is God who loves in a soul. I can say this to you: then all converges upon us. The good 'all.' The less good, somewhat less. The wicked, even less. But there is always a turning in astonishment.

"Are you weary? Here I am. I always say, 'Here I am' when there is someone who wants Me. And I alone_who know, even if I remain silent_can relieve weariness and assuage pain.

907 "The guide for acting, and acting well? Love. My John was

fi303qj303 4 Emma Federici is the lay name of Sister Gabriella, the superior of the Stigmatine nuns of Camaiore, who is mentioned several times in the course of this volume. She was to have founded a religious institute prepared to receive the vocations of women of illegitimate birth. After leaving the Congregation she belonged to, however, she was unsuccessful in fulfilling what was thought to be her mission and remained an enigmatic figure. See The Notebooks. 1944, note 312.

303

tqr376 20

fi297qj297 young and ignorant, and even a little pig_headed, as you say, and lazy, like orientals in general. But he understood at once because he loved so much that love made up for all that was lacking. Never wonder, 'Will I ever be able to do this?' If I inspire you to, it is a sign that you can do it.

"Love will tell you the rest.

"Remain in my peace. And I will speak further. Would you like me to say, 'Come'? But I walked today, tomorrow, and the day after, for years ... and set one step after another, with the Cross on my back, higher and higher and higher.... Look at all the footprints.... Look at all the Blood....

"Walk on, today, tomorrow, and also the day after.... And the final hours will be the most painful ones.... But afterwards ... afterwards your spirit will come to rest in the hands of your JeSUS. 115

297

qctqr2035 January 16, 1945

6 a.m.

tqr2035

fi297qj297 I am writing by the light of the little wax lamp and do not know how it will turn out. But I don't want to go through what I went through yesterday. While saying the Veni Sancte Spiritus, I am presented with this vision, and it is so overwhelming that I grasp the futility of insisting on prayer. I thus follow it. And, seeing that it is complex, I shall write it as best I can in this light.

I am certainly in the catacombs. In which one? In which century? I don't know. In short, it is a rectangle ending in a vast rounded hall at the center of which is the altar: a rectangular table separated from the wall and covered with a real altar cloth_that is, made of linen, with high borders on all four sides, but without lace and embroidery.

tqr1601 A Gospel scene is depicted on the wall in the apse: the Good

fi297297 5 There follow fifty_six pages in the handwritten notebook, corresponding to January 11_15, 1945 and containing five episodes in The First Year of the Public Life included in Maria Valtorta's major work on the Gospel.

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tqr349 21

603892tqr7169 Shepherd. It is surely not a masterpiece. A country road which seems to be yellow mud; a greenish stain beyond the road, on the left as one looks, must be a meadow; seven sheep that are so bunched together that they look like a single block_you can see the snout of only two of them, while the others appear to be big bellied bundles walking along the road, coming towards the on looker, at the edge of the meadow. The Good Shepherd is at their side, in the background, dressed in white, with a fade_red man tle. He is carrying a little sheep on his shoulders, held by its legs. The painter, or creator of the mosaic, has done his best_but Je sus certainly cannot be described as handsome. He has the inex pressive face_whose width surpasses its length, since it is viewed frontally_and the long, loosely hanging hair, excessively dark and opaque, typical of primitive Christian paintings and mosaics. He lacks even a beard. Yet, in spite of this uncomely ap pearance, his gaze is attractively wistful and loving, and there is a trace of a painful smile on his mouth which gives one pause for thought.

At the point marked by a small cross there is a low opening. But it is so low that only a child could pass through without bumping his head. Above, a tombstone as long as a

man's body marks a burial niche. The word Pax, used at that time, is written on the tombstone, and below is the Latin phrase "The bones of the blessed martyr Valente. " At the sides of the epigraph an am pulla and a palm leaf have been sketched.

In the back of the church, where the round sign is found, there is another low opening, and alongside it I see four robust gravedig gers, armed with shovels and picks. There are near two heaps of sandstone which has been dug out. I deduce that it is a time of per secutions and that they are ready to make the wall cave in and con ceal the church with it and with the heaps of sandstone which are already prepared.

In the church is the usual quivering yellow_red glow of small oil lamps. The light is brighter near the altar. In the background there is barely a faint radiance in which the outlines of the peo ple, mostly wearing dark clothes, fade from sight.

On the altar is a still_covered chalice. But the Mass must al ready have begun. There is a venerable old man at the altar with

tqr431 22

296tqr7029tqr7208 an ascetic, very pale face which seems to have been sculpted in old ivory. His tonsure fades in the baldness leaving only a crown of soft white hair around his head down to a point above his ears. The rest is bare, and his forehead looks immense. Below it are two pale blue, gentle, sad eyes_as clear as a child's, though. A long, thin nose, a mouth with the curve characteristic of the elderly, and markedly toothless jaws. The thin, austere face of a saint. I see him clearly because he is facing me, celebrating the rite from the other side of the altar. He is wearing the chasuble used at that time_that is, in the form of a cape_and on top of it the pallium over the stole.

In front of the altar three young men are kneeling (where I have placed the three points). The two on the sides are wearing the short cloak of deacons, with long sleeves extending below their elbows. The one in the center is wearing what is really a chasuble, with sleeves provided by a cape extending from his ribs to his shoulder blades, and a stole over his shoulder. On the seeing the stole, which, if I remember clearly, I did not see in the first Masses, I deduce that I am not viewing a scene from the ear ly times. I think I am at the end of the second century or the be ginning of the third. I might be wrong, though, for this is my own idea, and I am illiterate when it comes to Christian archeology and ceremonies proper to that period.

The Pontiff_that's who it must be, in view of the pallium passes in front of the altar and takes up a position facing the three young men who are kneeling. He lays his hands on the first and the third while reciting prayers in Latin. He then situates himself in front of the one in the center, the one with the stole over his shoulder, and lays his hands on his head, too; next, as sisted by someone wearing a deacon's vestments, he dips his fin ger

into a silver vase and anoints the forehead and palms of the young man, breathes upon his face_or, rather, he first breathes and then anoints his hands_binds his hands together with the edge of the stole, which his assistant has untied from around his body, and passes the other edge over his neck like a yoke. He then has him get up and, holding him by his bound hands, takes him up the three steps leading to the altar and has him kiss it, along with what I assume is the Gospel_a voluminous scroll

tqr432 23

584870tqr7169 clasped by a red ribbon. He then kisses him in turn, takes him to the other side, and continues the Mass.

I now understand, however, that the Mass has only just begun, since shortly afterwards (it is almost the same as ours, and this, too, brings me to grasp that we are at least at the end of the second century) they come to the Gospel. The new priest sings it (I think there has been a priestly ordination). He comes in front of the altar again, and the two who were still kneeling get up. One takes a small lamp, and the other, the Gospel scroll, held out to him by the one who was previously serving at the altar. The deacon unrolls the scroll and holds it open at the right spot, standing in front of the newly_ordained priest, at whose side is the one with the lamp. The priest, who is tall, with dark, rather wavy hair, about thirty, and with a typically Roman face, with a beautiful voice is singing the Gospel of Jesus and the young man who asks him what he must do to follow Him. 6 His voice is sure, hearty, and quite melodious. It fills the church. He is singing firmly, with a luminous smile on his face, and when he comes to Vade, quaecumque habes vende et da pauperibus et habebis thesaurum in coelo et veni sequere Me, his voice is a peal of joy and love.

He kisses the Gospel and goes back alongside the Pontiff, who has been standing listening to the Gospel, facing the people, with his hands joined in prayer. The new priest now kneels, while the Pontiff delivers his homily.

"Having been baptized on the birthday of the martyr Valente, this new son of the Apostolic Roman Church and brother of ours has wished to take the name of the blessed martyr, but with the modification which the humility drawn from the Gospel_humility, one of the roots of sanctity_dictated to him. And he wanted to be called, not Valente, but Valentine.

"Oh, but he really is Valente_'capable'! See how far the pagan whose religion was vice and overbearance has come. You know him as he is now, within the Church. Some of you_and especially those who have been his fathers and mothers in a true engendering, as those who by their word and example caused him to be conceived by the Holy Mother Church and born to her

6Mt 19:16_30, Mk 10:17_27, Lk 18:18_30.

3036240tqr7206 for the altar and for Heaven_know what he was like, not as the Christian Valente, but as the pagan before, whose name both he and we along with him do not wish even to remember.

"The pagan is dead. And from the holy water the Christian has risen. He is now your priest. What a long way! How far! From orgies to fasts; from triclinia to the church; from hardness, impurity, and greed to love, chastity, and complete generosity.

"He was the rich young man, and one day, brought to Christ by the heart of the saints, who even without words portray Him, he encountered Jesus, our blessed Lord. The gentle eyes of the Master focused on the face of the pagan. And the pagan experienced a seduction which no pleasure had yet given him, a new emotion, with an unknown name, with an indescribable sensation. A kind of softness like a mother's caress, wholesomeness like the smell of just_baked bread, pureness like a spring dawn, loftiness like a heavenly dream.

"You shadows of the world and the pagan Olympus fall down when Jesus the Sun kisses someone He has called. You dissolve like mist. You flee like demoniacal nightmares. What is left of you_you that seemed to be so splendid? A filthy heap of inadequately burned debris still stinking with corruption.

"'Good Master, what must I do to follow You and receive eternal life?' he asked. And the gentle, divine Master in a few words conveyed to him the Life_giving teaching: 'Observe these commandments.' Oh, He could not say, 'Follow the Law!' The pagan was not familiar with it. He thus said, 'Do not kill. Do not steal. Do not bear false witness. Do not be lustful. Honor your relatives and love God and your neighbor as you love yourself.' New words! Goals never before conceived of! Infinite horizons filled with light. With his light.

"The pagan could not reply as the rich young man did. He could not. For all sins are in paganism, and he had all of them in his heart. But he wanted to be able to reply. And he came to a poor old man, the persecuted Pontiff, and said, 'Give me Light; give me Knowledge; give me Life! Give me a soul, in this beastly body of mine!' And he wept.

"And the poor old man that I am took the Gospel and found Light, Knowledge, and Life therein for the weeping beggar. I

98tqr653 found everything for him in the Gospel of Jesus, our Lord. And I was able to give him a soul. TO summon forth the dead soul to life and say, 'Here is your soul. Preserve it for eternal life.'

559839tqr7161 "Then, white with the bath of baptism, he devoted himself to seeking the good Master and found Him again and said to Him, 'Now I can tell You that I am doing

what You told me to. What else is needed to follow You?' And the good Master replied, 'Go, sell everything you own, and give it to the poor. You will then be perfect and able to follow Me.'

"Oh, then Valentine surpassed the young man in Palestine! He did not go off, unable to separate himself from all his possessions. But he brought me these possessions for Christ's poor and, free from the yoke of wealth, a heavy yoke keeping one from following Christ, he asked me for the luminous, winged, heavenly yoke of the Priesthood.

"Here he is. You have seen him under that yoke, with his hands bound, a prisoner of Christ, going up to his altar. He will now break the Eternal Bread for you and quench your thirst with the Divine Wine. But he and I, too, in order to be perfect in the sight of the good Master, want one thing more. To become bread and wine: to immolate, crumble, and squeeze ourselves out to the last drop, reduce ourselves to wheat so as to become hosts. To sell the last, the only wealth remaining to us: our life. My feeble life as an old man. His flourishing life as a young man.

"Oh, do not disappoint us, Eternal Pontiff. Grant us blessed martyrdom! With our blood we want to write your Name: Jesus our Savior. We want another baptism for our stole, which human imperfection always corrupts: the baptism of blood. To rise up to You with immaculate stoles and follow You, O Lamb of God who take away the sins of the world, who have taken them away with your Blood! Blessed martyr Valente, in whose church we are, ask for your very same palm and crown from the Eternal Pontiff for your Pontiff Marcellus and for your brother in the priesthood."

And there is nothing more.7

290tqr6552 7 We pass over seventy_eight pages which follow in the handwritten text (January 17_26, 1945) containing the episode involving "Jesus on the Mount of Fasting," pertaining to The First Year of the Public Life in the major work on the Gospel, followed by eight other episodes in the same series.

tqr6552

tqr432 26

fi301qctqr2048 January 26, 1945

fi301qc691tqr1484 8 P.M.

691tqr1484

286 I was so terrified by the apparition of the devil that if the curfew had not been

imposed, I would have had you called.8 A real devil, with no camouflage whatsoever_that is, a tall, tenuous, smoky personage with a low, narrow brow, a pointed face, deep eyes, and such a wicked, sarcastic, and false way of looking that I was on the verge of crying out for help.

I was praying, in the darkness of my room, while Marta9 was in the kitchen, and I was praying precisely to the Immaculate Heart of Mary, when he appeared to me next to the closed door. Dark in the darkness, and yet I saw all the details of his body, naked and ugly, not because of a deformity, but because of a kind of fierceness and snakiness gleaming from each of his members. I did not see horns or a tail or a forked foot or wings, as he is generally depicted. But all of his monstrousness was in his expression. To say what he was I would have to say "Falsehood," "Sarcasm," "Ferocity," "Hatred," and "Lurking." This was what his deceitful, wicked expression conveyed. He was mocking and insulting me. But he did not dare to come closer. He was there, nailed in place next to the door. He stayed there for a good ten minutes and then went away. But I was at one and the same time in a hot and cold sweat.

In a state of dismay, as I wondered what the reason was for that visit, Jesus said, "Because you had rejected him so harshly in his main element." (While I prayed to Mary, there had insistently come back to me the ... I don't know what to call it, since it is not a voice or an idea or a mind, and yet it is something saying, "If you had not been here, something would have happened. By your merit it did not happen. Because you are loved so much by God." I don't know if I am acting rightly or wrongly, but I think I am acting properly; when I hear this, I say, "Depart, Satan. Don't tempt me. For if it is Jesus who is saying this, I'll accept it. But no one else should say so to provoke self _satisfaction in me.") Jesus

8 The writer frequently mentions her spiritual director, Fr. Rornualdo M. Migliorini. Biographical data on Fr. Migliorini are found at the beginning of The Notebooks. 1943, note 2.

9 Except when otherwise indicated, the name "Marta" refers to Marta Diciotti, whose biographical data are found in The Notebooks. 1943, note 13.

584889tqr7166 then said:

"Because you had rejected him so harshly in his main element: pride. Oh, if he were able to cause you to fall into that!

"Did you see him clearly? Didn't you notice the way his appearance_I would say his sovereignty or paternity_surf aces and emerges from those who serve him even

temporarily? Don't look to see if he was visible to you in a person with the repulsive appearance of a filthy, lascivious animal, a monster swollen with the ferment and leaven of lust. This is because that poor creature is a dunghill of many vices and sins, but the carnal ones are the greatest there. Think of all those who have made you wince and suffer in other ways, those who, perhaps for an hour, have been Satan's tools to torment a faithful soul, occasion it pain, and bring it to desolation. While wounding, didn't they have the same expression of cruel spitefulness which you saw to be perfect in him? Oh, he shines through in his servants!

"But do not be afraid. He can do you no harm if you remain with Me and Mary. He hates you. Oh, measurelessly! But he is powerless to harm you. If you do not want your soul back to give it to yourself and you leave it in the shelter of my Heart, how could he possibly do your soul harm?

"Write this and also write the other minor visions you have received. Father must know all of them, and there is a purpose in knowing them. And know that my springtime is coming. The spring I give to my beloved ones. Violets and primroses stud the meadows in the spring. Sharing in my sorrows studs the days of preparation for the Passion in my friends.

"Go in peace. I bless you_in order to finish dispelling what is left of your fear_in the name of the Father and of the Son and of the Holy Spirit."

fi301qctqr4645 The Other Things I Saw Eight Days Ago at This Same Time

tqr4645

275 Jesus, burdened with an enormous cross, was heading, apparently, towards Spezia (just to give you an idea of the direction), but not by way of Fratti Street. Diagonally, following an ideal straight route from here to that point. He was wearing the short white garment used by Herod over his red robe and was walking

tqr381 28

tqr6524 in sadness, sweating and weeping. Yes, He was really weeping. And He was saying to me, grieved at seeing Him weep, "Do you see? The pain of the tortures is not enough.... I have others, other more intense pains. Pity Me, soul. Your Jesus is truly doubled over by a sum of excessive misfortunes."

275 Later, on Sunday night_I had nearly fallen asleep while saying the rosary of the seven sorrows of Mary_the Mother roused me, weeping and saying, "Don't sleep. Weep

with me. Don't you know they killed my Son?" Oh, how she wept while saying those words!

Whereas on Tuesday night I was seized by such sadness because I saw my mother.... I also saw her like that the first day of the year. But now she struck me as more distressed. Let me explain. On January 11 saw her more or less as on All Saints' Day. Dull, alone, and lost in reverie, like someone astonished to be where she is and at the same time crestfallen. She was looking at me. But still so dazed, still in that place, and still so lusterless in her color and clothing. Her eyes had a livelier expression, though, and she seemed to want to tell me something, but could not. Something involving entreaty, a request for forgiveness, and an appeal.... If I had to translate that gaze, I would have to state that she was saying to me, "Forgive me and help me. I still need you, here, too, as I needed you when I was there. Help me.... I am so alone.... I have no one but you." And I asked, "Is this what you mean, Mother?" And she replied, "Yes, yes," with a nod and smiled, but sadly, sadly. I wept and was left saddened as well. And she came back again. I asked, "But aren't the suffrages enough?" and she kept replying, "Yes, yes" with a nod. But at the same time she was asking for something which I am unable to express. I said, "I love you. You know I do," and she indicated her agreement, but still had that look. "I don't bear any grudge, Mother, and would like you to be here still," and she smiled, but was not happy. I suffered, I feel she is not at peace.

85358 This is what I had to say and had never written because they struck me as exclusively personal matters and very_excessively_sad 10

85tqr1536

285 10 We pass over eighty_three handwritten pages, extending from January 27 to February 3, 1945, which contain eight episodes pertaining to The First Year of the Public Life.

tqr377 29

fi301qc2866tqr4867 February 4, 1945

tqr538

303 This morning I was reflecting on your expression yesterday when I was reading the vision. You were really amazed. And I said this to Jesus, who was close to me. He replied:

"That is why I give them. You can't imagine how joyfully I enlighten my true friends. I give Myself in this way to my Romualdo for his joy, out of love, to provide help, and because I see him. I had no secrets for John. I have none for the Johns. Tell the elderly John that I grant him great peace and a fine catch of fish. No fish for you. For you only the woman's work of twining the nets with the thread I give you. Work and work.... And

don't take offense if you have no time left to do anything else. Everything is in this work. And don't take offense, either, if I don't come to say, 'Peace be with you.' There is a greeting or farewell when someone arrives or departs. But when one is always present, there is no greeting. Remaining is itself peace. My remaining. And you don't have Me as a guest. You are right in my arms, and I don't set you down for an instant. I have so much to say to you about my mortal time! But, here you are, today I'll content you and say, 'My peace be with you."'

296 Almost immediately afterwards I see what follows."

fi301qctqr2140 February 11, 1945

8 p.m.

tqr2140

296 In the midst of my agonies I see these other agonies.

303 A sort of circular shaft occupying only a few square meters. It must have a diameter of four, or at most five, meters and about the same depth, with no windows. A small, narrow iron door is situated in the massive wall, almost a meter thick. In the center of the ceiling a round hole, with a diameter of half a meter at most, provides ventilation for this shaft, in whose beaten_earth floor there is another hole from which a stench and the gurgling

11 We pass over the following eighty_seven handwritten pages, extending from February 4 to February 11, 1945 containing seven episodes pertaining to The First Year of the Public Life.

79298765tqr7021tqr7196 of deep waters emerge, as if there were a river nearby or a sewer Feb. 11 heading towards the river were passing underneath. The place is 1945 unhealthy, humid, and fetid. Moisture oozes from the walls, and the floor is soaked with repulsive substances, for I understand that the hole in the ceiling serves as a drain for wastes from the cell above.

In this horrid jail, where the deep gloom barely enables one to make out essential details, there are two people. One is lying on the ground, in the moisture, next to the wall, with one foot chained. But he is not moving at all. The other is sitting nearby, with his head in his hands. He is old, for I see that the top of his head is completely bald.

Above, in the other cell, there must be several people, for I hear voices and bustling. Men's and women's voices. The voices of children and the elderly intermingled with the fresh voices of young girls and the robust voices of adults.

From time to time they sing melancholy hymns which, in spite of their sadness, possess an element of great peace. The voices resound against the thick walls as if in a harmonious hall. Of great beauty is the hymn which goes:

Lead us to your fresh waters.

Take us to your flowering gardens.

Give your peace to the martyrs

Who hope, who hope in You.

On your holy promise

We have based our faith.

Do not disappoint us, Jesus our Savior,

For we have hoped in You.

We joyfully go to the martyrs

To follow You into lovely Paradise.

For the sake of that Country we leave all

And want nothing, want nothing but You.

When this last song slowly fades out, a light appears in the hole and an arm dangles out with a little lamp. A man's face also appears. He looks. He sees that the man lying on the ground is not moving and the other with his head in his hands does not ob serve the light, and he calls out, "Diomedes! Diomedes! It's time. "

tqr446 31

621907tqr7168 The sitting man rises to his feet and, dragging the long chain, comes under the opening in the ceiling. "Peace to you, Alexander. "

"Peace, Diomedes."

"Do you have everything?"

"Everything. Priscilla dared to come, disguised as a man. She shaved her head to look like a gravedigger. She brought us what we needed to celebrate the Mystery. What is

Agapitus doing?"

622907tqr7160 "He is no longer moaning. I don't know if he is sleeping or if he is dead. And I would like to see.... To say the martyrs' prayers for him."

597899 "We'll send you down the lamp. Wait. It will be a joy for him to receive the Mystery."

With a cord made of knotted belts they lower the little lamp into the hands of Diomedes, who_I now see him clearly_is an old man with a thin, austere face. Very pale, with little hair, he has two eyes which still shine expressively. In his wretchedness as a man in chains in that fetid lair, he possesses the dignity of a king.

He detaches the lamp from the cord and goes towards his companion. He bends over, observes him, and touches him. And he opens his arms, after having set the lamp down on the ground, in a broad gesture of commiseration. He then takes the hands of the corpse, which are already nearly stiff, and crosses them over his chest. The poor yellow, skeletal hands of an old man who has died of privations.

He turns towards those waiting near the hole and says, "Agapitus is dead. Glory be to the martyr of the putrid pit! "

"Glory! Glory! Glory be to the one faithful to Christ," reply those in the cell above.

"Lower what we need for the Mystery. The altar is not lacking. No longer his hands, extended to provide support, but the motionless chest, which until the final hour throbbed for our Lord, Jesus."

A bag made of precious material is lowered, and from it Diomedes takes out a small linen cloth, a large, flat loaf of bread, an amphora, and a little chalice. He prepares everything on the dead man's chest, celebrates, and consecrates, saying the prayers

289tqr7021tqr7212 by heart while those above respond. It must be in the early times of the Church, for the Mass is more 6r less like Paul's in the Tullianum.12

After consecration has taken place, Diomedes pours the wine in the chalice (which is slightly jug_shaped, perhaps selected precisely for this purpose) back into the amphora, puts the Hosts into the bag once more, and takes everything back to the place where the cord is waiting to lift the bag up again. As it rises, lift ed cautiously, Diomedes absolves his companions. The singing almost entirely by little girls_sweetly resumes while the Christians receive Communion.

When it ceases, Diomedes speaks:

"Brothers and sisters, I understand that the time has come for the circus and the eternal victory. For Agapitus it has already come. For you it will be tomorrow. Be strong, brothers and sisters. The torment will be an instant. Blessedness will be unceasing. Jesus

is with you. He will not leave you even when the Species are consumed in you. He does not abandon his confessors, but remains with them to receive their souls, cleansed by love and blood, without delay. Go. Pray in the hour of death for your executioners and for your priest. By my hand the Lord is giving you final absolution. Do not be afraid. Your souls are whiter than a snowflake falling from the sky."

"Goo_bye, Diomedes! "

"As a saint, help us with your prayer."

"We'll tell Jesus to come and get you."

"We're going ahead of you to prepare the way."

"Pray for us." The Christians take turns appearing in the opening. They say goo_bye, receive a farewell, and disappear The little lamp is finally hoisted back up, and darkness, even deeper than before, returns to the cavern, where someone is slowly dying alongside the other who is already dead, in the midst of the stench and the murmur of the underground water. Above they resume their slow, soft singing.

On my own I cannot tell where the scene is taking place. I

tqr4316 12 See the entry for January 29 in The Notebooks. 1944.

tqr427 33

tqr180 would say Rome, in times of persecution. But I don't know which jail it is. Just as I do not know who this priest with such a venerable appearance, Diomedes, is. But the vision, because of its sadness, impresses me even more than the one at the Tullianum.13

629tqr7156

fi301qctqr2131 February 12, 1945

tqr2131

287 He later says:

294 "Nothing entirely. With boundless charity and skillful prudence you must receive all. To shut oneself away would intensify curiosity. Rejection would be a lack of charity. I told you, 'You will be the city sought out.' Not all come with an honest purpose? What of it? You are prudent, and that's enough. Are you afraid you will waste time? And who is the master of time? I am. So? Come on, then, without fear, without restlessness, without

impatience. Do you see how often I had to change my program? And it was I.... Peace, peace and charity with all. And then prudence in the third place, and that's all."

I'll explain to you in person what originated this little lesson. 14

fi301qctqr2130 February 20, 1945

tqr2130

294 I don't know how I'll manage to write so much, since I feel Jesus wants to present Himself with his Gospel as lived out, and I suffered all night to recall the following vision; I scribbled down all the words I heard as best I could, so as not to forget them.

A time of persecution, one of the greatest persecutions, for the Christians are tortured in large numbers, not taken individually The place is the cavea of a Circus (is that what they are called?). In short, it is a kind of room situated under the tiers used as a shelter for gladiators, animal_keepers, and all the Circus staff. I

13 We pass over seven handwritten pages containing the episode entitled "Jesus at Mary of Alpheus' House Makes Peace with His Cousin Simon," with a short dictation involving commentary, pertaining to The First Year of the Public Life.

14 We pass over fifty_six handwritten pages (February 13_19, 1945) containing six episodes found in The First Year of the Public Life.

tqr378 34

295tqr7045tqr7210 shall state beforehand that I shall express the names poorly, since I haven't read anything about Roman history for thirty_five years, and so...

In this spacious, but dark room_the only light is from a door opening into a corridor which surely leads inside the Circus, and perhaps outside, and from a small window which I would call a low loophole, at the Circus' ground level, from which the noise of a crowd emerges_many, many Christians of all ages are grouped together From children of a very tender age, still in their mothers' arms_two of them, though about two years old, are still sucking at their mother's depleted breast_to the feeble elderly.

And there are also gladiators, already wearing helmets and the corresponding body armor which both defends and does not defend, for it leaves some vital parts still unprotected,

such as the throat or sections of the abdomen where the liver and spleen are located. They put this armor on over their bare skin and hold short and long daggers almost in the shape of a chestnut leaf. They are very handsome men, not so much on account of their faces as because of their strapping, harmonious bodies_the brisk rippling of their muscles is visible with every movement. Some have scars from old wounds, while others display no sign of lacerations. They speak to one another, and I note that they must be from countries subject to Rome, surely prisoners of war, for they use only a very hybrid Latin, pronounced in a harsh, guttural manner, when they address the Christians waiting to die who are singing their sweet, sad hymns.

One gladiator, almost two meters in height_a real colossus as golden as honey, with clear gray_blue eyes which are gentle even in the dark iron shadow cast over his face by the visor of his helmet_addresses an old man dressed entirely in white, dignified and austere_or, rather, ascetic_whom all the Christians venerate with the maximum respect. "White father, if the beasts spare you, I'll have to slay you. Those are the orders. And I am sorry, since I left an elderly father like you in Pannonia."

"Don't be grieved, son. You are opening Heaven for me. And in my long life I have never received a more beautiful gift from anyone than the one you are giving me. 3Y "In Heaven, too, a place where your God surely exists_as in

tqr382 35

tqr774 mine our gods exist, and in Rome's, theirs_there is still death and struggle. Do you want to go on suffering because of the gods' hatred as you suffer here?"

620923tqr7193 "My God is the only one. In his Heaven He reigns with love and justice. And whoever arrives there experiences only eternal rejoicing."

639689tldot5463tqr7170 "I have heard that from many Christians during this persecution. And I said to a girl who was smiling at me as I brought the dagger down upon her.... And I pretended to kill her, but I didn't kill her in order to save her, since she was tender and blond like young heather in my forests.... But it was of no use to me.... I couldn't take her away from here, and the next day ... that body of milk and roses was given to the snakes The man grows silent with a sad look.

924 "What did you say to her, son?" asks the old man.

622923 "I said, 'Do you see? I am not bad. But it is my job. I am a slave of war. If it is true that your God is just, tell Him to remember Albulus_that's what they call me in Rome_and to appear with his goodness.' She said to me, 'I will.' But she has been dead for days, and no one has come."

"As long as you are not a Christian, God will show Himself to you only in his servants. And how many of them He has brought to you! Every Christian is a servant of God; every martyr, a frien_a friend to the point of living in God's arms."

"Oh, many ... ! And I_not I alone, but also Dacius and Illiricus, and others among us, too_sad about our fortune, have been caught up by your rejoicing ... and would like to share it. You are in chains.... We are not. But not even our breath is free. If Caesar wills, they will chain up our breath and kill us. Are you filled with disgust by our talk of God?"

657tqr7193 "It is my only earthly joy, son, and it is a great one. May Jesus, my God and Master, bless you for it. I am a priest, Albulus. I have consumed my life preaching Him and taking many creatures to Him. And I no longer hoped to receive this joy. Listen And the old man repeats the life of Jesus to him and the other gladiators who have formed a circle around them, from his birth to his death on the cross, and he outlines the essential requirements of the Faith. He speaks sitting on a rock serving as a

tqr271 36

tqr5908 bench_peaceful, solemn, totally radiant, with his long hair, Mosaic beard, and robe, totally aflame in his gaze and words. He interrupts himself on two occasions alone to bless two groups of Christians brought into the arena to be fed to the crocodiles during the naval games. He then resumes speaking in the ring of sturdy gladiators_nearly all are blond, with a rosy complex ion_who listen to him with their mouths open.

That doctor of the Church is named Chrystostom. But what name can be given, then, to this one, who is not named?

He concludes by saying, "This is what's essential to believe in order to receive Baptism and Heaven."

The robust voices of the gladiators_ten of them_make the low vault boom: "We believe. Give us your God."

"I have nothing to sprinkle you with, not a drop of water or any other liquid, and my time has come. But you will find a way.... No! God is telling me! A liquid is ready for you."

298 "The Christians to the lions! " orders the guard. "All of you."

288 The old priest at the head and the others behin_including the mothers, on whose breasts the children have fallen asleep go into the arena, singing.

What a crowd! What light! What noise! How many colors! It is incredibly packed with people of every extraction. In the section flooded by sunlight there are lower_class, noisy folk; in the shaded section are the patricians. Toga after toga, ostrich fans ' jewels, and sarcastic and more subdued conversations. In the center of the shaded section is the imperial podium, with its purple canopy and its balustrade decked with flowers and covered with cloth and its soft seats for the repose of Caesar and the patricians and

courtiers who are his guests. Two golden tripods are smoking at the extreme edges of the balcony and emitting rare fragrances. The Christians are pushed towards the sunny area.

I was forgetting something. In the center of the arena is a_1 don't know what to call it. It is a marble structure from which there rise up to the sky thin, wisp_like spurts of water, and on this structure's platform_in the shape of an elongated oval, barely two meters above the groun_are small golden statues of gods, and tripods in which incense is burning stand before them.

298 The Christians are then grouped together in the sunlit area. I

37

tqr4264 shall sketch it as best I can. The lions burst in from point X. The elderly priest is the first to advance, alone, with his arms ex tended. He speaks: "Romans, for the sake of my brothers and sisters and myself, peace and blessing. May Jesus, because of the joy you give us of confessing Him with our blood, give you Light and eternal Life. We pray to Him for this because we are grateful to you for the eternal purple with which you robe us with the_"

622920tqr7220 A lion has leaped forward after having approached, nearly crawling along the ground, and knocks him down, biting his shoulder. His snow_white robe and hair are now completely red.

It is the signal for the beastly attack. The pack of brutes leaps upon the flock of the gentle. With a blow of her paw, a lioness tears one of the sleeping babies away from her mother, and the blow is so fierce that it rips out part of the breast of the mother, who collapses onto the arena and dies, perhaps lacerated right to her heart. The beast, striking blows with her paws and tail, de fends her tender meal and crunches it in a flash. A little red stain remains on the sand, the only trace of the martyred baby, as the beast gets up, licking her muzzle.

But there are a lot of Christians and few animals in comparison. And they are perhaps already sated. Rather than devour, they kill for the sake of killing. They knock down, tear throats, rip open bellies, lick a bit, and then move on to another prey.

The people get restless because there is no reaction by the Christians and the brutes are not sufficiently ferocious. They howl, "Death to them! Death to them! Death to the superintendent, too! These are not lions, but well_fed dogs. Death to the betrayers of Rome and Caesar! "

The emperor gives an order, and the beasts are driven back into their caves. The gladiators are brought in for the coup de grace. .The crowd yells out the names of their cf2b favoritescf0b0 : "Albulus, cf2b Illiricf0b0 cus, Datius, Hercules, Polyphemus, Tratius," and others, too.

290tqr7055tqr7220 They are not just the gladiators spoken to by the elderly martyr, who is agonizing in the arena, with one lung nearly exposed by a clawing, but others as well who come in from elsewhere.

Albulus runs over to the old priest. The people say, "Make him suffer! Lift him up for the blow to be seen! Come on, Albulus! " But Albulus bends over to ask the old man something and, on receiving a sign of consent, calls the companions who previously heard the old priest speak.

I cannot manage to understand what they do_whether they obtain a blessing or what_since their robust bodies form a sort of roof over the old man, lying prostrate. But I do understand when I see that an aged, now trembling hand rises over the group of heads pressed close together and sprinkles them with the blood it has been filled with like a cup. It then falls back down.

The gladiators, sprinkled with that blood, leap to their feet and raise their daggers, shining in the light. They yell out, "Hail, Caesar, Emperor. The victors greet you." And then, as fast as a lightning bolt, they run to that structure in the middle of the circus, leap upon it, overturn idols and tripods, and trample upon them.

The crowd howls as if crazed. Some would like to defend their favorite gladiator and some call down an atrocious death upon the new Christians, who, for their part, having returned to the arena, stand in a line, serene and magnificent, like statues of giants, with a fresh smile on their fierce faces.

Caesar, an ugly, obese, cynical man crowned with flowers and dressed in purple, stands up in the circle of his patricians, all dressed in white. Only some have red frills. The crowd grows silent, waiting for his words. Caesar_I don't know whose scowling, degenerate face this is_keeps everyone in suspense for a few minutes and then turns his thumb downwards, saying, "Let them be killed by their companions."

The unconverted gladiators, who have meanwhile slashed the throats of the barely surviving Christians as methodically as a butcher cuts lambs' throats, rise up, and with the same automatic coldness and precision they open their companions' throats at the jugular vein. Like a bundle of ears of grain which the pruning hook cuts down stele by stele, the ten neo_Christians, sprinkled with the blood of the martyred priest, make themselves a robe of

tqr7174 eternal purple with their blood and fall with a smile on their backs, gazing at heaven, where their blessed day is dawning.

623905tqr7174 I don't know what Circus it is. I don't know what period of Christianity it is. I have no data. I see and state what I see. I have never set foot in any Arena or Circus or Coliseum and thus can not provide the slightest indication. From the crowd and the presence of Caesar I would say it was Rome. But I don't know The vision of the elderly martyred priest and of the last ones he baptized remains in my heart, and that's all.

And now_it's 11_1 see this. 15

fi301qctqr1689 March 1, 1945

tqr1689

283 The day of a memory which cannot be lost! The veiled Face has been uncovered. The "Unknown One" has made Himself known. The Master called out, "Maria"...and Maria became John. My tears dried by your kiss and your promise ... ! And "rebirth" in the spirit by your will.

People do not know. But I know. You, Father, know. Can I fail to celebrate this date ... ? And I celebrate it in the service of God, blessing the exertion and distress of this service because.... Oh, that hour on March 1, 1943 is such that even the cross is nothing. 16

fi301qctqr1694 March 4, 1945

tqr1694

291 Jesus says to me:

283 "Be patient, soul of mine, with your twofold exertion. It is a time of suffering. Do you know how tired I was in the final days? You see this. When walking, I leaned on John, Peter, Simon, and even Judas.... That's right. And I, who radiated miracles when my clothing was simply grazed, could not change that heart! Let me lean on you, little John, to repeat the words already spoken in

298 15 We pass over eight_four handwritten pages (February 20_24, 1945) containing eight episodes found in The First Year of the Public Life.

16 We pass over twenty_eight handwritten pages dated March I and March 3, 1945 pertaining to The First Year of the Public Life.

tqr7199 the last days to those obstinately insensitive people over whom March 4 the announcement of my torment passed without penetrating. 1945 And also let the Master speak of his hours of preaching on the sad plain of the Specious Water. And I shall bless you twice over. For your exertion and your mercy. I number your efforts and gather in your tears. To efforts made out of love for one's brothers and sisters there shall be given the reward for those who consume themselves to make God known to men. To your tears over my suffering in the final week there shall be given Jesus' kiss as a reward. Write and be blessed." 17

fi301qctqr1734 March 8, 1945

tqr1734

283 On the evening of Thursday, March 8, after having written a large part of the Last Supper, I wondered how I could understand the most obscure matters while Jesus was speaking. And I asked myself, "Is this what happened to the others, too?" By others I meant the men and women mystics in these twenty centuries of Christianity, the doctors, and so on.

I heard a voice speaking to me and a great gladness coming upon me. I was anything but glad, for the distress of Jesus' last hours was upon me and crushed me to the point of physical suffering. It said, "Do you know who I am?" But I did not know. I felt only a peace and saw only a bright light, moonlike, very lovely, in the form of a body, but so immaterial that I could not distinguish. "I am Catherine."

I said to myself, "Oh, beautiful one! The other time18 her voice was different! This is a crystalline, youthful, shrill voice; but it has nothing to do with the lovely voice of the Sienese saint."

"I am not the one you are thinking of. She, too, was learned by the work of Divine Wisdom. But I am Catherine of Alexandria. Christ's martyr. And I protect you. I tell you that in us as well everything became light in the light of Jesus. Not through human study, but through superhuman action we became the

298 17 We pass over thirty_four handwritten pages dated March 4, 5, and 6, containing three episodes belonging to The First Year of the Public Life.

277 18 See the entry for November 9 in The Notebooks. 1944.

tqr7170 learned ones of the Lord. To love Him that way. Serve Him that way. Praise

Him that way. And to cause Him to be loved, served, and praised through this doctrine, which came from on high and which, though humanly incomprehensible in its most sublime elements, was nonetheless as simple as a child's words if we heard it while remaining with Him, the Bridegroom. Goo_bye. I have answered you. I love you. You are a little sister. May the Triune Love be with you."

620907tqr7170 And the light faded out, and the voice grew silent. Nothing else. I fell asleep, happy about this new friend in Heaven. 19

fi301qctqr1823 March 19, 1945

tqr1823

288 I told you about the rather unwelcome visit and prophecy I received last night. And you saw that my face was "terrified" you said so when you came in. I did not know what my face looked like. But I certainly am affected. And it does not pass with the hours.

It is not the first time, you know, that Satan has bothered me, tempting me in one way or another. And now that he is no longer tempting the flesh, he is tempting the spirit. He has been annoying me by snatches for a year now. The first time was when he tempted me in the days of April 1944_tremendous for me when he promised me help if I worshipped him. The second time was when he assaulted me with that sharp, violent, prolonged temptation of July 4, 1944, tempting me to ape the Master's language to exterminate those who had offended me. The third was when he suggested that I make the dictated words my own work and publish it to receive praise and money. The fourth was when, in February of this year (I think it was already February), he appeared to me (the first time I saw him, for on the other occasions I only heard him), terrifying me with his appearance and hatred. The fifth was last night.

19 We pass over numerous handwritten pages (March 10_18) containing a number of episodes from The First Year in the Public Life and three entire notebooks written between March 2 and April 7, 1946 containing episodes from the Passion and Glorifi cation cycles.

tqr367 42

tqr6551 These are the major manifestations of Satan. But, in addition, I blame him for all the other smaller matters which come from others, who seek to lead me into pride, self _complacency, or falsehood in appearances, or even convince me that I am just a sick

woman and everything is the result of psychological disturbances. I also attribute the obstacles with relatives and the authorities and even with truck driverS20 to Satan. He does what he can, as best he can, just to annoy me and lead me into restless ness and rebelliousness, the conviction that prayer is useless and everything is a lie.

But I confess to you that last night he disturbed me a lot. It is not the first time that he has caused me fear over being deceived and having to account to God and men, too, for this one day. You know this is my terror_always assuaged by Jesus and by you, Father, and always rearing up again. But they were "my" thoughts, instigated by Satan, but conceived of by me. Last night was an explicit, direct threat.

He said to me, "Go on! Go on! I'm waiting for you until the right moment comes. The final moment. And then I'll convince you that you have always lied to God, men, and yourself and that you are a deceiver to such a point that you will fall into real terror, in despair over being damned. And you will say so with such words that the person assisting you will think that yours is a final retraction so as to be able to go to God with less sin. You and the person with you will be left with this conviction. And you will die like that ... and the others will be left shaken.... Yes, I'm waiting for you .... And you_wait for me. I never promise with out delivering. You are now bothering me measurelessly. But then I'll be the one to bother you. I will take revenge for every thing you're doing to me.... I will take revenge as only I know how to." And he went off. Leaving me in such bad shape.

288 The sweet Mother then came, gentle and loving in her white robe, to smile at me and caress me. My Jesus smiled at me with his gladdest smile. But as soon as they left me, I fell back into my chaos.... And it continues to last. When this thought comes on so

20 A reference to a series of events during the war which were resolved in February 1945. See The Notebooks. 1944, note 312.

tqr7199 forcefully, I feel tempted to say, "I won't write another word, in spite of all pressures." But then I think and say, "This is what Satan wants," and I don't pay attention to this suggestion.

630913tqr7199 It is the time of the Passion, isn't it? Among those who, be cause of the idolatry instilled in even good men, adore the spokesman, the idol, forgetting that he is nothing but an instrument and the adorable one is God and among those who mock me there will be the same expectation, though with different ends, of marvelous occurrences in me, and especially in this time of the Passion. Perhaps you yourself expect them as something natural in my case. You so expect in a just manner; the others, out of mockery or idolatry. And I assure you that I prefer mockery of Maria Valtorta to idolatry of me.

The latter causes me in describable annoyance. It seems they are stripping me in the middle of a square and plundering me of my precious secret who knows? The fact is, I suffer. Mockery hurts less if directed at Maria Valtorta. It suffices for it not to harm the "dictations" and cause them to be taken for a trick and nonsense

647tqr7199 But above the more or less holy and honest desire of many there is the will_or, rather, the goodness_of God, who hears his poor Maria, who has always prayed and continues to pray, saying, "Here is your 'victim.' Whatever You want, but not external signs." I would not have wanted this manifestation of God in me, either. I.... But He wanted me to be his phonograph ... and I've got to be patient. But something else_no, no, and no again. All illnesses which are diagnosable or nondiagnosable, since they lack known characteristics. All the sufferings of undergoing in myself what He suffered. All the agony of remaining bent over his agony. But may it be known to Him alone, to you, that are my father, and to me. And that's all.

642925 If, however, in this time of Passion, I disappoint those idolizing and mocking because I am not "the victim of the Passion" in a material way, I assure you that I am undergoing my passion. And more than the increased physical suffering of my body, which feels worn out and broken by the blows and fatigue of Golgotha; of my head, aching from the cruel ring; of the straining and cramps; of the gasping and congestion of this torture; of thirst and fever; of the faintness and excitation of the agony,

tqr372 44

tqr7041tqr7091 what is a "passion" for me is always what I call "my Gethsemane"_that is, the thickening darkness filled with phantoms and fears ... fear and terror over the future and God ... and the proximity of Hatred while Love is absent. This, this really does lead to thirst, fever, tears of blood, moans, and fainting. I assure you that, in its power, it is equal to the hour I went through last year when God left me alone.21 And, indeed, I can say, "It is more forceful, " because it torments me even though God is with me.

287 I hope I have explained clearly. But certain tortures are very hard to explain. And they are even less understood. Whether by one who is a spiritual father, one who is an idolater, or one who is inquisitive or an observer or a mocker of the ... phenomenon. The latter three would need, though, to experience for an hour what we are undergoing.... And the idolaters, too, who may feel envy, ought to try it. But of course not! It's better for them not to try The idolaters would run away, who knows where to, out of fear of another hour of that kind, and the inquisitive, the observers, and the mockers would come to curse God.... So ... let's put our shoulders to the yoke and take the poison ... and go forward.

Lord, not my will, but your will. Here is your servant and your victim. Let what You will be done to me. But, by your goodness, just give me the strength to be able to suffer. And don't leave me alone. Mane nobiscum quoniam advesperascit, et inclinata est jam dies 22

I am in a vast storm. Precisely one of those March storms with the alternating brightness of the sun and darkness of storm clouds. I get the feeling I am a little ship on raging waves, sometimes cresting on the waves in full sunlight, sometimes far, far down amidst two mountains of water which seem to be trying to submerge me in an abysmal darkness. I seem, by turns, to be going from a stormy sea to the calmest of ports and to be plunged, also by turns, into gall and then into honey. What suffering last night!

298 There are times when I am in heaven because of the brief

292 21 See The Notebooks. 1944, beginning with the entry for April 9.

288 22 Luke 24:29. At this point we pass over five handwritten pages containing the episode of a miraculous healing found in The First Year of the Public Life.

tqr7172 sweet words and blessed smiles provided by Jesus and Mary and the strength I receive from them. I then say, "Oh, I am quite sure I am not deceived and sinful" (as regards the dictations and visions, you understand). I later sink back into the dark vortex in which there is the fearful din of last night's threatening words. And after Paradise I taste hell. The goodness of Jesus and Mary then comes to my aid again, and my poor soul is lifted up into the sun, towards the sky, in a blessedness filling me with sweet ness. And back down all over again, into bitterness, darkness, and terror. I am afraid.... Help me to overcome this battle.

609902 Today a woman who knew me as a child and was a motherly friend for many years, whom I later had to leave because of a decision beyond my control and was finally able to see again, spoke to me about Marina ... and my dictations, some selections from which she has read. And, acting as if I knew nothing, I asked about the difference she had observed between the two, one of whom is well_known, while the other is relatively unknown, for she is believed to be a Servite or an infirm woman, and so on and so forth. She said that in her view Marina's writings are recorded in a trance, whereas the others are "sublime. They cause me fear because, instead of making one feel God's mercy, they make you feel his justice. But she has words with a special light, a spiritual elevation which rouses you. There is a prayer by Our Lady which is wonderful." And she concluded, "Have them brought to you to read. I haven't been able to get them any longer. But, to tell the truth, I would like to."

I cannot say whether or not she believes I am not that person and am not familiar with them. But it was a drop of honey. Because she is a religious, cultivated woman whom I have always found to be quite well balanced. Her judgment and her wish have thus confirmed for me the fact that souls feel God in the dictations.

God! God ... ! To have a single goal: to serve Him and bring Him to be loved. And to be afraid of displeasing Him. This is my pain. But it is the time of the Passion.... Oh, help me, for under the apparent calm I am one big aching wound!

tqr375 46

fi301qctqr1814 March 20, 1945

tqr1814

291 The Most Holy Father is speaking:

303 "The word stating the truth seems harsh to all of you. You would like only words of mercy. Can you say you deserve them? Isn't the severe Voice that speaks to you of punishment, inciting you to repent, also mercy? And do you perhaps repent?

"This wish to hear only promises of goodness, this yearning to receive only caresses from God', is a perversion of Religion. You have turned this sublime reality which is Religion in the true God into epicureanism. You want enjoyment from it. You don't want to devote effort to it. You want to relax into a comfortable compromise between what has been commanded and what pleases you. And you would have God adjust to it, This spiritual vice was once called 'quietism.' It still is by spiritual doctors. I am more severe and call it spiritual epicureanism.

"You would like to receive only what caresses the senses from Religion, God, and his Word. For you have come so low that you have made even the spirit sensual. You thus want to give it entirely human sensations and thrills. You resemble those madmen in other religions who with suitable ceremonies provoke an abnormal psychic state to enjoy the false ecstasies of their paradises.

54357 "You no longer understand the great, the greatest mercy of God. And you call harshness, terror, and threats what is love, counsel, and an invitation to repentance so as to receive graces. You want words of mercy. Do you say you want them in order to have the strength to rise again? Do not lie. You would like them because they are sweet. But you would remain as bitter as poison on God's lip.

303 "Of what use are the words of mercy and the entirely loving visions which have been granted to you for a year as a final attempt to raise your paganized souls to God? For the joy of many, for the ruin of some, and for the sanctification of a frightfully small minority. Christ's destiny continues: to be a sign of contradiction for many.

54357 "Today I am speaking. I am speaking to show that my mercy is still infinite in not burying you under a torrent of fire_you

tqr368 47

tqr4682 that are guiltier than the Sodomites. 23

624927tqr7175 "It is written: 'You punish the corrupt little by little; You reproach them for their sins and admonish them so that, in setting malice aside, they may believe in YOU.'24 Haven't these tremendous periods been increasing very gradually? Have I let you be stricken all at once in such a hellish way? No. Punishment has been increasing in form and duration for decades and decades, and you have been granted miraculous aid at intervals which freed you from it and which you have used to prepare an even fiercer scourge by your own will.

"You have never become better. Malice and unbelief have al ways increased, mockers of God. And now? Now, if I did not know how I created you, I would wonder whether you have a soul. For your works are worse than beasts'. Do you dislike being told this? Do not act in such a way as to deserve these words!

638927tqr7175 "In Wisdom you read the following concerning the Canaanites: 'You regarded the former inhabitants of your holy land with horror, for abominable in your sight were their works, which they carried out with spells and wicked sacrifices. They ruthlessly killed their children and ate the entrails of men and drank their blood in the midst of your holy land. You wished to destroy those parents who slaughtered defenseless souls....'25

624926 "O generations of men today, don't you recognize yourselves in these forebears of yours? I recognize you. You have grown in malice. It has become more Satanic. But it always makes you belong to this tribe, which is detestable to me. Satanism has spread, virtually becoming the religion of states. Great and small, educated and ignorant, and even in the houses of God's ministers_people want to know and think they know by way of spells bearing a definite seal: Satan's.

"You don't perform the sacrifices of the Canaanites? But you perform worse ones! You immolate, not flesh, but your souls and those of your fellows, trampling upon God's right and man's freedom. For with mockery and domination you have gone so far as to outrage the consciences still able to remain faithful to Me

23 Genesis 19:24_25.

24 Wisdom 121_2.

25 Wisdom 12:3_7.

tqr371 48

3026802tqr7203 and you oust them from the throne of their faith, which raises them up to Me, corrupting them with accursed doctrines, or you slay them, believing you can strip them of faith thereby. No. On the contrary, you thereby robe them in incorruptible faith. But may you be accursed for the corruption you sow in order to take the faithful away from God.

"And don't you recognize yourselves, generations of parents who mercilessly kill your children morally by communicating to them, who are innocent, your incredulity, your sensuality, and the whole store of rationalism and bestiality you are filled with and, moreover, who now finish killing these children_no longer supported by any spiritual pillar_in what remains to them: the flesh, allowing them to prostitute that flesh like lustful beasts, consenting to and happy with this prostitution, which enables you to live and take pleasure through the sacrifice of your children?

"Wisdom does not exaggerate at all in calling you the executioners of defenseless souls! You take better care of the beast you raise for sale and the plant you cultivate to get its fruit than your children. They are weak, and you do not strengthen them by giving them either God's religion or at least that of civil honesty and family love.

"Fathers, you are no longer the protectors of minors. Mothers, you are idols and not angels for your children. You are failing to fulfill the purpose for which I set you in that place. You abdicate your duties and your rights. You cause Me disgust. You are idolater idols. Idols because you are without spirit. Idolaters because you worship all that is less than spirit. You have worshipped man, consenting to going so far as to worship the body_to going back to worshipping the body, like the pagans found by Christ, or neopagans, doubly guilty of paganism because of being ones and being ones after having received the true religion.

"Even in moments of mourning or joy, what do you do? Idolatry. You venerate and worship what is perishable. You have no thought for the spirit and its Creator, and this 'is a deceit for human life, inasmuch as men, seconding affection or tyrants, give the unspeakable Name to stone or wood or painted cloth. 126 I am.

tqr1453 26 Wisdom 14:2 1.

tqr425 49

Only I am God.

608916tqr7165 "Do I seem to be giving you a thrashing? Well then, listen: 'It did not suffice for them to be so mistaken about God, but, living in the intense warfare of

ignorance, they give the name of peace to such great evils. They immolate their children, make wicked sacrifices, and spend the night in vile orgies. They keep neither their lives nor their marriages pure. But one kills another out of envy or afflicts him with adultery Everything is disorder: blood, murders, thefts, fraud, corruption, unfaithfulness, tumult, per jury, oppression of the just, instability in marriage, adultery, and indecency, for the abominable worship of idols is the cause, be ginning, and end of all evil. They abandon themselves to their pleasures or prophesy what is not true or live unjustly and un hesitatingly swear falsely, for, trusting in lifeless idols, they think their false oaths will bring them no harm. 127

"But was Wisdom dictated a century before Christ or is it a text written for the present moments? And would you still like words of mercy?

"Have you ever seen a people fleeing under very heavy hail? It flees and flees and is struck because the large hailstones pursue it on all sides. If I were to speak to you as you deserve and speak as Myself, God the Father, you would be like these people struck by unrelenting hail.

"Goodness speaks, and you fail to understand. Justice speaks, and you find it to be unjust. You are afraid and do not correct yourselves. Are you fools or evildoers? Madmen or possessed? Let each examine himself or herself. And is it for these that the Father's Son was sent to die?

"In reality, if it were possible to find error in God, it should be stated that such a Sacrifice was an error, for its infinite value is null for too many. An error, yes, which bears witness to my Nature. For if I were not Love_0 men, blameworthy as you are, who feel I do not treat you with mercy_I would not have given you the Redemption. Yes, if in reality I had acted as you act, wanting one hundred percent or even one thousand percent when you do a little good, I would never have granted you grace.

tqr1601 27 Wisdom 14:22_29.

tqr421 50

tqr2009 For the graces_all of them_beginning with the grace of the Blood shed for you, are overlooked by you, scorned, and turned into disgraces.

"Today Jesus is not speaking, and little John is not seeing.28 Today I am speaking. To tell you that now, as two years ago, my Thought remains unchanged.29 To tell you that if I am silent, it is because I know it is useless to speak, to tell you that words are love and silence is love and severity is love. Only you, in the sovereign love pervading all that

comes from God, are lovelessness. And this is your condemnation."

And this severe dictation was all that was needed to finish crushing me.... 30

fi301qctqr1818 March 25, 1945

tqr1818

288 I complain to the Mother, saying, "But in this way I can no longer think of you. I write and write and write ... and then remain as if dead, unable to say even a Hail Mary. You see this: I am left with the rosary in my hand. Precisely now, when I wanted to offer you increased company, on these Lenten and Passion Fridays! "

I get a very clear reply: "It doesn't matter. You sing the Gospel of his Passion and weep over his pain and accompany Him therein. And you thus dry my tears much more than if you accompanied me directly. Daughter of the Heavenly Jerusalem, weep over the sins of the world and bless the Lord, who wanted you to be sterile, lacking human joy, in order to receive the glory of being the 'little John.' Along with me say, 'I am the handmaid of the Lord. Let it be done to me as He wills.' I bless you and do not detain you. I shall await you on the way to Calvary. Go."

283 28 For the term "little John" see note 76 in The Notebooks. 1944.

29 A probable reference to April 23, 1943. See the entry in The Notebooks. 1943.

288 30 We pass over thirty_two handwritten pages, dated March 21_22, 1945, containing two episodes included in The First Year of the Public Life.

tqr373 51

fi301qctqc3825tqr4900 March 29_30, 1945

My Joys

tqr547

289 From midday on, I was utterly sad on Thursday because I was thinking, "There'll be no Communion tomorrow." With what I always suffer, especially on Fridays, and what Passion Friday has generally meant for me for fifteen years, to be left without my Food caused me sorrow. I was thinking, "Two years ago Father Migliorini brought me Communion at dawn on Good Friday. I was ill and he thus could." And I assure you that

I would have wished to be even worse off so as to be able to receive it. Along with sorrow over the relic of the Holy Cross which was taken from me after it was given by a woman who has contributed, with Satan, to causing me affliction, these are my secret_and deepest_sufferings.

Marta had gone out to visit the seven churches. I was alone. I was writing. And Mary's desolation was fusing with the tears of poor Maria.

I was lifted from affliction by the joyful apparition of my Jesus, not martyred and bloody, but handsome ' radiant in his white linen robe, as He is at the gladdest times in the visions. He came towards me as if He were coming from flowering countryside and smiled, holding something underneath the white mantle He had drawn across his chest and over his hands.

He said, "Little John, I wanted to call you 'little scribe,' but I won't say this to you, for if you are the layman who, since the priests are not sufficient, teaches the truth about my mortal lifetime, you are not, however, a creature of harshness and ferocity as the scribes in my time were. Listen, little John. Father Migliorini cannot bring you Communion and you suffer. I am your Priest. I have kept you bent over my tortures, my agony. It is right for Me to give you a reward. Look: many years ago I was heading for the Cenacle at this hour to consummate the Passover and distribute the first Eucharist. Come and take this, little John. "

And, letting his mantle fall open, He showed me the ciborium He was holding in his hand. He became solemn and said, "I am the living Bread descending from Heaven. Whoever eats this Bread will no longer be hungry and will live eternally. This is my

tqr6530 Body, which I give You in memory of Me. Take it and eat." And He gave me a large host. I say "large" because it was as big as an ancient coin (a scudo). Its (spiritual and material) flavor was such that it filled me with delight. He caressed me and then said, "Now that you are nourished, write. I shall come back tomorrow."

And this evening, at the same hour, He appeared to me again. I had been feeling ill since you were here and was unable to get over the crisis. I was in a cold sweat, very pale, and gasping, with constant dizziness and a darkening of my sight. And yet I was writing because I had to write.... Our Lady of Sorrows was moaning out all of her agony.

289 Jesus removed me for a while from so much shared moral and physical pain and, holding the chalice fully exposed, filled with red, vigorous bloo_1 would say "thick," nearly boiling, for it foamed with strange bubbles as if it had just come out of an artery_He said, "This is my Blood, which I have shed out of love for you. Take it and drink." And He brought the chalice up to my lips while drawing me towards it with his other hand.

I perceived the coldness of the metal against my lips and the smell of the blood in my nose. But I felt no repugnance. I pressed my lips against the smooth brim of the silver chalice and drank a sip of this divine Blood, which has all the characteristics of our own

in terms of fluidity, viscosity, and taste. But it flows down into me, bringing me a delight which lifts me high up into joy. I would like to drink and drink.... For the more you drink, the more you would like. But reverence restrains me. And I contemplate that beloved Blood, smell its living scent, and admire its perfect bright redness. But Jesus has me drink twice more.... And He then departs.... And the taste and fragrance of that Blood of my Jesus remain in me.

I almost did not want to write this here, but in a letter which I was unsure about giving to you at once or letting you have at my death. For certain sublime moments are poorly and unwillingly articulated. Later, however, the idea of writing it down in a notebook and making it known to you immediately prevailed.

291 I am filled with supernatural delight.

tqr377 53

fi301qctqc3823tqr4799 March 31, 1945

8 a.m.

tqc3823tqr4799

288 And it still lasts. That chalice remains present before my mental sight as if I were still seeing it, and the ineffable taste of the Blood of my God remains in my palate.... These are my Communions on Holy Thursday and Friday.

fi301qc141tqr1873 A pril 1, 1945

fi301qc Easter Sunday, 11 p.m.

For Father Migliorini, Sister M. Gabriella, and me, Jesus says: "Before the day of the Resurrection concluded, I showed Myself to the faithful women and my dearest friends so that their joy would be complete and they would all know that the trial was over and the Lord was risen and their faith would be confirmed by his peace and forgiveness. Before this day ends, I come to you, to you that have managed to turn your hearts into a Bethany and a Cenacle and have remained with Me in the Passion.

303 "Peace and blessing for both Marias. Peace and blessing for them and my Lazarus. Peace and blessing for those living with them in love for Me. Grow in love for Me. May the Blood and the Word create ever_new strength in you. Come without fear to the wounded Palms. You have no need to touch in order to believe. But you need caresses to

receive a foretaste of Heaven, and my hands are full of caresses for my friends.

"I have wanted you with Me in the Passion, so that you would be familiar with it in order to love it increasingly. For this familiarity is strength and sanctification. Savor it to the point of becoming strong with my own strength, even in sufferings out of love for God and man. Come with Me now into the joy which the world cannot have: my joy.

"For you, the friends of my Bethanys, known to Me alone, the peace and blessing of the Risen Lord."

tqr374 54

fi301qctqr1689 April 10, 1945

tqr1689

272 Having rested for three days, I open the Bible. I open it at random, just to read something which is still a word coming from God. It opens before me at page 769, and my eye falls on verses 25_31 of Psalm 17, Book J.31 And the Lord speaks:

301 "Isn't that perhaps what you can say about yourself?

303 "At one time_I loved you with my perfection, but you did not love Me with your perfection, for, even if there was remembrance of Me in your heart, there were affections even stronger than the affection offered to Me_you did not deserve my reward. You remember that time. And I, too, remember it. You had come away from your boarding school wholly fragrant with God, like a Temple virgin fragrant with the scent of ritual incense. And I had already chosen you.

"When did I choose you? Do you want to know? In reality, when a soul was created for you, for no human destiny is unknown to eternal Thought. But the little Maria, kept alive by my will in spite of the unhappy circumstances in which you were born and which accompanied you in the months when you were a suckling angel, was mine when she shed her first tears before the Divine Being in his deposition from the Cross. He asked me for you. And I gave you with a smile of satisfaction. For your sake in Heaven He repeate_and conveyed to the Father and the Paraclete_his 'Let the little children come to Me.'

298 "There are only the lips of children to take away the pain of his wounds_children in age and children in will. Those who, out of love for Him and obedience to the Master, 'become like little children to receive the Kingdom of Heaven.'32 God's Delight, Mary the Virgin Mother, is the perfect child rejoicing in the Kingdom of Heaven. The souls of adults who are 'children' are as rare as pearls of a perfect roundness and marvelous size.

But children in age all possess that soul, as if not yet profaned, which brings delight to God and relief to Christ. And the Son wanted you from that point on. Every innocent tear earned you his kiss;

31 In the Vulgate. In the Hebrew text, Psalm 18:2 5_3 1.

32 Matthew 18:1_5; Mark 10:13_15; Luke 18:15_17.

every kiss, a grace; and every grace, a betrothal to Divine Love.

621923tqr7197 "It is not an error to look back so as to be able to intone the Magnificat and the Miserere. And you were able to intone your Magnificat until you left boarding school. You were entirely God's. A single altar in you. And a single love. The lily with a barely half open calix was filled only with heavenly dew and divine sun beams. Then the world came. And, with it, many other altars and many other loves. The usurpers of 'my' place. And they lasted as long as I willed. I could also not have so willed. And there will be some who say, 'It was a dangerous experiment.' No, it was necessary. The apostles were humiliated by their defection from Christ, during which every branch of corrupt humanity got the upper hand in them and they were again gripped and shaken and incited by all that disturbs man. And they understood that all they had become which was different was not by their merit alone, but be cause they were with Christ. And pride, the corrupter of man, was broken in them. It is necessary to do this with all those chosen for a special destiny so that they will not lose their election by forfeiting my love. The usurpers of my place in you fell one by one. And your God alone became your King again, to whom you sang the Miserere of your wise repentance.

"Now, daughter, look at the past and the present. Look at that time of many loves: for man, knowledge, and yourself, and ob serve the present time, since there has once again been only one love. For Me. And tell me. Tell me with your soul, listening to it alone, the only one with a true, valuable voice. Don't you have everything now? Haven't you had everything since you became mine? Many, who are foolish, will say, 'She has nothing! Neither health nor joy nor well_being.' But your soul, which sees with its eyes as a soul, says, 'I have everything now, even what is a holy surplus.' If what falls beyond what is strictly necessary to ascend to God can be termed a surplus.

"You have your special mission as a spokesman. But, beyond this, which is a gift, and it is not necessary to have it to be among the beloved, you have God's agreement regarding your desires. Why? Because, as the Psalm states, 'The Lord has rewarded me according to my justice, according to the purity of my hands in his sight.'

288tqr6602 "I am infinitely, divinely munificent with the just and pure in heart. Good to the weak, I am perfectly good to those able to be strong in my love. And since I am Love, I must force Myself not to be weak towards those who are at fault. I grant them the mercy of my Son). I grant the multitude of my gifts to my children. And I save and enlighten and free and fortify them increasingly, and I lead them, taking them by the hand along my immaculate way, instructing them with my Word tempered in the Fire of Divine Love.

"It is that way with you, soul of mine that have placed your love and all your trust in Me. Do not be afraid, flower of God. There is not a single one, from the microscopic flowers in frozen lands to the gigantic flowers in torrid zones, that I leave without the dew, light, and warmth needed for their delicate lives. And they are steles! But what care will the flowers of my souls receive from their Creator? Do not be afraid, flower of God, bead ed with the pearls of the blood and tears of the Son and the Virgin. With these gems and your faithfulness, you are very dear to Me. Sing the Magnificat forever.

"The Father, the Son, and the Spirit are with you."

O Lord, Lord! You say so, and it must be true. Everything must have been necessary But what an occurrence was your abandonment of me last year! You see this. You are not unaware of the sensations of hearts. There are wounds which hurt after the process of healing at even the slightest graze. At times they hurt through the sympathetic nerves even when they are touched or the opposite member is. Cut nerves ache even after the wound has closed. And your abandonment, even now, when You have pulled me back over your heart, is a wound which always brings pain because it cut the nerve joining me to You. I do not ask, "Why did You do it?" I only say, "You know what your abandonment was like for me! "

Today I trembled on writing "April 10." For a year ago today You left your poor flower without dew, light, or warmth. And I nearly died on this account. For I have given You everything, and if I still had anything else, I would give it to You. But never give me a trial like that again. You see that my wretchedness cannot endure it.

618905tqr7176 I sing, of course. I sing my Magnificat! I also say to You, "I have not really deserved your doing 'great things' in me." But my song is forever mixed with tears because, as a child who has gone through a period of abandonment in infancy no longer has the serene face of happy children, so, too, I always bear in mind your abandonment last year. Jesus is right! Mary is right! What is unendurable in "our passion" is being abandoned by You, Father

As I write this, the little lamp perpetually burning before Jesus is lit up again. The little star shining alongside my heart be fore my crucified Jesus. It had been extinguished for a year My cell, my tabernacle, and my paradise no longer possessed light. And this occasioned me such great affliction

624905tqr7169 I have received everything from your love. But also so much from your

sternness. Darkness, solitude, and what your Son termed "hell." I am left like a bird that by pure good fortune has escaped from its torturers. I am afraid.... On all sides I see nets and cages and tortures.... Lord, have mercy....

fi301qctqr1762 April 12, 1945

tqr1762

303 Jesus says:

"Write this alone. God's designs possess a mysterious, holy necessity, and only in the other life will they appear clear to you. They sometimes seem to have a strange inconsistency. They seem so to you because you look at everything with human eyes. However, the whole succession of events is a harmonious, just concatenation from which human and suprahuman destiny comes. Destiny comes because, according to the soul's response to the design God proposes for it, there corresponds a destiny of blessedness or damnation or simply painful purgation in the other life and in this one divine assistance or abandonment.

"Prompt obedience and cheerful adherence to God's design are the sign of the spiritual formation of a heart. Jesus Christ was the perfect one in this formation. He was as God. He was as a man. And if as God He could not be seduced by the Tempter, who injects pride and disobedience to take a spirit away from

tqr382 58

3026797tqr7210 the good of God, as Man, when He was on earth, He really could have been enjoined to disobey by the Tempter. Consider, daughter, the kind of obedience to which He had to subject Himself. He had already imposed upon Himself the degrading yoke_for Him, who was Go_of a humanity. And, with it, He had had to endure all that is humanity. But at the end of that humanity He saw the Cross, the opprobrious and painful death of the crucifix. He was not unaware of his future. And He did not flee from his future.

"How often men, though knowing that from a given thing proposed to them by God there will come a good for them and their fellows, flee, saying, 'Why should I leave this, which is advantageous for me, to take on that, which is painful? And for the sake of whom?' Why, for the sake of love, children! Love for Me. The Father cannot ask you for anything which is not for your certain and not transitory good. If you proceeded in faith, you would not doubt the Father. You would say, 'If you propose this to me, it is certainly for my good. I'll do it!' If you proceeded in love, you would say, 'He loves me. I love Him.'

And if, moreover, the thing proposed were for the good of your neighbor, even if it were a sacrifice for you, if you were holy, you would immediately accept it as my Son did for your good. I would then give you a resplendent reward.

"Consequently, when you observe the apparent contrast in your life_indeed, the many contrasts in your life_and what you have, always say, 'That, an event apparently in disagreement with the following one and with my current state, paved the way for this. And I have this because I accepted that.' Consider that since you made the words of my Son's prayer_'Thy will be done'_the fruitful norm of your life, you have no longer paused, but walked forward, then run, and then flown on high. The more joyful, prompt obedience to my design has increased in you, the more will, knowledge, and improvement have been accentuated.

"I shall say no more. Remain in our blessing."

I thought it was Jesus, but it is instead the Eternal Father who is saying these sweet words to me this morning, and with great mercy towards my physical condition.

tqr426 59

fi301qc3077tqr4921 April 14 1945

907 The Divine Spirit says:

612908 "I wounded your intellect with the statement 'Immortality resides in intimate union with Wisdom' (Wisdom 8:17). I shall now explain this truth to you.

"Let us compare the soul to just any creature and Wisdom, to a powerful king. The creature, as long as she is only a subject of that king, or just a being the king sees when going on a journey over the earth, is nothing but a creature with no particular distinction. Today content with her little well_being, tomorrow trembling with fear of excessive power, the day after busying herself with matters of slight value, and the following day weeping over a loss in her goods. The king is always the same: rich, powerful, and secure. But the poor creature is never secure. But if that king, from the height of his coach, lets his gaze fall upon the creature and, seeing that she is lovable in her poverty, feels love for her and says, 'I want to take her with me, instruct her so she will not cut a poor figure at my side, and then, when she has become learned in the art of the kingdom, make her my wife,' and does so, doesn't this soul, by such a choice, acquire the gifts of power and wealth and security of her husban_king?

"When Wisdom says to a soul, 'Come. You are mine,' and instructs her in his truths and chooses her as his consort, giving himself in continual loving embraces, revealing himself in all his sublime perfection on the marriage bed, opening all his coffers and saying, 'Take my gems_they exist to adorn you,' and handing her the chalice of vivifying wine which grants wholeness and eternal life, saying, 'Drink from my cup in order to be

preserved from corruption and death,' then the soul passes from subjection to union, and, if faithful to this election, she acquires immortality. True immortality, not the relative one given by men to men.

"How many who in their time regarded themselves as and were called 'immortal' are now among the 'unknown' dead, even in terms of remembrance! Most men do not even know they lived, and, among those who know them by name, who knows their works with precision? An exiguous minority. True immortality is that known to God and his blessed ones. It is that which

652tqr1158 60

315240726376813tqr7226 will be proclaimed on the day of the Last Judgment in the sight of the resurrected multitude. It is that which is conquered by union with Wisdom. With Me. For those who live with Me and love Me, adorn themselves with my gems, and drink my waters walk in the ways of holiness and conquer immortality by conquering the Kingdom of God.

"I won't leave you. If the repose of the Son of God is in the hearts that love Him, my joy is to remain close to those who love Me. The Love feeding on love, who feels He is sinking into his love because He can pour the waves of his goodness into too few, expands, full and constant like a great perennial river, over the souls faithful to Him. He embraces them with his very sweet waves, lifts them up, and transports them, bearing them into the great sea of the knowledge of God as far as the gulf of blessed ness: to the breast of the Eternal Father.

"Be good. Remain at peace. The flower on the wave does not offer resistance. It sails into the azure wherein it quenches its thirst, shining in the sunbeams because of the water adorning it, and heads into open sea. Go in the same way. I bless you."

fi301qc315240726376813tqr7226 April 15, 1945

Ezekiel 37:1_14

315240726376813tqr7226

296 Jesus says:

303 "I ask you, as the Lord asked Ezekiel, 'Do you think these bones will live again?"'

Like Ezekiel, I answer, "You know, Lord God," for I understand the meaning of the word "bones" when used to say "men"_that is, I understand that Jesus is not asking me if the dead will rise again on the Last Day. This is faith, and there is no question about it. But

He is applying the term "bones" to this poor humanity at present, so entirely material and not at all spiritual. I understand this because, as I have already explained to you so many times, when God takes me so that I will be his spokesman, my intelligence is amplified and raised to a power far superior to that permitted to human beings. And I "see," "hear," and "understand" according to the spirit.

6222tqr6718 61

625903tqr7194 Jesus smiles because He sees I have understood his question and explains:

"That's the way it is. Humanity is now nothing but bones, calcined, heavy, dead ruins sinking into the fetid furrows of vices and heresies. The spirit no longer exists. The spirit that is life in flesh and life in eternity. The spirit that is what differentiates man from animals. Man has killed himself in his best part. Is he a machine? Is he a beast? Is he a corpse? Yes, he is all of this.

"A machine, for he goes through his day with the mechanical ness of a device that works because it must work by virtue of its parts set in motion, but does so without comprehending the beauty of what it is doing. Man, too, rises and goes to bed after having eaten, drunk, worked, strolled, and spoken without ever grasping the beauty and ugliness of what he does. Simply be cause, deprived as he is of spirit, he no longer distinguishes beauty from ugliness or good from evil.

"He is a beast because he contents himself with sleeping, eating, and accumulating fat on his body and reserves in his lair, exactly like a beast that makes these operations its life goal and the joy of its existence, and justifies everything_selfishness and ferocity_through this base and brutal law of the need to plunder so as to be sated.

"He is a corpse because what enables a man to be called alive' is the presence of the spirit in the flesh. When he breathes his last, man becomes a corpse. In reality, man at present is a corpse kept upright and in motion by the sorcery of mechanics or the devil. But he is a corpse.

"Well then, I tell you, 'Behold, I will infuse the spirit into you, dry bones, and you shall live again. I will make your nerves rise up again Upon you and your flesh grow again and your skin spread out again over you, and I will give you the spirit and you shall live again and know that I am the Lord.' Yes, I will do this. The time shall come when I will have a people of the 'living' once more and not corpses.

"In the meantime, behold that to the best ones, not dead, but reduced to skeletons for lack of spiritual food, I give the nourishment of my word. I do not want your death by consumption. This is the substantial manna which gives you strength with sweetness.

tqr422 62

3176810tqr7223 Oh, feed upon it, children of my love and my sacrifice! And why must I see that so many are hungry and there is so much food prepared for them by the Savior and it is not drawn upon for those who are hungry? Take nourishment, get to your feet, and come out of your graves. Come out of inertia, come out of the vices of the age, and come to knowledge, come to 'recognize' the Lord your God.

"I told you at the beginning of this work and in the middle of this tragic war33 and I repeat, 'This is one of the wars paving the way for the times of the Antichrist.' Then the era of the living spirit will come. Blessed are those who prepare to receive that age.

"Do not say, 'We won't be here.' You Won't, not all of you will be here. But it is foolishness and a lack of charity to think only of oneself. Atheistic children are born of atheistic fathers. Lifeless children, of lifeless fathers. And they, your children and the children of your children, will greatly need spiritual strength for that hour! At heart the law of human love is to provide for the good of one's children and grandchildren. Do not be inferior, as regards what is spiritual, to what you are in regard to the things of this world, and as you give wealth to your children or endeavor to provide it so their days will be happier than yours, work to give them an inheritance of spiritual strength that they can develop and multiply in order to have an abundance when the hail storm of the world's and Lucifer's last battles scourges Humanity so fiercely that it will wonder whether Hell is not better.

"Hell! Mankind will experience it. Afterwards, for those faithful to the spirit, Paradise shall come, the earth which is not earth shall come: the Kingdom of Heaven." 34

tqr1791 April 20,1945

tqr6231 I insistently saw the remains of a carbonized human body. It

tqr1791

287 33 See, for example, the entry for July 29 in The Notebooks. 1943 and the entry for August 5 in The Notebooks. 1944.

34 We pass over the following thirty_six handwritten pages, dated April 15_18, 1945, containing the last four episodes in The First Year of the Public Life, and five pages, dated April 19, 1945, containing the first episode in The Second Year of the Public Life.

tqr7218 was a pathetic, fearful sight. It was so corroded by the flames that it resembled a formless iron statue taken from the bottom of the sea. The head could still be discerned in

the main outlines of the nose, cheekbones, and chin, but it lacked the roundness of the cheeks, the fleshy part of the nose, the ears, and the lips. It was all dried up or destroyed. And the extremities were the same, with arms and legs resembling half_burned branches whose appearance had been changed by the heat, as if they had been made of wax covering tendons contracted by a blaze, stiffening and contorting feet and hands. Hair and eyebrows were, of course, missing. Nor could I say whether that poor individual lying on the remains of a now_extinguished fire was a man or a woman, a young person or an adult, light_ or dark_haired. The place seemed to be the outskirts of a city, where the countryside began, in a desolate, rocky, gloomy area.

628930tqr7218 I contemplated and contemplated the poor body abandoned in this place and was prompted to wonder, 'Who are you?"

I received no reply for many hours. But now, though finding myself again in that same place, I see it is animated by people dressed in an ol_fashioned way who are working to build a formidable pyre made of faggots mixed together with sturdy little trunks_a solid structure ready to burn quite briskly. And then I see a procession of soldiers and townspeople coming from the city_I don't know what city it is, but it is certainly near the sea, which is sparkling off in* the background under the midday sun.

A young woman who is barely beyond adolescence is in their midst. She is being taken to the pyre. It was for her. She calmly and securely ascends, with the expression of supreme, dreamy peace I have always seen on the faces of the martyrs. She is followed to the foot of the pile of wood and taken leave of there by a veiled, elderly woman, who is seen to be such from her rather plump figure and the glimpse of her emerging when she lifts up her veil to kiss the young woman. She does not say a wor_only kisses and tears. They want to push her back and harshly oblige her to withdraw while the first flames are already flickering over the pyre, setting fire to the dry heather of the faggots. But, with a dignity not devoid of haughtiness, she replies (to those who ask, 'Why do you take an interest in this rebel? Are you a relative? Go

tqr417 64

tqr6558 away. One can't stay here comforting the enemies of Caesar"), "I am Anastasia, a Roman lady, her sister. It is my right to remain at her side, as with my sisters, yesterday. Leave me alone, or I will appeal to the Emperor. "

They let her remain, and she looks at the young woman, to wards whom tongues of flame and waves of smoke are rising, concealing her at intervals. She observes her, serene and smiling in her spiritual dream, not feeling the nipping of the flames, which first take hold of her hair, which burns in a smoking tongue of fire, and then her clothing ... until, replacing the white robe, burned up by the flames, the instrument of martyrdom it self weaves her a splendid robe of living fire and conceals her be hind it from the gaze of the

throng.

81tldot1471tqr6554 "Goo_bye, Irene. Remember me when you are at peace," Anastasia shouts. And the calm youthful voice replies from behind the veil of fire, "Goo_bye. I am already speaking about you with..." And nothing is heard but the crackling of the flames.

302 The soldiers and executors of the sentence withdraw when they understand that death has come upon her and let the pyre finish its destruction on its own.

Anastasia does not move. Motionless between the heat of the fire and the. heat of the sun, which is intense in this and zone, she waits.... Until there fall the shadows of twilight, in which there feebly shine a few surviving flickers in the midst of the pyre's wood. They seem to be writing mysterious words, narrating the glories of the young martyr in the evening.

Then Anastasia moves. She does not go towards the pyre, but towards a hovel in ruins which is not very far away, already lost in the bare countryside. Moving securely, in the light of one of the first moonbeams, she enters an uncultivated little garden, bends over a well, and calls. Her voice resounds like bronze in the hollow of the well. Several voices reply, and from the shadows one after another they come out of the well, which must be dry.

ldblquote Come. There is no longer anyone. Come. Before they offer an affront to her. She died like an angel, as she lived. I did not touch the ashes because ... I gave her everything, as the Father of my

tqr366 65

tqr7174 soul ordered me. But ... oh, it is too horrible to see a young lily reduced to coal!"

629912tqr7174 "Go home. Calm down. We'll act in your place."

"No, I've got to get used to this torture. He told me to. But then I won't be alone. She and the sisters will be with the angels at my side. Be there now, brothers of Thessalonika."

They go towards the pyre, which is totally extinguished: a heap of scattered ashes on which the carbonized body I saw be fore is resting. Anastasia slowly weeps as she wraps the body mummified by the flames in precious cloth, helped by the Christians. They then lay it on a litter, and the small, sad cortege, proceeding at the fringe of the city, reaches a vast house with a lovely appearance behind which they go, placing the body in a cemetery which has been dug out in the garden, as one of them, who is surely a priest, blesses it amidst the measured singing of the Christians present.35

fi301qctqr1736 April 24, 1945

tqr1736

283 In the meantime I shall make this first observation; I would otherwise forget it.

The passage on the "Burial of Jesus" last year, included in the index on the Passion, which we cut apart because it struck us as superfluous as a repetition, was, however, useful to explain different matters to those desirous of (honestly) knowing everything concerning the Lord and also to those denying the real death of Christ. Towards the end it dealt with the way the Body was embalmed and placed in the cloth. And this explained a number of things.

Well, it is now over and done with. But be sure that, when I am not sustained by Jesus, I am a perfect imbecile; I see nothing and understand nothing. It is thus utterly futile to come and ask me for something after my task is finished. I no longer know anything. I no longer grasp the usefulness of a passage. At all.

35 We omit slightly over seventeen handwritten pages. dated April 21_23, 1945, containing three episodes from The Second Year of the Public Life.

tqr375 66

288tqr7026tqr7191 Absolute zero and absolute darkness.

tqr6531 This morning at dawn I was shown why that piece had been placed in the index of passages. And I swallowed my ... medicine against the pride of human judgment. I would now add a marginal note on an attached sheet containing an explanation of the preparation of the Body and include it for the benefit and instruction of both those desirous of knowledge and those denying it.

And let us now continue.36

fi301qctqr1704 May 415, 1945

tqr1704

297 This morning37 He had [a smile] for me, too....

283 I had fallen into such complete discouragement that I started to cry over so many matters, not the least of which is the exhaustion of writing, and writing with the

conviction that so much goodness of God and so much effort by the little John are really futile. And I called upon my Master in tears, and then when, by his goodness, He came just for me, I told Him what I was thinking. He shrugged as if to say, "Forget about the world and its foolishness," and then caressed me, saying:

"What's the difference? Wouldn't you like to go on helping Me? Does the world not want to know my words? Well then, let's say them to each other, for the sake of my joy in repeating them to a faithful heart and yours in hearing them.

"The exhaustion of the apostolate ... ! More debilitating than that of any other work. It takes away the light of the calmest day and the sweetness of the sweetest food. Everything turns into ash and mud, nausea and gall. But, soul of mine, these are the hours when we take up the burden of the exhaustion, doubt, and indigence of the worldly, who die from not possessing what we have. And they are the hours when we do most. I told you this last year, too.

36 We pass over slightly under fifty_one handwritten pages dated April 24_May 4, 1945 containing ten episodes from The Second Year of the Public Life.

37 This passage is not dated and may be either the 4th or the 5th. The preceding sentence refers to Jesus' " smile of compassion."

tqr367 67

622914tqr7176 "The soul overwhelmed by what overwhelms the worl_that is, by the waves sent by Satan_wonders, 'To what purpose?' And the world drowns. But the soul nailed to the cross with her God does not drown. For an instant she loses the light and sinks under the nauseating wave of spiritual exhaustion and then emerges fresher and more beautiful.

"Your saying, 'I am no longer good for anything' is a consequence of this weariness. You would never be good at anything. But I am always who I am, and, therefore, you will always be good at your task as a spokesman. Of course, if I saw that, like a weighty and very precious jewel, my gift was being greedily hidden, used imprudently, or by neglect not given protection with the guarantees made necessary by human wickedness to be employed in such cases to preserve both the gift and the creature to whom the gift is given, I would utter my 'Enough!' And this time with no turning back. Enough for everyone, except for my little soul, who today truly resembles a small flower under a downpour.

"And, with these caresses, can you doubt that I love you? Come on! You helped Me in wartime. Go on helping Me now There is so much to do."

And I calmed down under the caress of my Jesus' long hand and very sweet smile_He is white, as always when He is just for me.

fi301qctqr1503 May 5,1945

tqr1503

280 Jesus says:

298 "Little John, come with Me, for I must have you write a lesson for consecrated people today. See and write." 38

fi301qctqr1593 May 15,1945

tqr1593

tqr6236 From the night on there has been the horrible apparition of

298 38 We pass over the following eighty handwritten pages, which contain the episode of the "Healing of the Little Roman Girl' and eight other episodes found in The Second Year of the Public Life, dated May 5_14, 1945.

tqr7035tqr7186 the face you know about, exactly the way I see it, and I have been terrorized.39

fi301qctqr1583 May 17,1945

tqr1583

286 Jesus says:

298 "You are not feeling well, and I shall leave you at peace. I shall only have you observe the way a single omitted sentence or a poorly transcribed word can change everything. And you, as the one writing, are alive and can rectify at once. Consider, then, and understand that twenty centuries have managed to deprive the Gospel of certain parts, with no harm done as regards doctrine, but with harm to the ease with which the Apostolic Gospel is understood. This_an activity which, if we go back to the origins, we

discover is still laboring under Disorder_accounts for many other things. And you see how easy it is to fall into an error in transcription....

"Little John, be still today You are a broken flower. I shall later come by to restore your stem. For today I need the tears of your wound. God is with yOU."40

fi301qctqr1588 May 20,1945

tqr1588

286 In the evening Eternal Love says:

298 "There are no words of my own. But you have heard Me speak from the lips of the Word, the Virgin, and the Apostle: to those seeking God, to those studying God, and to those needing God. For you, in the midst of the bitter waves, a current of sweetness. For the others, what is found in the great amount which is given. I am the Spirit of Love. But I am also Justice. I give Myself more to whoever is sacrificed to Me more. Let whoever has ears to hear understand.

299 39 We pass over sixteen handwritten pages, dated May 15_16, 1945, containing two episodes from The Second Year of the Public Life.

40 We pass over fifty handwritten pages, dated May 18_20, 1945, containing three episodes from The Second Year of the Public Life.

tqr381 69

624921tqr7200 "Sensuality is not to be present in spiritual love. God's caresses are not gifts which you can demand. They are graces which are given. And it is necessary not to be greedy, like misers who want a great heap of money. And one must not be like the satraps, who spent their time gazing at the gems their subjects brought to their coffers, with no exertion on their part, whereas those bearing them had sweated blood to wrest the gems from the entrails of the seas and the ground. With his or her effort, let each one extract the extremely pure diamonds of Wisdom. Do not incur in the easy deviation of spirituality towards sentimentalism. I am the Fortifier, and I want fortitude in my faithful ones. Sentimentalism in religion is like the clay and the iron in the feet of the statue dreamed of by Nebuchadnezzar.41 It suffices for the pebble of a disappointment to strike them, and everything is in danger. And if the stone is large, there is ruin.

653tqr7200 "Fortitude, children! Fortitude! The earth is a place of struggle. Blessedness is here, where I am. But to rise up to it.... It is like a road of jagged jasper. A torture. And

every torture is a merit. The Son of God had nothing but that. Do you want a better one? Renew yourselves in my fire."

fi301qctqr2563 May 21, 1945

Monday after Pentecost, 11 a.m.

tqr2563

279 The wave of sweetness promised me last night by the Paraclete is a welcome event, squeezing tears of joy out of me. It came with an entirely spiritual caress, with a breath which was a very light kiss, grazing my forehead, and with such a deep impetus of love in me that my physical heart suffered there from, and at the same time all is sweetness and joy. And, simultaneously, the voiceless Voice of the Paraclete spoke and speaks to me, bringing me, as a metaphor for the way God loves me, the lily which blossomed.42 Their lily.... He says:

280 "You are loved like this.... You are maintained like this.... [He

41 Daniel 2:31_36.

42 See the entry for May 10 in The Notebooks. 1943.

tqr366 70

tqr6540 waits for me to write the foregoing and then continues.] God is your strength. See how the stem is quite rigid. It lacks nothing, not even leaves, which are not useless, but necessary for the protection of the flower. God is your stem; the divine virtues, your leaves. God is your end. The flower is at the top of the stem. You are like the long pistil protruding from the calix of snow, surrounded by the golden flames of the anthers filled with pollen. God loves you like this. He created you, sinking you into the earth, like a bulb in a flowerbed, but He gave you a soul_the core of your life_and, after having mortified it by having it taste the mortifying darkness of the earth, He took that soul ever up wards, protecting it with the virtues set as a defense, inhaling it as far as the white embrace of the Eternal Corolla: our Most Holy Trinity. Our love enwraps you exactly like this_in white ness and fire, peace and rejoicing. Look: since you are our little Maria,_entirely ours, your spirit, the long style, enclosed in our Heart, possesses our sign_it is one and is marked by three separations which do not divide it, but render it tricuspid in its stigma. Maria, little Maria.

And the Voice becomes silent, but is succeeded by a choir filled with angelic hosannas, above which there clearly and joy_ fully rises the voice of the Virgin singing the Magnificat.... How She sings! I have never heard that psalm sung with a singing of this kind. Only She can sing like this.... I do not see Her. I see only an immense and very powerful splendor. But I know it is Her, and with my soul I join in the song 43

fi301qctqr1593 May 22,1945

For Paola 44

tqr1593

280 Mary says:

279 "Not the smile and graces of the Heavenly Mother, but much more. They are and always will be upon you if you always remain Jesus' Paola, whom Jesus wanted to take from so far away,

304 43 We pass over fourteen handwritten pages, dated May 22, 1945, containing the first episode of "The Sermon on the Mount in The Second Year of the Public Life.

287 44 Paola Bellanti.

tqr381 71

624930tqr7199 from hazy, sad places, from unhealthy pastures where you got exhausted, with no joy or profit, to carry you to luminous regions, to holy food, where you have fortified your soul in knowing that Life exists and nothing is lost and no one is separated among those who love one another in the Lord. You now know the condition of the souls of the living and the 'alive,' the way the incorporeal arms of the spirits reach out from Heaven and earth and they exchange words and caresses, to make your existence less sad and our Dwelling happier. You now know what the blessed communion of spirits, of the saints, is, of those who, though they have changed their form and nature, have not ceased to exist and love as during their lifetime they could not have loved because they love in God.

"Not I alone_I, the Mother of all the children of my Son, the Mother of all needing love_but also another mother is bending over you, daughter, in this hour. Your mother, whom you sought where she was not to be found, where you could not find her be cause she was good and honest and knew the greatest of all things_forgiveness_is not absent,

daughter. And as I bless you, she kisses you so that your heart will not be sad, but serene in this hour.

"Glory be to the Father and to the Son and to the Holy Spirit. 11

This dictation from the Mother came after the letter announcing the forthcoming marriage of Paola. I had just finished the letter conveying my best wishes. It was 9:30 p.m. Our Lady was clear and insistent in having me interrupt the letter I had begun for Giuseppe,45 in order to write down this dietation.46

fi301qctqr1593 May 30,1945

tqr1593

289 (Forty years ago today I received Confirmation from Cardinal Andrea Ferrari.)

281 45 Giuseppe Belfanti, the father of Paola and the cousin of the writer's mother.

289 46 We pass over eighty_two handwritten pages containing five parts of the discourse on the Beatitudes, dated May 24_29, 1945 and found in The Second Year of the Public Life.

tqr365 72

fi301qctqr1583 May 31, 1945

Corpus Christi

tqr1583

292 Jesus says for Sister G.:47

298 "For Gabriella of my Mother, peace and blessing. Make your heart expand more and more, as regards not just the cross of illness, but its complete openness to Me. The invasion of Love is painful because Love is not just sweetness; it is what it was when it was Flesh: Pain. I died from thirty_three years of painful sweetness in doing the will of God. Love is a cauterization that burns to heal humanity's spirit, which, like a proliferating disease, always seek to rise up again and establish itself in other places to bring harm. I destroy in order to create. But when all the bonds of humanity are

destroyed, the soul, beginning on earth, enjoys the superior, blessed freedom of the angels."

And then ... grabbed by the ear exactly like a negligent schoolgirl, I am forced to write the following for Mrs. A.P.,48 who had never asked me for anything directly.

292 Jesus says:

298 "Because of your prudence you deserve the word you desire and do not ask for. Let it be given to you, and, with it, peace and blessing. For the comfort of your last years, be certain of this: among all of those you have been close to, in relationships of kinship, affection, friendship, and love for your neighbor, there is not one who can reproach you for having harmed his or her soul. Few can hear this said. Persevere until being born in Me. You will re_encounter those you loved in union with God. Peace and blessing, and be cheerful because of my love."

Jesus had been saying, "Write" to me for four days. But it is so ... little in keeping with my sentiments to become the purveyor of these matters that, though rejoicing over my woman friend, I did not write. I said, "And when did I write? It remains there, for I certainly won't give it to her. So it's all the same not to write."

4186tqr5766 47 See the entry for November 15, 1945.

48 Angelina Panigadi, a friend of the writer from childhood who on who died in 1960

615902tqr7176 This morning I received a sound reproach in which I was told:

"When I advised you to make an exception for this soul and call her to you, it was because I see hearts and needs. I remind you of the Gospel. It says, 'Woe to those who are alone. 149 You are still too alone. You have priestly protection, and that is a great deal. It serves to place a seal of security upon your mission. But around you there are many who are not saints. And you need friends, as I had. As I chose my own, I choose yours so that you will have them. Now, if I want to give a reward to this person, who knows everything exactly and is able to remain silent_a very rare virtue_and did not harbor resentment_she could have, but did not_and did not make it weigh upon you and came as soon as you said, 'Come,' and who has a great desire in her heart and would like to satisfy it to go more serenely, in her solitude, to face the 'big step,' why do you refuse? I

told you many months ag050 that you were being punished for having paid more attention to others than to your Director, who was speaking in my name. Do you want to go back to the beginning? Isn't the punishment enough for you? Don't you know that among 'the others' who say the opposite of what I say there is al so your self? It can be there and is there every time you get obstinate. Write, then, and afterwards speak to Father Migliorini. Obey Me first and then him. And be supernaturally charitable to this friend whom I have brought back to you for your good." 51

fi301qctqr1552 June 3, 1945

tqr1552

284 I shall write this because I must tell you everything. But it is a sad matter.

Yesterday I heard the Holy Father's address to the College of Cardinals. His Holiness used words of condemnation for National Socialism and of mercy for the German people. It is right for

49 Ecclesiastes 4: 10. The reference to the Gospel is thus a mistake attributable to the passage of time.

288 50 See the entry for June 29, in The Notebooks. 1944.

284 51 We pass over twelve handwritten pages, dated June 1_2, 1945, containing the last episode on "The Sermon on the Mount and "The Healed Servant of the Centurion," found in The Second Year of the Public Life.

tqr363 74

284

tqr6542 him to use them, since, when speaking in the name of Mercy, he must be cruel to those who have already been punished, although_I am convince_the Germans will always be the same, in spite of all mercy, punishment, or effort to change their psyche. If anything, they will grow in the spirit of vengeance, and the next time, if the other states let them rearm, they will be worse than they are now. But the condemnation of National Socialism, now pronounced openly, reminds me of my great suffering as a spokesman in November 1943. With tears and prayers I then obtained a modification in the tremendous dictation_that is, I got a complete copy, which is among my secret papers, and a... sweetened version, which is among the dictations.52 And those who are the object of the Lord's reproach are not the Germans and their friends, but those who, as the depositories of Wisdom and of God's supernatural means, do not use them, leading souls to imagine that there was complicity or blameworthy weakness. A reproach on the lips of

many and a weapon in the hands of the guilty to intimidate people and hold them prostrate under their power....

288 Yesterday all of this presented itself again to my memory... and I echoed the Voice saying, "Too late! " ...That's one point.

The other sad affair: my short dream at dawn.... It was fearful. It took me back to those forecasts which greatly disturbed me in 1915 before the wars and revolutions and which have continued up to this war and its aftermath. Today I seemed to be living in expectation of a fearsome event, together with the whole city. And, indeed, people had to take cover because the sky was packed with small (since they were very high up), airplanes, all of them black, whose purpose was unknown. Gas? Grapeshot? Bombs? Everyone was fleeing. The streets emptied. I tried to look upwards, but I was told, "Quick, quick, take cover!" And they all screamed, "It's the punishment that's starting." The planes seemed to be Russian. I was saying, "But we've just come out of a storm! Is that still not enough?" And many replied, "This is sweeping everyone away. Even the Monarchy's time has come. [This is not a prophecy, since even dunces understand it] But

52 Probably found in the entry for October 30, in The Notebooks. 1943.

623906tqr7180 there will be plenty for everyone." I woke up terrified.

627906tqr7174 When it seemed that Italy was going to get bigger and the king was about to be crowned emperor, I always dreamed the catastrophes we have undergone in terms of raids, shelters, escaping, and so on, and I would always see the Russian enemies with their ugly black birds. And, in addition, I would always see the king, the queen, and their relatives coming down, fleeing anxiously, among ruins and coal dumps. They seemed to be fleeing not because there was a raid, but because they could no longer remain on account of the people's hatred. My mother derided me for saying this ... and I cried over what I saw. Unfortunately, the part concerning the Monarchy has already been confirmed by the facts.... But, Lord! Is that still not enough ... ?53

627tqr7174

fi301qctqr1581 July 2, 1945

Midday

tqr1581

293 And I know what You have done to me, Lord, by taking me with You on your trip to Jerusalem and Bethany, so sweet in its melancholy and its peace.... I know The truth suddenly dawned upon me after the vision of Gethsemane on Saturday.... And I received a shock ... but did not linger over it because I seconded You in your loving intention. You were taking me high up. You occupied me for entire days, later plunging me into the

mists of my sopor, so that I would not consider what these days amounted to for me. Throughout June, a month of anguish for your poor Maria, You really swept me into your whirlwind so that the whirlwind of my memories would not carry me off....

Thank You, my God! You see. Out of fear of destroying your work of mercy, I did not even write then, when I understood the reason for such exhilarating hours of vision.... The Mother.... The child.... Your loving and speaking of the Child Mother, or to the child gathered in by your love.... For I had understood that writing meant turning my gaze upon the torment which your

53 We pass over the handwritten entries extending from June 4 to July 1, 1945, which contain episodes found in The Second Year of the Public Life.

love was swathing in sweetness so that I would not see or hear it.... And I remained silent.

284 You are good. With a complete goodness. Infinitely good because You are God, and perfectly good as the Go_Man. You understand that memories hurt and certain things bring disturbance, and You do not want deaths and agitation to disturb your spokesman, who is already so exhausted, so exhausted.... And You therefore absorbed me into Yourself, into your past as Jesus of Nazareth, as a pilgrim and teacher on earth, so that I would not consider ... not consider all the gloomy dates the month of June is full of for me. The torment was nevertheless present..., but it was attenuated. The sobs were there of poor Maria, who in this month of June has seen the worst storms in her destiny, those which have stripped me of the deepest affections so that I would flourish again in You alone.... There were sobs, ready to swell up.... but You hid them under your song..., and they were observed only if Maria_soul looked at her humanity for an instant.

293 Thank You, my God! At this hour, ten years ago, my house was really abandoned completely by my father .... 54 And You have carried me this far in recent days, clasping me to your heart. As You have always done in the worst hours since I became your spokesman.... At Mother's death,55 in the fiercest days of the war ... and now. Only last year did You let me drink all the bitterness, in April and June, in keeping with a design of yours which I believe could be called "reparation for and relief of acts of despair." Yes, You led me to the point of madness to save others from despair. Who can those saved in this way be? Where are my poor despairing brothers and sisters now?

This morning I was near death .... From seven to twelve noon, this moment, with a heart crisis .... But since yesterday I had been in the grip of angina pectoris .... Unable to do anything else, I loved You and offered your Blood and my pain for my father and for my despairing brothers and sisters.56

287 54 Giuseppe Valtorta died on June 30, 1935.

293 55 Iside Fioravanzi, who was born in Cremona in 1861 and died in Viareggio on October 4, 1943.

56 We pass over sixty_two handwritten pages, dated July 3_7, 1945, and containing five episodes from The Second Year of the Public Life.

tqr358 77

fi301qc907tqc3813tqr7172 July 8, 1945

633tqr7172 Oh, are Christ's enemies still and always treating Him like thiS?57 Are Science and Heresy, Hatred and Envy, and the enemies of Humanity, issuing forth from Humanity itself like poisoned branches from a good plant, still doing all of this so that Humanity will die_those who hate it even more than they hate Christ, for they hate it actively in depriving it of its joy by dechristianizing it, whereas they can't take anything away from Jesus because He is God and they are dust? Yes, they are doing so. But Christ takes refuge in faithful hearts, and observes, speaks, and blesses Humanity there from, and then ... and then He gives Himself to these hearts, and they ... they touch Heaven with its blessedness, though remaining here, but burning to the point of being delightfully tormented throughout their being: in their senses and organs, in their feelings and thought, and, finally, in their spirit....

624912 Tears and smiles, moans and song, and exhaustion at the same time as a vital urgency are our companions_more than companions, they are our very being, for, as the bones are in the flesh and the veins and nerves are under the epidermis and everything forms a single man, so all of these burning realities arising from Jesus' giving Himself are in us, in our poor humanity. And what are we in those moments, which could not last forever because if they lasted for more than seconds, we would die, incinerated and broken? We are no longer human. We are no longer animals endowed with reason living on the earth. We are, we are_oh, Lord! Let me say it once, not out of pride, but to sing your glories, for your gaze burns me and makes me delirious.... We are then seraphim. And I am amazed that flames and blazes do not issue forth from us with physical effects on people and objects, as occurs in apparitions of the damned. For, if it is true that the fire of Hell is such that merely a reflection of it given off by one of the damned can burn wood and turn metals into drops of liquid,

648936 57 We pass over about one handwritten page, dated July 8, which is an introduction to the episode "Preaching in Isaac's House in Jutta," wherein there is reference to a crowd gathering around Jesus, not only with the love of the good, but also with the hostile curiosity of the wicked. This context helps to understand the commentary

which follows.

662tqr1163 78

what must your fire be like, O God, who possess all that is infinite and perfect?

283 We do not die of fever, no. We do not burn because of it. We are not consumed by a fever proper to fleshly maladies. You are our fever, Love! And we burn and die from and are consumed by this, and because of this the fibers of our hearts, which cannot withstand so much, are lacerated. But I have not said enough, for love is a delirium; love is a cascade breaking dikes and descending, demolishing everything which is not love; love is a teeming of sensations in one's mind which are all true, all present, but the mind is so swift in translating the feeling experienced by the heart into thought that the hand cannot transcribe them. It is not true that we die. We live. With a life multiplied tenfold. With a double life: living as humans and as blessed ones, the life of earth and the life of Heaven. We reach and surpass_oh, I am sure of this!_the life without defects, handicaps, and limitations which You_Father, Son, and Holy Spirit_You_God the Creator, Triune_had given to Adam as a prelude to Life after assumption to Yourself, to be enjoyed in Heaven after a placid passage from the earthly Paradise to the heavenly one, and a crossing over in the living arms of the angels, just like the sweet sleep and sweet elevation of Mary into Heaven to come to You, You, You!

We live true Life. And then we find ourselves here again, and, as I am doing now, we are amazed and ashamed about going so far beyond, and we say, "Lord, I am not worthy of so much. Forgive me, Lord," and we beat our breasts because we are terrified about committing an act of pride, and a thicker veil falls over the splendor, which, if it does not continue to flame out with a supercomplete burning, out of mercy on our limitedness, nonetheless gathers in the center of our heart, ready to burst into flames powerfully again for a new moment of blessedness willed by God. A veil falls over the sacrarium where God burns with his fires, lights, and loves ... and, exhausted, but regenerated, we resume our journey.... drunk with a strong, soft wine which does not obscure reason, but preserves us from having eyes and thoughts for what is not the Lord, You, my Jesus, the ring joining our wretchedness and the Divinity, the means of redemption for our sin, and the creator of blessedness for our soul_You, the

6205tqr6571 79

637tqr7072 Son, who with your wounded hands place our hands in the spiritual hands of the Father and the Spirit so that we may be in You, now and forever. Amen.

625904 But where have I gone off to while Jesus is burning me by burning the citizens of Jutta with his gaze of love? You must have noticed that I no longer speak, or speak very rarely, about myself. How many things I could say. But weariness and physical weakness, which oppress me immediately after the dictations, and spiritual modesty, which, the more I write, becomes more intense, convince me and force me to remain silent. But today ... I rose too high, and, as you know, the air in the stratosphere makes you lose control.... I went far beyond the stratosphere ... and could no longer control myself.... And, furthermore, I think that if we always kept silent when seized by these whirlwinds of love, we would end up bursting like projectiles, or, rather, like overheated, closed cauldrons.

929 Forgive me, Father. And now let us proceed.58

fi301qctqr1582 July 9, 1945

tqr1582

346 I was rereading what I wrote yesterday to straighten out certain incomprehensible words out of mercy on your eyes, Father. I was afflicted on rereading it.... It was so inferior to what I experienced while describing my inner state! And yet at that point, to get help in saying what the Lord had me experience, and out of fear that I would express it poorly, and to obtain some relief_for don't you realize that this is also a form of suffering?_I called upon my St. John. I said to him, "You know all about these things. You experienced them. Help me." Nor did I lack his presence, his smile as an eternally good boy, and his caresses. But I now feel my poor words are far inferior to the sentiment I experienced.... All that is human is straw. Only what is supernatural is gold. But what is human cannot even describe it.59

58 We pass over about six handwritten pages which continue the episode mentioned above, dated July 8.

283 59 We pass over seventy_seven handwritten pages, dated July 10_16, 1945, containing eight episodes from The Second Year of the Public Life.

fi301qctqr1606 July 16, 1945

tqr1606

303 And now I should tell you something, since I would otherwise fall into a fixation.

For fifteen days now, perhaps more, the dear Voice has been spurring my heart in these terms:

"Remember your separated brothers and sisters. Remember that you are a victim for their sake, too. Remember that they are sustained by your friend Gabriella, the Trappist.60 Remember that the obstacle of the war has ended. Remember that souls should be helped not only with prayer. Remember that I am the Christ of all and that all Christians belong to Christ. Remember that your mission goes far beyond blood relations and affections. You are the spokesman of the Voice, and the Voice went to everyone. You cannot deny that Voice. Remember that I am love_as you yourself intuite_more reverently in the other confessions than by you Catholics. There is only one step to be taken in order to enter and form one single Flock under one shepherd. And a hand is needed to reach out beyond the stream which divides to help them to come. Thirst for Me is quite intense there .....

But what can I do? Lose the sleep remaining to me over this gimlet of admonition which is never silent in my thought. Lose tranquillity because I don't know what to do and am opposed to acting and feel I am displeasing Jesus by not acting. Among our separated brothers and sisters I know only those of Nashdom Abbey by name. And what can I do? And what shall I say? I don't know English. And why does Jesus want things from me which are superior to my capacities and tendencies? Help me, since___do you realize? _when He wants something, He wants it; and He does not calm down until He gets satisfaction.

Jesus says, "Because of the lack of union among peoples, let there be at least union among Christians, for the anti_Christian times are imminent and it is necessary for prophecy to be fulfilled."

283 Alright.... But how ... ? In the meantime, I am giving every_

60 Sister Maria Gabriella Sagheddu, a Trappist in Grottaferrata (1914_1939), who offered herself for the unity of Christians, proclaimed blessed by Pope John Paul II on January 25, 1983.

tqr373 81

116tqr520 thing I suffer, reserving a shred for other intentions. I feel it is not enough, and I cannot add other sufferings to those proper to illness. And so?61

624tqr7160

fi301qctqr1606 July 21, 1945

tqr1606

299 ... It's 11 a.m., and my heart has a new sorrow. I confess that, though I had been getting a perception of this new sorrow for days, I cried today. My tears fell while I was eating without making a fuss, for I don't like to make a fuss of no interest to others.

My uncle.62 He wrote to me through a friend with a last goodbye.... And this relative, too; is dead. He had always been in my heart_so sick, so much in need of everything, and, first of all, of affection, of someone to caress his big wounds and remove that harshness which his excessively numerous and painful misfortunes had introduced into his heart. And I was so good at it! I suffered for him, too, in these months in which it was impossible to communicate with the people in the north. And his letter in June had made me happy. It at once occurred to me to offer him a little gift.... And I then felt it was the last one.... He got it ... and it will be the only flower of affection on his funeral cushion.

The tears are falling from my eyes.... Lord ... ! And I shall say no more. You know. With this knot of mute pain in my heart I plunge down, to give relief to my body, which does not want to die, whereas I would so like to, and I think of Sister M. Gabriella. I feel she is wishing for a sugar plum.... And she is not convinced that there is more gall than honey in Jesus' chalice.

And as I sense two of her sisters will soon arrive on her behalf to beg for a word, I say to Jesus, "Is there nothing for her? Because she shouldn't ask me every now and then if there is nothing. " A reply as b blunt b0 as a rifle shot: "No." I am left annihilated under that blunt "no" excluding every reply.... And I turn towards the other side and cry over my uncle while Marta slumbers.

61 We pass over forty_seven handwritten pages containing four episodes, dated July 17_20, 1945, and the beginning of a fifth, 'The Paralytic at the Bethsaida Pool," from The Second Year of the Public Life

62 Aristide Fioravanzi, her mother's brother, who died in Bergamo on July 14, 1945.

342tqr7027tqr7215 And at 4 p.m. the sisters appear: "Is there nothing to say to the Superior?" "To give" should be the reading.

tqr6526 I should have thanked her for Cancogni. But I am crushed by too many matters and also say, "No." I think of how bad she will feel. And what can I do about it? I'll write her a suitable little letter as soon as I can. But Jesus' "no" was so curt that I think that for quite some time Sister G. will receive nothing. And I am sorry, for I feel pity for the souls unable to manage on their own ... without moments of sweetness ... and reserve them all for eternity. Is this a haughty thought? I examine myself and feel it is not. It is just the

truth.

299 Why, Father, is the veil enwrapping souls and things getting thinner and thinner for me? I would like it not to.... This is the fourth time in a few months that I have said, "I feel he or she is dead," and then it is true. My doctor,63 Soldarelli, Annalina, my uncle, and so on. I think of them and feel they are alive, and then one day I say, "It is useless to wait any longer or write to them since they are dead." And in fact they are. You see: in the case of Sister Giovannina I felt she was not away from Rome, was not dead, and was not paralyzed, stupefied, or anything else, and I knew the real name to be given to this silence. I felt the others though I could and should have thought they were alive_were dead. This is not at all pleasant....

309 ... Jesus takes me back for the Gospel.64

fi301qctqr4335 July 23, 1945

tqr4335 In the Evening: The Martyrs Flora and Mary of C6rdoba

299 Perhaps to console me for the vision I loSt,65 and help me get over the anxiety I am left with when, on account of entirely human

63 Lamberto Lapi, whose death is mentioned in the entry for November 29 in The Notebooks. 1944.

64 We pass over twenty_two handwritten pages, dated July 21_23, 1945, containul ing ulnone the episode begun on July 21, the episode "In Bethany Mary Calls Martha," and)n, all found in The Second Year of the Public Life.

65 In the preceding paragraph the writer explains that she has had to summarize a vision in a few lines since, because of "the chaos I had to deal with in the house this morning, I could not write while I was seeing."

tqr377 83

629913tqr7186 affairs, I am prevented from devoting myself to my work, I am now clearly presented with the strange vision of a cellar, certainly a jail in some castle_a Moslem castle_for I see an ugly_looking fellow dressed as a Turk or an Arab, but he looks to me more like a Turk from a former period, with a long brown caftan from which a petticoat made of a dark red shiny cloth like silk emerges, with long trousers which are

clasped at the malleolus. He is wearing heel less slippers of red Morocco leather. He has a brown hat in the shape of a truncated cone, with a circle of emeral_green cloth twisted around it like a turban. The apparent jail or cellar_its windows are at ground level_is structured as follows: from a low corridor into which a short step_ladder descends, the entrance is through an aperture in the form of a rounded arch into a low, dark room like a cellar. In the center of the room is a square rock with a big iron ring in the middle. The floor is beaten earth. This is the place, which I am not at all able to depict with a sketch.

A very pretty young woman is brought in. Her hands are tied behind her back, and she is practically thrown down the five steps leading into the corridor which precedes the gloomy room, where the personage described above is waiting for her, pacing restlessly. In his high belt_I forgot to mention this before which keeps his robe in place, there is inserted a long curved scimitar with a bejeweled hilt and a scabbard damasked in gold.

"I am asking you for the last time: do you want to leave the religion of the Jewish dogs and return to the holy faith of the Prophet?"

"No. "

"Be careful. You know that in the land of the Moors there is veneration of one alone: Mohammed, the true prophet of Allah! And you know the fate which awaits the apostates."

"I know. But remain believers in your faith, and I'll remain a believer in mine. Believe in yours, which is false, and I'll believe in mine, which is true."

"I'll have you stripped of life amidst torments."

" But you will not strip me of Heaven, with its rejoicing."

"You will lose health, life, joy, everything."

"But I will find God and his Mother, the Virgin Mary, and my mother, who begot me for God."

286tqr7033tqr7209 The man stamps his foot with rage and orders that she be flogged with iron rods.

They tear the clothes off the girl's body, and she appears naked down to her waist. They pull her clothing down over her hips, without untying her hands, which are thus left covered by her clothes. They tie a rope around her neck as if it were a neck lace and secure her to the ring, after making her kneel alongside the square block, in such fashion that her chin is touching the hard rock. And then two sinewy jailers from the escort that has dragged her there start fiercely striking blows to her young shoulders, neck, and head. Each blow raises up a bloo_filled blister on her tender, white flesh. Her chin, as her head is being stricken, knocks harshly against the stone and gets wounded, and of course her teeth crack against each other, bringing pain. Since she is kneeling at a distance from the

block, with her hands tied behind her back, and forced to remain bending over at nearly a right angle, she cannot find relief in any way, and, in addition to the blows, that position itself is a torture.

The judge is not yet satisfied and, as he stands overseeing the torture with his arms crossed, as if he were watching a peaceful spectacle, he orders that the blows to her head be intensified "to make her more like her accursed Christ," he sneers.

And the executioners beat and beat with the thin, nearly flexible rods_I think they are made of steel_which fall in clusters upon the poor head after whistling in the air. Her hair gets en tangled with the rods and is pulled out in clumps. What remains is reddened with blood, for her skin is broken and the skull bone is exposed, as blood runs down her neck and behind her ears, continuing over her naked chest and halting at her waist, where it is absorbed by her clothing.

"Enough! " the judge orders.

They untie her, put her clothes back on, and lay her on the floor, as she is half _conscious.

The judge gives her a kick and, when the young woman opens her eyes (the meek, pained look of a tortured lamb), asks, "Will you apostatize?"

"No." It is no longer the previous triumphal "no," but in its feeble tone it is quite sure.

tqr432 85

625921tqr7195 "Your brother will take care of that. And he will be worse than I. Call him and give her to him." And, after giving her a last kick, the judge goes off

... And the vision ends in another place, clearly a prison, too, for there are enclosures with heavy gratings over the windows, and voices are heard cursing and chattering, alongside Christian songs coming from inside.

Now the young woman is with another woman of her age, and they are led into a pompous room where I see the same judge as before, surrounded by other Moslems, servants or judges of lesser rank.

"I must still interrogate you, then! This is the last time. So what do you want?"

"To die for Jesus Christ."

"To die for Jesus Christ! But, Flora, do you know what torture means?"

"I know what Jesus means."

651tqr7191 "But do you know that for your whole life I could keep you among the ... [1 say "prostitutes," but he used an ugly term], the way you've been these last few days? What will you take into your Heaven then? Slime and filth."

639926 The other girl speaks: "You're mistaken. That remains here, with you. I firmly believe that by the grace of our Lord Jesus Christ, of Mary Most Holy, his Mother, whose name I bear, and of all the saints in Paradise, the most recent of whom is my brother, the deacon, martyred by you, once we rise to Heaven, we will be able to make the seed blossom which was cast into so many poor hearts enclosed in vile flesh and thereby redeem our very unfortunate sisters, among whom you have placed us, hoping they would corrupt us and our firmness in faith would be shattered, whereas_know this_we have emerged even purer and more steadfast and wishing more than ever to die so as to add our blood to Christ's and redeem our hapless companions."

958 "Call the executioner. Let them be beheaded."

639926 "May the true God reward you for opening Heaven to us and touch your heart. Come, Flora. Let us go singing."

tqr7026tqr7198 And they go out with the escort, singing the Magnificat....

Jesus says to me, "You have come to know the story of the

martyrs and virgins Flora and Mary of C6rdoba, in the time when Spain was in the hands of the Moors, in the ninth century. Holy martyrs, almost unknown, but how blessed in Heaven! "66

fi301qctqr1661 July 28, 1945

tqr1661

346 And I shall now obey you by referring to the hasty departure of the spiritists who in June wanted a room at my house and, when I refused, took up ... lodging for their activities in the house next door. He and his friend both said they were chirographers and fortune tellers. And though I am also bothered by these two occupations, I let them stay until July 18, when, on account of the sufferings I experienced at night, just like others I had undergone every time I was close to places or people engaged in spiritistic practices, I understood that they were holding seances in the house next door.

I said, and I also told you, Father, "Now I'll take care of this, and we'll see who gets the worst of it." And in the evening I set about performing an exorcism with Leon XIIIs formula, which I had gotten from the Redemptorists in Naples. I have always found it to be powerful against storms, bombs, characters ... of an infernal variety, and every spiritistic episode.

So there I was, barely able to remain in a kneeling position to do so, with my little cross in my hand, with my whole soul escaping from my body to convey the formula beyond the two walls separating me from the mediums' lair. And then I fell down exhausted, as usual when I do this, as if all strength had left me, and I remained in a swoon.... It was like that for three nights the 18th, the 19th, and the 20th. But on the 20th I had to remain seated because I was more dead than alive.

283 Yesterday the owner of these two gentlemen's house said to me that one of the two_and precisely the one who was the medium, whereas the other was his secon_packed up and left "because they earned only one thousand or fifteen hundred a day. What

282tqr6506 66 We pass over almost forty_two handwritten pages, dated July 24_28, 1945

(leaving out the 26th), which contain four episodes belonging to The Second Year of the Public Life.

626tqr7192 are a thousand or fifteen hundred lire?" Well, I really think that amounts to something... And the owner adde_for I observed that five hundred or seven hundred and fifty lire per capita a day are no small sum_"He also said that he is not staying on because he is too ruffled. Not by noise or by us at home, since we don't even say a word while the professor [?!] is at work, but by other things which he did not want to explain. And afterwards he wanted to know who you are and what you do. A lot of things. And when we told him, 'She's a sick woman who reads, writes, and does embroidery...,' he replied, 'No, I know: she's a saint` (forgive me if I have to write this word in order to be precise). Those good people did not understand what connection I had with the work of the professor (?!) or how he could know about me, to the point that they asked, "But do you know him?" "No, by God's grace," I replied. But I understood all the connections.

649699tldot2330tqr7186 Well! It's the repetition of 1930.67 The fact is that the medium took to his heels, and I trust the other will soon follow him ... and the air will be cleansed of the smell of sulfur, which my spiritual lungs cannot bear. And now let us see what annoyance Satan will cause me to take revenge.... I certainly won't get off lightly. In 1930, through the mouth of the medium I had driven away, as you know, he said, "You are throwing me out. But you're making a mistake because whoever drives me out meets up with pains and troubles

In fact, I was no longer well. But they had to go elsewhere 68

50tldot150tqr1612

fi301qc50tldot150tqr1612 July 29, 1945

50tldot150tqr1612

286 Jesus says:

303 "And this is for little Marta,69 who must not complain about never receiving a word and who must be sure about being greatly loved in an active way by her Lord, who has taken care of protecting

67 See the episode relating to spiritism in the section on the Summer of 1930 in the Fourth Part of the Autobiography.

68 We pass over almost twenty_four handwritten pages dated July 29, 1945 containing two episodes from The Second Year of the Public Life.

69 Marta Diciotti. The episode dictated prior to this passage was written on the feast of St. Martha and centers on Martha of Bethany.

279tqr6597 her since He placed her under the tent where He takes his rest. He had loved you before, for loving is his very breath. But when you thought you were alone, I loved you through a whole family, giving you peace alongside Maria. Do not complain if there are no words for you. You receive them all when living with Maria. Letters are written to those far away, not to those who dwell with us. And you are where I dwell. Be good. Infuse the spirituality of Maria, who chose the better part,70 into your activity as Marta; and since she chose it with pain and complete, voluntary love, she has received the super_best part from Me. You are resting upon Maria's heart, and Maria, upon mine. Do not be anxious about too many matters, then, including wondering whether I am thinking of you. Rest on the hearts of those who love you and have faith. God does not abandon those who hope in Him and practice charity. Receive my peace."

And I tell myself, on the other hand, the following, remembering...

Two years ago, as today, my relatives from Calabria were arriving.71 I gave them assistance and affection as a relative and for their sake took on the biggest battle. But I am not in the same condition as Lazarus' Martha. I am not sure about holding my victory in my hand, in spite of all the protests of faith and so on which are written to me. What I am sure about is that I have had a lot of suffering, and still do, and will have it, for this motive, which had its inception two years ago. Jesus says, "It's worth losing a friendship to save a SoUl."72 And that's fine. I really believe this is my case. And I also confess that my displeasure over it is very relative. I think that the fewer bonds I have, the freer I will be to fly to Jesus. I am speaking of the bonds of human affections. And I feel they are so weakened by the consumption of human baseness and wretchedness that there remains only one partially eaten_away fiber which can be broken by the slightest thing. My love for my relatives thus becomes stripped of all that is flesh and bloo_that is, what remains selfish enjoyment_and

tqr3845 70 Luke 10:38_42.

71 See The Notebooks. 1944, note 312.

72 In the second episode we indicated for July 2 9.

629tqr7174 turns into golden, painful spiritual love which will never abandon these spirits out of love for Jesus. And this is the essence which two years of intimate contact have squeezed out of the fruit of this proximity 73

629tqr3534

fi301qctqr1948 August 10, 1945

tqr1948

307 This has truly been obtained with tears, for I feel the aversion of this heart. I receive these words for Sister Gabriella.74

"Daughter, daughter, daughter of mine. And didn't you allow yourself to be carried away by a desire for the great heights where the Cross soars? And didn't I say to you the last time, 'Go with my peace. And let it be a viaticum for you in your great needs?' For I know what concerns each man. For I knew you needed a viaticum. For I know that a great reward is reserved for those who do God's will. For I know what the hour of Gethsemane is. Because of all of this pain which is on earth and for the sake of all the glory which is in Heaven for the generous, I gave you my peace as a viaticum. And since you have allowed yourself to be carried away by a desire for the great heights where the Cross soars, learn to repeat the words of the Cross, and especially, for your case, the first and last two phrases, joined together by the golden chain of a thirst to expiate for the world. Peace be with you, Maria Gabriella, peace be with you, and, once again, peace be with yOU."75

fi301qctqr1957 August 12, 1945

St. Clare of Assisi

tqr1957

307 I see_and it surely will not seem something impossible to see because it is known to many_the miracle of St. Clare's driving

73 We pass over the handwritten entries extending from July 30 to August 10, 1945,

which contain episodes found in The Second Year of the Public Life.

287 74 See note 4.

307 75 We pass over the following twenty_four handwritten pages, containing the episode "For the Disciples of Sicaminon," dated August 11, 1945, and pertaining to The Second Year of the Public Life.

287tqr7033tqr7212 90

 away those attacking the convent in Assisi. But it is a joy for me to see it, and I am not concerned about others. I shall describe what I see to you.

Quite a poor little convent, low_lying, with a roof sharply sloping down in front, a small cloister crying out the great Franciscan word from each stone, "Poverty," and dark, short, narrow little corridors onto which the minute cell doors open. The con vent resounds like a hive of voices in prayer and moans. And this little convent truly resembles a hive flabbergasted by an invasion. The din of the struggle outside also flows in, with a fusion of violent and prayerful voices.

I don't know if it is a lay sister who brings the news that the enemy hordes are trying to invade the convent or some resident of Assisi who warns the Poor Clares of the danger. I do know that panic is reaching its peak as they all rush into the cell of the Abbess, who is prostrate in prayer near the edge of her couch and gets up, pale and consumed, but very beautiful and solemn, to receive her terrified daughters. She listens to them and tells them to go down to the choir with due order and faith, in the silence of the Rule, "for nothing," she says, "no matter how tremendous it may be, must make us forget the holy Rule." And she follows them and goes into the small, unadorned choir, beyond which is the little dark church with a barred door containing only two small candles_one in the church and the other in the choir_which peace fully shine before the tabernacle, for the souls in the world, who remember God too seldom, on the one hand, and for the souls be longing to Jesus, who see the symbol of themselves in that small perpetual flame.

They pray, jolting at every cry that is louder and closer. And when one, who is surely a lay sister, comes back in, yelling un abashedly, "Mother, they are at the door!" the Poor Clares double over, as if already stricken dead.

Sister Clare does not. On the contrary, she stands up and proceeds right into the middle of the choir and says, "Do not be afraid. They are men and they are outside. We are here, inside, with Jesus. Remember his words, 'Not a hair will be taken from you.' We are his doves. He will not allow the sparrowhawks to profane them."

tqr442 91

624912tqr7197 Outside the wave of tumult is getting louder, giving the lie to her words.

But she does not get upset. On seeing that the Poor Clares are too terrified to overcome doubt and dread, she ad dresses God. "My sweet Jesus, forgive your poor Clare's daring to set her hands in the place where only a priest can set them. But here there is only You and us. One of us must thus say, 'Come' to You. My hands are washed by tears. They may touch your throne.' And she resolutely goes to the tabernacle, opens it, and takes out not the monstrance, as it called, but a case resembling a pyx; it is not made of precious metal, but ivory or mother_of pearl, I think, at least on the outside, insofar as the scanty light enables me to see. She takes it out and holds it as reverently as she would hold the Child Jesus. She fearlessly walks down the few steps and proceeds towards the convent door, singing psalms, and the sisters follow her, trembling and subdued.

"Open the door, daughter."

"But they are outside! Do you hear the cries and blows?"

"Open the door, daughter."

"But they will burst in here!

"Open the door. For the sake of obedience! " And Clare, previously gentle and persuasive, takes on an imperious tone which will not tolerate delay. She is the former landowner accustomed to giving orders and the great Abbess calling for obedience.

The Poor Clare opens, with a moan and shudder slowing down the operation, and the others, behind the Abbess, are also trembling. They cross themselves, closing their eyes, ready for martyrdom, and lower their veils so as to die with their faces covered.

The door is finally half open. The shouting of those attacking turns into a cry of victory, and, ceasing to use their weapons, they plunge towards the opening door on a run.

Clare, her face as white as the case she is holding high up as the only veil over her cloistered visage, takes two, three, five steps beyond the threshold. I do not know if she sees those in front of her or her land or her enemies. I don't think so. Her eyes do nothing but adore the Eucharist she is carrying. Tall, very thin, and consumed as she is, as white as a lily, slow in her steps, she looks like an angel or a ghost. To me she looks like an angel; to the others she must look like a ghost. Their boldness crumbles,

comes to a halt, and, on seeing her take another step forward, turns around in disorderly flight.

283 It is then that Clare staggers and, bending over, as if about to fall, hastens to go back in beyond the threshold. "They have fled. Blessed be the Lord! Now ... now hold up your mother. So that I can take Him back to his altar. Sing, daughters, and hold me up. Your mother is very tired now! " Indeed, her face is that of a dying person, as if she had used up all her strength. But her smile is also very sweet, and her waxen hands are very strong in clasping the case!

They go back into the choir, and Clare, singing the Te Deum, places the case in the tabernacle; she then remains lying on her back on the two steps of the altar as if dead while the Poor Clares continue the hymn of thanksgiving.

This is what I see. And for me there is this alone: a few words from St. Clare, in her heavenly robe, not as a Poor Clare:

"With this," and she points to the Most Holy Sacrament, "everything is overcome. It will be the great strength of Paradise and the earth as long as there are earthly needs. Through the infinite merits of the Most Holy Body annihilated for your sake, we saints in Heaven obtain graces for you, and through It you obtain victory. May the Eucharistic Lamb be praised! May the Lord give you peace and blessing." 76

tqr418

fi301qctqr1953 August 17, 1945

tqr1953

283 I received an offensive letter from my cousin, who, since he cannot justify himself and feels stricken by the truth I stated, gave me a nip. I suffer, not so much on account of the offense as because in him I find once again the old Giuseppe, as I have known him for twenty_five years. Neither Satan nor God has changed him. This judgment, if he were to read it, would make him fall into a frenzy. For he is convinced he is perfection.... And that poor unfortunate does not know that my judgment is the

76 We pass over seventy_three handwritten pages containing five episodes from The Second Year of the Public Life.

629921tqr7205 last one to come down! Even after the Lord's severe words for them77 to censure their way of acting, I continued to love them with painful, but always true affection. The branches of this plant of affection have fallen one by one under the systematic hatchet blows of their deceitful, strange behavior_selfish and wicked in my regar_and now the plant is dead, having also be come like the petrified ones Jesus spoke about.

Did I suffer? Yes. I also wept. But I decided not to respond in like manner. Do not say that I act this way out of virtue. It is simply because I have reached that point of nausea and weariness which impedes every stimulus to appetite or movement. In my personal state, is this a disturbance? Very much so. For my poor body, already tortured, and even more for the superior part, which does not get upset_that would be an exaggeration_but is ruffled by the blows of wickedness. But I repeat what I previously said: even if this affection dies, all the better.

I now live only for supernatural love, and I love relatives, friends, or simply my fellows,

breaking against my bed like a wave, only for their souls, and my only concern is to provide assistance to these souls. Everything else_faces, actions, clothing, comforts, or material indigence_is canceled out for me. I see and hear souls. Only souls. And this, too, is suffering. That is why I said to you this morning, "I told Jesus that if I am an obstacle for souls to drink at your fount, take away the obstacle by taking away my life." Why, of course! It would be so beautiful to depart and leave the reservoirs open which Jesus has given for all and which lie there stagnant, without the thirsty drinking from them.

658tqr7205 How thirsty I am for souls! For there are so many dead ones, but also very many who are thirsty.... And Jesus makes me understand this. And they are not just the souls of people who know about the spokesman and the dictated work, but also souls enclosed in beings who know nothing about this and who, burdened with their sorrows, nevertheless go in search of the word which would be their Cyrenean 78

290 77 See notes 44, 45, and 71.

288 78 We pass over about fourteen handwritten pages containing the episode "Jesus Talks about Hope" from The Second Year of the Public Life.

tqr362 94

fi301qctqr3392 August 18, 1945

For Sister Gabriella of Mary Immaculate 79

tqr3392

308 "I am not inclined to grant private direction, not out of hardness of heart, but out of mercy on the spokesman and souls, too. People must be fortified on their own in order for there to be true fortitude. But she now needs a word, and I will provide it.

"You spoke the first phrase of the Cross for yourself, not understood and taken lightly, and for Me, offended in my orphans, who never receive an offense which is not healed by Me.

"In the times of the Old Law this was already said: 'Have mercy on the widow and the orphan.'80 I said, 'I will be the father of those who have no father and whom the world disdains.'

"My army and my court have been composed of the humble and unfortunate. There have been sinners, slaves, peasants, and orphans, and among them the martyrs of the sins of

others, the fatherless, have not been lacking. They have never been lacking and have not been inferior to the others in affirming the Kingdom of Christ among peoples.

"Who can judge that heaven or the priesthood or the cloister is the prerogative of those benefited by a normal family? Are a birth certificate and assorted other documents needed here to gain access to the joy of heaven? Holiness is needed here to enter. Nothing more than this. For birth certificates are signed for what perishes, not the soul. The soul is not born when you are born on earth. Its birthday takes place the day on which it comes to God to receive its eternal peace. Those who are called to judge concerning the most delicate circumstances should bear this in mind. What would you say about God if He denied Heaven to someone born illegitimate? That it was an act of injustice. Why, then, do you deny the way, which for them is the way of Heaven, to these children who aspire to Me and whom I inhale into Myself? The child did not ask to be born. The crime is not his. The cross is his. The sins of parents should not be brought down upon their children. I said, 'Judge not.' Judge not, for you do not know

79 See note 4.

80 Exodus 22:21; Jeremiah 22:3; Zechariah 7:10.

the circumstances under which someone committed a sin. Judgment falls to Me. To Me alone. Why, then, do you judge twice in this case: once for the child and again for his parents?

623926tqr7221 "In reality the old Israel, with its pharisaic forms lacking charity, has risen again, stronger than before, egged on by rationalism, which leaves people in a daze regarding the supernatural, and by the new Jansenism. chilling off and creating obstacles for souls. This does not amount to proceeding towards the lights of the last time, but retroceding not only to pre_Christian times, but, rather, to the inhuman, obscure methods of the pagan peoples. For my road is now obstructed, the one I have called people to, and this is done against my will.

"You preach that it is not licit to oppose a son's vocation. You say this to parents, even if they receive all comfort and help from that son, for you say that God is more than a parent. That is correct. I, too, said so. But why, then, do you contend with Me over these children? But if you were enlightened and united to the Holy Spirit, you would have to see all my mercy in this call. You would have to see all my power if from two quagmires who joined to procreate in sin there is born a flower whom I call for my altar. In these tenacious vocations which you disparage you ought to see and feel the sign of the Fatherhood of God, who demands his rights and opens his arms to call women_whom the world would profane and whom you drive away_spouses of the Only_Begotten Son.

"Poor souls! Do you deem them unworthy of approaching the altar as an object if I do not deem them unworthy of approaching Me? I would like to say this to those who offend Me through the innocent ones who weep and ask for mercy without finding it, through these, whom you push back into the impure waves of the world, calling them 'fruit of the world,' whereas, if you had charity, justice, and prudence, precisely because they are a fruit of the world, you ought to gather them in to place them in God's granaries, protected from the lure and inheritance which could destroy what good will created. I would like to say this and also have you consider that, along with the temptation of the world, you give the desolation of b doubts about God and b0 his goodness to these flowers that in their lower part have the appetites common

305tqr7031tqr7210 to everyone born of woman, which are sometimes aggravated by forms of atavism that only Grace and conviction regarding God's love hold back.

"But it would be useless for Me to say this to those who deny all that is not themselves. I thus speak to you, Gabriella of Mary Immaculate.

"You have humbled your humanity in the humility of requesting, explaining, and seeing that you are not understood. You have bowed to humility towards men. And the suffering has been very great. Now listen to Me. I am more than men, and my wisdom and justice are perfect.

"Superiors are there to form people in virtues. But I am there to crown them. And I am intervening because it is now the time not to make your energy not only futile, but harmful, because it is compressed in a highly circumscribed mission in which you would be a nonentity barely able to be saved and always on the point of not being saved, for the imprudent goal and bitter experience of these days would create an intimate, but active state of distrust and judgment regarding blind and superficial superiors.

"It is not licit for you to contribute with the proud ones of the new Israel to the ruin of hearts, but gathering in these hearts so that they will not be lost means to leave the place you entered, wrest yourself away from it with the laceration of your fibers, go out to face the future alone, and suffer harsh criticism and accusations of a lack of love, pride, and volubility from your superiors, companions, and the world. For each person who shows comprehension there will be a thousand who deride you. Think it over. It means knowing the tremendous solitude of those struggling alone against customs, preconceptions, and stubbornness. Reproaches, mockeries, hours of doubt, disappointments, straitened circumstances, anguish_all of this is in store for you if you gather in the hearts which I have called and to which I want to give paternity, a name, a home, a spouse, and children. Paternity: God's; a name: daughters of God; a home: mine; a spouse: Myself; children: the ones for whom they will pray and work. This is be cause I want them to know that God is good so that they may never think that God is just like those who condemned them as profaned objects, without justice or charity.

tqr419 97

634tqr7177 "Taking them in means suffering at all times; it means being consumed more quickly and with increased sufferings; it means having to abandon the sweet ministry when you have placed every affection therein; it means experiencing the responsibility of a real mother who has no Mother House, no Superiors, nothing behind her, but who is just like a mother devoid of help who has been left alone in the midst of a brood of children to be brought to adulthood.... And the anguish of a mother who dies leaving behind little orphans who are not yet adults is tremendous. It is a moral agony, and in your case spiritual, too, added to physical agony. What you have experienced until now is nothing in comparison to what you could experience and will experience if you say the second phrase among those I indicated to you: 'Everything is accomplished!'

636935 "In my Passion I said to the Iseariot, a perpetual representative of all who have the mission of bringing pain to their fellows, 'Do quickly what you still have to do.' On Calvary I admitted that everything was accomplished, and not just by Me. Men had also accomplished everything that had to be done to create that hour. Now, too, men have done everything that was to be done to give you your passion. It is now up to you to consummate it to the point of being able to say, 'Everything is accomplished to keep these hearts safe for God.' Do you have the courage to say this? Do you have the courage to do this? Observe that up to this point you have drunk the chalice, but now the sponge with gall is waiting for you, and vinegar upon your bleeding wounds, in darkness and abandonment. Do you have the strength to cling to Heaven alone, even if Heaven seems far away? You will know the passion in all its complex cruelty if you devote yourself to this mission.

"I am not a deceiver. I exhibit the picture in all its shades so that no one will say, 'I did not know' and be at fault because of not knowing. I give you this assistance of a clear exposition of the future, just as, in spite of the times, I prompted financial aid for the projected work. And I have given you my viaticum to support you, console you, calm you, and temper your tenacity with my gentleness.

"Gabriella of Mary Immaculate, they can all deceive you. I cannot. For months I have been forming you for this work.

300tqr7033tqr7212 Reread the messages I gave against everyone's will, plucking courage Myself, and only because you are you, in special circumstances affecting you as a woman and a nun, the sick person full of life and the soul that has not yet found the stable balance which is complete, guileless abandonment in Me.

"The first text contains the statement 'Wherever Christ's bride goes, the ring of charity goes with her.'

"The second: 'There are two phrases which are so sublime that I, the Word, said them at the most solemn moments in my life: "Here I am. Let it be done." But they were never spoken without tears.'

"The third: 'Always consider, "What will Jesus say about what I am doing?" And if you feel that Jesus is content, go ahead without fear.'

"In the fourth my Mother said, 'Go to Jesus with the golden rose of your charity.'

"In the fifth I previously blessed you for this hour, saying, 'Peace and blessing to those who live with them in love for Me. May the Blood and the Word create ever new strength in you.'

"The sixth, which was not given to you because it was too severe and it was not the time for you to savor it, contains the statement 'Let each, with personal exertion, extract the precious diamonds of Wisdom.'

"The seventh: 'Make your heart expand more and more through its complete openness to Me.'

"In the eighth I said to you, 'Go with my peace.' I would not have said so if I had not approved your going.

"In the ninth I repeated to you my viaticum of peace and indicated the words of the Cross.

"I have never contradicted Myself as a Friend and Master, and I am now speaking in the capacity of a King. The last time I even said the great phrase to Maria, 'Woman, here are your children.' But I then said to Maria, 'There are still tears to be shed before saying that phrase to her. It will be the last one for her. Wait be fore writing to her.'

"I now advise you to isolate yourself with your soul and with Me. Isolate yourself, listen to yourself, contemplate yourself, and gauge yourself. And also contemplate others and the days to

625925tqr7208 come. In silence ideas line up and become clear, like a drawing. And if you extract the word 'Go' from them, then don't hesitate any longer.

"Entrust your spirit to the Father and die as Gabriella to rise again as the Mother of the most unfortunate orphans. I will then say to you, 'Mother, here are your children: the children of pain.' If you want to be a mother, manage to stand upright at the foot of the Cross, on the summit of Calvary, amidst mockery and disrespectful curiosity, to receive the most unfortunate portion of humanity.

"And name the foundation 'of St. Veronica Giuliani.' Simply in order not to cut all ties to the Order recalling my Francis, who never rejected any form of indigence because he had understood Jesus. And also to recall the woman who on Calvary merited my Face on the linen cloth. I will gave you my Face, impressed upon your heart, so that you will be loving, consoling, and expiating, like the first and the second Veronica.

"Go in peace, and may the charity of God, the grace of Jesus, and the light of the Holy Spirit be with you." 81

fi301qctqr1943 August 19, 1945

tqr1943

292 But I do not go with them.82 After performing the charitable act of writing to Sister Gabriella, I follow Jesus, who from the slopes of Carmel turns around to give me the following words for Sister Gabriella.

"I remain the One who loved children. And these creatures are like children for Me. And I would like there to be great love in the new House for Jesus as one who loves children, while preserving great Franciscan love for the newborn Jesus and Jesus during the Passion. For this reason I spoke about the Veronicas and gave them to you as patronesses." 83

81 We pass over two handwritten pages containing the episode "Jesus Goes to Carmel with James of Alpheus," from The Second Year of the Public Life.

82 She is referring to the apostles, in the episode mentioned in note 8 1. The rest of the passage should be understood in terms of the dictation on August 18, 1945.

83 We pass over ninety_one handwritten pages containing the second part of the episode dated August 19 and five others, dated August 20_24, all from The Second Year of the Public Life.

tqr471 100

fi301qctqr1943 August 24, 1945

tqr1943

292 This morning, after Holy Communion, I had a great desire to give Sister Gabriella something holy. And I had nothing at all. Jesus presented Himself to me, standing in a little meadow, in the shade of olive trees, in his white robe, and smiled, saying to me, "Have five medals brought at once. I will bless them, and you shall send them to Sister Gabriella for herself and her daughters. "

326 "But there are three girls."

"I said five, and all of them alike."

"Two more for Father Migliorini and Marta?

"Yes, and act quickly, for there is work to be done."

292 I sent Marta off on the run to get the medals. Meanwhile I was enjoying the presence for me alone of Jesus, who went on looking at me and smiling. Marta came back. I took the medals in my hands and offered them, and Jesus opened his arms, previously folded, raised his right hand, and imparted the blessing. He smiled at me and blessed me, too.... And I felt caught up by a joy, a thrill, a soft flutter which, if I could have moved, I would have let out by singing, walking.... But I remained down ... and then set about describing what I was seeing. Yet the joy of Jesus, so indulgent and filled with blessing, has lasted throughout the day, even amidst the agonies of a headache blinding me and driving me Out Of My WitS.84

fi301qctqr1953 August 29, 1945

tqr1953

292 I feel the need to record an act of goodness by the Lord here.85 And it is the Christian death of my only uncle,86 rendered quite

84 We pass over fifty_four handwritten pages, dated August 26_29, 1945, containing four episodes from The Second Year of the Public Life.

307 85 Right after the episode written on August 29, 1945.

292 86 Aristide Fioravanzi, of whose death the writer had received news on July 2 1, perhaps initially by way of a concise postcard, which has been preserved, from the Religious Home of the Bergamo Congregation of Charity. She was mentioning this again because she had received a letter, which she attached to the notebook. The text read: "Home, Bergamo, August 18, 1945. Miss Valtorta, your uncle died on July 14 at 1 pm. and died in a Christian manner. At Christmas and Easter here at the Home he

tqr492 101

621911tqr7191 uneasy in relation to the good Lord by a series of very great misfortunes of all kinds, in addition to a discouraging and very painful illness which lasted exactly forty years in an increasingly serious form.

641tqr7191 As a young man he was so very devout and observant that, as a family joke, they called him "the friar"; he then became quite the opposite, very restless and rebellious, to the point of bordering on and perhaps reaching hatred. And I greatly suffered over this. When he wrote to my mother, who was his sister, the letters were a sequence of insults, derision of God, and curses for life and for two wretched women, his wife, the first cause of his misfortunes, and his daughter, who had abandoned him after taking him from our home so as to be free in her ... enterprises. Curses for his neighbor, curses for doctors and nurses, and so on. And I experienced such disgust that it was even physical. And yet, when I thought of him, I felt so much mercy and affection precisely because he was so unhappy, unhappy to the point of refusing the only wealth and relief remaining for the unfortunate: God. And, in addition, I loved him because he had been the occasion for great suffering and great grace for me.

His coming to us in Voghera when ill had been marked by copious tears for me. He loved me. But he was restless and nervous and had no sympathy for anything different from his way of thinking. Perfectly fluent in French, English, and German, from me_a ten year_old girl already far advanced in French and m' uttering German_he

always received the Sacraments; moreover, in these last months he did so a bit more often. A few days before dying he received Communion once again. You can rest assured that he prepared properly for death, saw it coming, and desired it, for he could not endure any longer, since, in addition to his pains from deforming arthritis which increased daily, he also had an intestinal disease which caused him great suffering and took him to the tomb. He accepted death peacefully and calmly and was conscious until the end, losing consciousness only in the final two hours. He was always cared for with love by the physician, the sister in the ward, and the nurses. 1, too, of _ten went to see him, since I had known him for a number of years as a result of the service we both engaged in at the Main City Hospital. And insofar as I could, in view of our scanty means, I also tried to satisfy his desires. You can be sure that Divine Mercy has received him with goodness. We are seeking to intercede for his good soul with Holy Masses, Communions, and Rosaries. He will also pray a great deal for you. He loved you very much and suffered immensely over you, both because he knew you were exposed to the bombings and because of a lack of news. Pray for me, too, as I shall for you. Respectfully yours, b Superior of the Community." b0 For the events and persons mentioned here, see the Autobiography, particularly the section devoted to 'Toghera" in the Second Part.

tqr6602 demanded perfection in French and miraculous progress in German, which, by the way, I hated. And he would have liked me to become fluent then and there in English, which he wanted to teach me. I understand. His days as a paralytic were quite long, and he could not adjust to idleness. He wanted to fill his hours by acting as my language teacher. But I already had my studies ... and if one considers that at sixteen I had finished classical studies, one can grasp whether I had things to study.... But he understood nothing. Original, like his sister, he wanted what he wanted. And whoever contradicted him was subjected to his tantrums, reproaches, accusations, and so on. And yet he loved me. He also called me, "Pretty, Pobly, Darling, Mary," and with his arms and hands free from the paralysis which had immobilized his lower limbs, he would make lovely little pictures for me or prepare sweets, which I would eat with tears as sugar, for there was never a day when, egging on my mother with his complaints and accusations of indolence, sluggishness, and stubbornness on my part, he failed to get me punished by her, whose severity is still proverbial....

287 And, adding pain to pain, his coming cost me separation from home, from Father.... My uncle in fact had only a paralysis caused by a fracture of the last vertebras, a fracture which occurred in England. But the doctors, who see and understand what they manage to_very little_had decided he had a lung condition, in addition to a spinal problem. He died at age eightyfour of deforming arthritis ... and never had lung disease over these past forty years.... But the fact is that for the learned doctors he had to have a lung condition and his proximity to me, a girl_may God forgive me!_was thus dangerous. But since the doctors who held that view had been close to Mother since she was a child and her dream was to shove me into boarding school to "mortify my character," as she sai_an idea Father combatted obstinately, the only point where he stood up to his wife_I think Mother, with the complicity of the doctors, played this card to succeed in her purpose. And Father was not strong enough to say, "Then my brother_in_law will have to go." He limited himself to having Mother write a page with the statement that it was she who wanted me to leave home. A page I

626tqr7184 found among the family letters. And I was put into boarding school After four months my uncle received admission and employment as a secretary at the Civil Hospital in Bergamo.... But I remained in boarding school ... losing the joy of being with my father in the final months of his physical and mental integrity. Afterwards he was worn out_good, but with little memory and will.... And I no longer received anything from him but the comfort of caresses ... and the agony of seeing him disabled.

622907 All of this on account of my uncle. These were the sufferings he had given me. The graces involved encountering once again my Jesus at my boarding school, as if He had come back from a great distance and had granted me a loving appointment there, after being glimpsed in the mists of childhood with the Ursulines and then fading out of sight. Not out of faith, but out of sight. My suffering Jesus, who at boarding school_perhaps because an excessively heavy cross was already on my shoulders_showed Himself to me in all the smiling, pleasant delights of his extremely sweet Heart.... And I am what I am now because I then belonged to Him totally and for a long time. Nourished there with deeply and intensely Christian life, in love, with awareness of Jesus, at that age, which already knew what it wanted (ten to sixteen), I was

later able to resist the many things which acted as a lever under my loving faith to turn it over and destroy it, and there were so many ... ! I got a number of jolts from age eighteen to twenty_five. But later ... Jesus came for the third time and has not left me since....

That is why I loved this uncle who died now. After the death of my mother_who, as usual, made the accusation beforehand that I would not come to the aid of and love my uncle_I at once took up caring for him, by writing and sending money for his whims as a patient. In my will I even made it obligatory for my heir to maintain his monthly cheek for the rest of his life. And, at the same time, I spoke to him clearly about my way of thinking, my faith, my love for the good Lord, my devotion to the Church, and so on. Do you know I said at the close, "That's the way I am and that's how you should consider me. I do not judge you in your ideas, although knowing you lack faith brings me pain because I know this takes away from you the only comfort you could have. But I ask you not to be disrespectful towards my ideas"? And he understood

tqr499 104

me so well that he immediately received the Sacraments, sending me the leaflet from his Communion, like a poor child who wants to show he has been goo_poor Uncle!

285 The Superior has now written me to say he became fervent and died serenely in a Christian manner, speaking of me with affection as long as he could. Isn't this an act of the Lord's goodness? I worried so at the thought that he would die without being in God's friendship! And God makes me happy by showing me that we do not pray and suffer to no end and also that a frank profession of faith can rouse people forcefully and lead them back to God.

Poor Uncle, who died so alone.... Will it also happen to me like that? Poor Uncle, who remained without news for so long, on account of the war. But he will now know that I was just as anxious about him as he was about me during the months of war and the impossibility of writing letters. He now knows everything and is in peace.

And, since I am in a mood for stories about myself, I shall also tell you about an incident_establishing no connection with my uncle, though_which is taking place for the third time in a few days. Waves of intense fragrance of flowers and very fine incense, like styrax and similar resins, suddenly filling my room and then just as suddenly departing. Marta, too, perceived it yesterday, sitting at a distance from me. But it is very intense alongside my bed. I had not smelled those waves for months.87

fi301qctqr2164 September 2, 1945

tqr2164

295 Jesus then88 says to me:

285 "And that point which speaks about repossession by Satan refers to your cousin, too.89 The devil found the house swept clean and empty and returned with seven other spirits worse than the first one. For the time being the greatest spirit has not yet entered, the one who dominated him in his servants for so many years. And

299 87 We pass over about forty handwritten pages (August 31 to September 2, 1945) containing three episodes belonging to The Second Year of the Public Life.

285 88 After the previous passage, written on September 2, 1945.

89 See note 45.

tqr480 105

620tqr7173 the closing sentences are also valid for him: 'This second state of a converted person who gets perverted again..." and so on up to Improvement and healing are no longer possible for him.' It is painful. I know. But it is true. I have been speaking to you about this since November because his descent began when he drifted away from you. You say, 'But all of you had even given me cause for hope ... !'Yes, to give you an hour of relief in the bitterness surrounding you, so much of which came from them. But you have al ways seen him as he is. Remember. Oh, there are so many like that ... ! Should you still pray? Always. For it is a duty to pray for sinners as long as they are on this earth. Afterwards ..."

620909 Jesus says no more. And I, with my heart swelling for so many reasons, weep.

I have been weeping since last night. Even before receiving these words. For I think that their selfishness and false affection and mean spirit have reached the limit and been disclosed completely, just as they have today. And because the presence of the guest I have in the house_a Mantuan, of the same profession, and greatly resembling my cousin in language, gestures, and actions_reminds me more vividly of the image of Giuseppe in better days, when he was my friend and relative, not an enemy lacking all mercy.... And since, in spite of their whole way of acting towards me, I still love them, my painful affection_swooning from the blows they have been unleashing constantly for the past two years, more and more forcefully_gets agitated, remembers, and suffers even more. And, in their measureless pride, they would not believe this. But they will not even find out_ever. It would be futile.

Believe me, this behavior of theirs, whose causes and material and spiritual details I am

familiar with, is more painful than the sufferings now tormenting my hands as well and giving me no respite even in sleep. But, never mind, and let's keep going. They managed to poison even the acts of kindness which could bring me some comfort with the inevitable comparison I make between relatives and those who are not my relatives.... And so be it 90

289 90 We pass over thirty_three handwritten pages (September 4_7, 1945) containing four episodes from *The Second Year of the Public Life*.

fi301qctqr2159 September 8, 1945

tqr2159

285 A feast day ... and a day of remembrances ... and a day of comparisons. A day, then, which would bring me suffering. And since yesterday Jesus has been ... anaesthetizing me to suffering with his perceptible love. Yesterday, in order not to have me think about my circumstances_human and painful_He drew near and acted as my teacher even as regards secular matters.

Let me explain. Some days ago I was speaking with the young man I have as a lodger,91 who is about to enter the Faculty of Philosophy and Letters and is going through a turbulent period because of a clash between his former life as a Young Catholic and ... his current inclination towards being a Young Communist, through the influence of classmates and out of disgust over the failings of the clergy, which have been brutally manifested to him in these times of evacuations, base acts, and selfishness. And, while talking about philosophy and letters, he asked me if I liked Socrates.

Like him? Of course. On my own, I always liked him, but since Jesus started instructing me, I have liked him more because I understand him better. But I possess only Socrates' *Eutyphro* and the *Apology*. And when I was ... half a brute, they helped me not to degrade myself. Not to degrade oneself is already to prepare for elevation.

The young man brought me the *Phaedo*. I have little time and little desire to read nonsense or serious works. But if I do not waste the little I have on nonsense, I always find a little to devote to serious reading, to take my mind off the usual work, too. For_it will seem strange, but it's true_while I desire this work with my whole self, from time to time I also feel the need to send myself out for a stroll through other thoughts which are not supernatural ones, for the repose, as it were, of the part which is not spiritual_indeed, of the material and moral parts. I thus picked up the *Phaedo*, saying, "If Jesus allows me to have it, it's a sign I will derive some good from it." He has always acted that way! He has handed me or gotten me in touch with books or people

9 I Perhaps the Mantuan referred to in the previous entry.

612899tqr7184 I have derived good from, either for me or for them.

630tqr7181 I started to read. But it was not Maria Valtorta who was reading the Phaedo, as it was Maria Valtorta who once read Eutyphro. It was and is now the "spokesman." And through that phenomenon which occurs to me when Jesus wills, the words are illuminated with a supernatural light and enriched with super natural references. Do you remember when I read those books by Ubaldi,92 and since God so willed, I drew deeply Christian thoughts from them? You smiled at this ... property of mine for seeing, feeling, savoring, and understanding God alone, even in the works of a devil. But I can account for it quite well. It is be cause God has given me ... special, miraculous lenses which cancel out the wicked words and turn them into good ones. I think of the Gospel:. "You will step on snakes and scorpions, and they will not harm yOU.'193 God is good!

622900 But, to get back to the Phaedo, I was reading and sensing the supernatural there, too, but I was unable to savor it in its truth. Jesus drew near to me, on the right_hand side of my bed, close to the pillow, and, standing with his back slightly turned towards me, with his left hand on my left shoulder, He gave me a very beautiful lesson_so beautiful that I was in ecstasy. I was blessed to feel so close to Him, to the point of perceiving the warmth of his body, and I was blessed to hear his commentary, of which I would provide a very muddled version if I wanted to repeat it. But the light remained in me.

640918 I clearly remember only that sentence I mentioned to you about reminiscence: "I spoke about this in 'Mary's Childhood.' Souls remember because they come from the Light, and as a molecular lightning bolt, on being formed, gathers together the elements scattered in the sky and takes them with it, so they take particles of Eternal Intelligence with them. And the more transparent a soul is, through Grace, and active, through Will, the more it remembers. Not as the Greek philosopher says_for he is the possessor of just a semi revelation, a barely glimpsed religion, and thus cannot have the whole Truth_but as I say. The soul

92 See the entry for November 14 in The Notebooks. 1944, especially note 793.

93 Luke 10: 19.

tqr6559 does not remember because it lives again. Rather, it remembers because it comes from the place where everything is known." He also spoke about returning to life, but I do not recall clearly. I know He said Socrates had followed this thought in a straight line as far as he could, and then, since he lacked knowledge of Divine Truth, he drifted

off the straight line and doubled back downwards instead of continuing the ascent. He said, "A second life is lived, indeed, but no longer on the earth. With the spirit, in other realms." But I lose track of the rest.

I would like Him to dictate his explanations since afterwards I will no longer have the book and ... goo_bye to everything. But I like even more to have Him as a schoolteacher ... in all branches of knowledge. He is a lucid and patient teacher. But the student is a dunce, and when He closes the book, I can no longer repeat anything.... I remain in joy ... and the wicked deeds of the world don't exist any more....

288 Last night I was smiling with my eyes closed, so blessed that Marta thought I had fallen into an ecstatic sleepiness. No, I was wide awake, but was hearing words able to take me into ecstasy_and to see I had no need for eyes.... I remain with my sweet Jesus nearby ... blessed.... His gift, his mercy for his Maria on the day of the Holy Child Mary94

tqr2342 September 14, 1945

288 After the tremendous suffering taking me to the verge of death, after three days of agony, after Confession and Communion this morning, and still feeling very ba_and the flesh would like only rest and silence, while the soul tends towards the Wor_with an atrocious headache, in the sleepy heaviness of an exhausted body, I see the hours of this day of the Holy Cross passing by.

I consider that in the tremendous compito 95 period I clung to the Cross precisely as an ultimate support so as not to be engulfed.

94 We pass over about forty_one handwritten pages (September 8 and 10, 1945) containing due episodes from The Second Year of the Public Life.

95 See The Notebooks. 1944, especially note 312.

tqr486 109

I consider that I would have liked to have gone into St. Martin's Church on the return trip to say "Thank You" to my Savior. I consider that on the morning of the 10th, as I lay in agony, the summit of Calvary was depicted once again for me, with the three crosses_one stripped of its martyr, another bending towards the ground with its weight of martyrdom, and the other still upright. Just as I saw them when Antonietta DalBo96 was dying. I

consider so many things. In addition, that Jesus helped me the other morning, acting as my nurse, more than everyone else, without taking away my pain_and only He knows that it is great, inconceivably great_but giving me peace. I consider that he surely suffered on having me suffer, but had to do so because there is some soul that must be rescued or helped with this great pain. And while Jesus helped me, Satan tried to disturb me ... and is trying. I consider and consider....

277 I would immediately be left in peace, perhaps materially aided, if I agreed not to write what Jesus wants any more. But I cannot do this. If those who criticize or negate or deride bore in mind that I receive neither financial gain nor any other gain, but only fatigue and suffering of every kind from my work as a "spokesman," and, above all, if they experienced everything that I experience and suffer, they would at once understand that I must do what I do because God so wills, and without receiving any material or moral good therefrom.

fi301qc2157tqr4659 September 16, 1945

2157tqr4659

277 Will I be able to write and describe exhaustively? And what will happen afterwards? Anyone would wonder about this. I do not wonder and go ahead, apologizing to you if my handwriting turns out to be more indecipherable than usual.97

356 96 See The Notebooks. 1944, notes 425.

75357 97 We pass over twenty_two handwritten pages (September 16 and 17) containing two episodes from The Second Year of the Public Life. We also pass over the following notebook (no. 62), which contains only episodes from The Second Year of the Public Life (September 18_27, 1945), and the first fifty_nine pages of notebook no. 63 (September 28_October 3, 1945), with six more episodes from the same cycle.

93tqr699 110

fi301qc2390tqr4445 October 3, 1945

2390tqr4445

277 And for today,98 too, with a great deal of patience on both sides, we have finished! Twenty_three interruptions yesterday, fourteen today. If Jesus' infinite patience failed to

flow forth and be transfused from Him into me, I assure you that I would go mad. But He is so patient! He pauses and resumes, calm and smiling. I can no longer get impatient over the bothersome interruptions forcing me to put down my notebook and pen, perhaps for a few minutes, to conceal the mystery which is being fulfilled so sweetly and so secretly and hide it from useless curiosity. And it is a great miracle to have made me into a patient person.... I certainly am, for I know He is there to dictate, and He does not lose the thread. For when, as happened this morning, I am the one to write a letter or something else, I at once lose the thread and patience, even if I merely hear someone speaking near me. And Marta knows how often I wail, "Silence! Close the door!" when I am writing on my own 99

fi301qc2354tqr4414 October 4, 1945

2354tqr4414

277 And, as occurred last year, on this anniversary100 Jesus shows me a "little old lady who does not escape from Jesus .....

Do you know what pain this is for me? She alone, she alone, my mother, did not receive Jesus.... That pain is always there, you know? A pain stronger than death itself. The pain I always feel when I see a soul that rejects, drifts away from the Lord. But it is accentuated even more as regards my mother, since, because of the love I have for her, I would have wanted her complete union with my Jesus.... Tears, then, this year, too.... And I do not ask, as I did last year, "Why didn't she love You?" Jesus already gave me the answer last year .... 101 And I weep.

287 However, I don't know from what depths of heaven, I don't

279 98 She is referring to the episode she has just written down.

288 99 We pass over about eleven handwritten pages containing the "To Arbela episode from The Second Year of the Public Life.

279 100 The anniversary of her mother, Iside Fioravanzi, who died on October 4, 1943.

101 See the entry for September 27 in The Notebooks. 1944.

617tqr7156 know who has spoken, who has manifeste_and precisely because it is so immaterial that it is much more incorporeal than the usual "voices," representing only "thought which is illuminated and bestows peace," I think it is my Guardian Angel that is bringing them to me_these words come: "Your parents have been placed in good hands. Your father rested his head on the lap of the Apostle upon whom all power of absolution was conferred and whose frank, affectionate goodness with a common touch you are

familiar with. Peter came to take your father, for Peter could well understand your father's justice. St. Joseph, St. Peter.... And you tremble for his sake? No! The Seraphic One came to gather the soul of your mother in his wounded hands. Francis, the beloved of Jesus, the one to whom nothing is refused in Heaven or by Heaven. At heart your mother felt veneration for him, and he came. Don't you remember that he is said to save those who are devoted to him ... ?"

608892 It is true. Hope is set more brightly aflame.... And who will I be gathered in by? I, who am so ill and gnawed at by Satan's torment, like a woodworm? He gives me no respite. Since he cannot catch me in any other way, he catches me like this: with the insinuation that I am the one who is writing and it is not Jesus who shows and dictates. He knows that if he could convince me of this, I would retreat into desolation and the terror of having sinned and I would be afraid of death and Judgment. Oh, he really tortures me! He dazes me so with his constant voice that as soon as Jesus terminates visions and words, I lose all capacity to enjoy what my life is_that is, this supernatural dimension enveloping me and making me a "spokesman."

3526746tqr7207 Do these episodes strike you who read them as very beautiful? I, too, once felt them to be so. Now, apart from the artistic side, I perceive nothing else in them. In vain I seek out and seek again the sentences which, while they were being spoken, took me so high up, to beatitude. In vain I recall and recall again attitudes whose sweetness so impressed me while I was seeing them.... All is extinguished; all is ashes. Paradise_for this is paradise_has lost its splendor, or, rather, it opens as long as my daily service as a spokesman lasts, inundating me with all its light, song, sweetness, and joy; and then, when the work is done, it closes hermetically,

and I am enveloped and engulfed in mist and obscurity, with no other voices but those of Doubt and Negation which prods and mocks. Isn't this a great affliction? And yet I don't want to despair or say, "I'll stop since it's my own doing." No, it is not! Especially now, exhausted as I am, overwhelmed by so many things and ignorant of so many others, I could not do this; in the state I am in of physical weakness and moral dejection, I could feel only nausea towards this, and I would write nothing. Rendered materially incapable of thinking and morally nauseated by thinking...

I turn on the radio at random and pause at Florence Radio at 5:30 p.m._something I never do because I look for music and not words, and at that time Florence broadcasts only "words." I hear the woman announcer saying, "In a few moments we will be broadcasting the ceremony from the Assisi Basilica which will close with the benediction imparted by His Eminence Cardinal Canali with the relic of the blessing written by St. Francis." I listen: it is peace that is coming. It is my St. Francis, my first comforter in CoMpito,102 who is coming to bestow peace

fi301qctqr1911 October 5, 1945

tqr1911

283 I am now rising again from a tremendous crisis. You have seen it, and that is sufficient. But what may perhaps interest you is that, precisely when I felt I was dying and asked you for Holy Communion as a Viaticum, not only was my pain relieved and my condition rendered less serious, but I was comforted first by Jesus alone, then by Mary, and then, in the order of their presence, by St. John the Apostle, St. Peter the Apostle, my Guardian Angel, St. Francis, and, finally, St. Joseph. I would have so wished for St. Th6r~_se of the Child Jesus. But she did not come at all. And they remained even after you left. Jesus at the head of the bed on my right, Mary at the head of the bed on my left, saying, "Let us provide care for our daughter who is ill. " The angel was worshipping. Strange! I always see him alongside the Virgin. Standing close to

102 See The Notebooks. 1944, note 312.

627tqr7065 my desk, St. Joseph, with his very gentle, somewhat sad look. Sitting on a chair, bending forward slightly, St. Peter, next to St. Joseph. Standing between St. Peter and the angel, St. John. I don't know if he noticed when I smiled at the pale St. Francis, who was concealing himself _so humbly almost in the corner next to the door. I felt cared for. To such a degree. But what suffering! When my friends come, though, Satan goes away.

620904 I am dying, Father. Sister Saviane103 is right. The crown is almost finished, and most of my sufferings are over. But who am I suffering so much for? I have offered my sufferings for a mother, Sister Saviane, Sister Gabriella,104 the "separated brethren," the young man staying at my house,105 and also you, Marta, and my relatives. But I don't have to suffer this way for any of them. Who for, then? I also applied this intention to the forgiveness granted to Giuseppe.106 Forgiveness, I said. What existed before_esteem_is lost. But I want to depart without resentment towards anyone. I am happy to have specified everything regarding the house. When you are in agony, everything comes to mind and brings disturbance. Now Marta is provided for. Everything is in order on earth. And in my soul is everything in order in such fashion that I will be at peace at the end of my life?

The doctor grumbles because I write. He surely thinks my writing amounts to the "romanticism of an old maid." And that serves to divert him from a proper diagnosis. He will end up leaning towards hysteria, in his mind designating my writing with the terms "memory_related mania," "outbursts of a deluded woman" who wants at least to dream of what life has denied her and tells herself a lovely story. He says I go on consuming my brain.... In reality, it is Jesus who consumes his brain.... I do nothing but make marks on the paper to mark his "brain." But how can one say this to a doctor and set him on the right path? Can you tell me what we should do?

Meanwhile I am resting today. And life is thus coming to its close, and I have so much to correct and hear....

103 See The Notebooks. 1944, note 540.

104 See note 4.

105 See the entry for September 2.

106 See note 45.

tqr477 114

50tldot60296797tqr7196 I have written these pages because I think it is good to have Oct. 5 written them. Do you see how beautiful the handwriting is...?107

fi301qctqr1852 October 8, 1945

tqr1852

295 Jesus then says:

299 "Come, Maria, and I will console you with a light entirely for you. I will comment upon another side of the Gospel sentence 'You will step on snakes and scorpions and not be harmed.'108

"Whoever is full of Me can step on all human doctrines and live among those full of their poison without being harmed. It should also be understood in this way. For, if my blessed ones were once really immune from the bites of wild animals as long as I so willed, from poisons and other dangers, my blessed ones now, who live in the corrupt atmosphere of an idolatrous and demoniac society, are equally preserved from all evil by my will. They are in Me, and I in them. There is no room for anything else. And no poison attacks where my love, our love_of Jesus and of Jesus beloved one_neutralizes all poison.

"Be at peace, little beloved. I gather in your sufferings, tears, and prayers, for all.

"You got excited because a stone was found near Bethlehem with references to my crucifixion. It is a stone. It is of use for the proud. For nothing more. Much, much more is the lofty remembrance of my Passion which I have given to men of faith through your labor. But man, who will believe in the and uncertain stone, will be and uncertain in the face of the document of my pain which I have given you for him.

"Forget about the stones and feed on the tears of my Passion, which you well know. May my Passion be your comfort. Be at peace. " 109

tqr1297

299 107 The two pages referred to in fact show the signs of a shaky hand. The next twenty_one handwritten pages are passed over (October 6_7, 1945), containing two episodes from The Second Year of the Public Life, as well as the beginning of the episode entitled "Mary and Matthias."

314 108 Luke 10:19, as in note 93.

299 109 We pass over the remaining twelve handwritten pages (October 11, 1945) in this notebook, containing the episode entitled 'I Would Like the Orphans to Have a Mother," from The Second Year of the Public Life, as well as the first eleven pages of

tqr502 115

fi301qc2880tqr4876 October 13, 1945

tqr6555 Last night, at 11 p.m., while I sought sleep and rest and every one was sleeping, Jesus appeared to me, as He always does, dressed in a robe of white wool. In his right hand he was holding a long, rather slender metal chalice. He drew near to me from the right_hand side of the bed. He smiled, but sadly. His smile encouraged me, though, for I grasped that He was not sad about me, but, rather, was coming to me to seek relief. He placed his left hand on my left shoulder and drew me to Himself, while with his right hand He brought the chalice up to my lips, saying, "Drink." The chalice was full of a liquid looking like pure water. I glimpsed it in the instant when Jesus offered it to me, forcing me to drink.

I drank. What bitterness! Oh, it is certainly not the inebriating chalice of Holy Thursday, filled with the living Blood of my Lord! Sweet, mellow Blood from which I would never have withdrawn my lips ... ! 110 This is water of such a nauseating bitterness that no medicine possesses it. It bites the throat and the stomach, making it turn over with revulsion. It brings tears to your eyes and lasts like parching thirst from burning acid.

274 Jesus has me drink just one sip ... and then withdraws the chalice and explains: "This is the chalice I drank in Gethsemane. I drank it all, to the dregs, and the dregs are more bitter. And this is the chalice which men's sins fill up each day, and these then head towards Heaven to have Me go on drinking thereof. But I can no long drink anything but Infinite Love. And then, you see, I offer it to the generous, to the beloved ones. Thank you for this sip! I will now go to other dear souls. I bless you for the sake of the Father, Myself, and Eternal Love." And He goes off, leaving my mouth and stomach searing with poison and my soul filled with peace.

the next notebook (October 12, 1945), containing the episode entitled "In Naim, in the House of Daniel, Restored to Life."

277 110 See the entries for March 29_30 and March 31, 1945.

283 111 We pass over the remaining ninety_seven pages in this notebook (October 1324, 1945), containing the last twelve episodes and the conclusion of The Second Year of the Public Life, as well as the following notebook (no. 65), containing the first twelve episodes from The Third Year of the Public Life (October 29_November 8,

fi301qctqc1067tqr4906tqr5071 November 15,line For Emma F. 112

tqc1067tqr4906tqr5071

274 Impatience is never a factor contributing to success. When the time comes, the souls will appear by God's will. Obedience is always proof of justice and spirituality, and it is always rewarded. Fears about the future display imperfection in the three theological virtues. God can raise up anywhere_and especially in the most unexpected places and beings_what is necessary for a child of his who entrusts himself or herself to Him. What often seems to be the best help is, on the contrary, a detour from God's path, and God then removes it, busying and concerning Himself with providing the element needed to replace it. Whoever seizes upon many recommendations ends up perishing in a tangle of tentacles. It is not enough to say, "His will," but one must do it after it has been expressed. 113

fi301qc388tqr2684 December 2, 1945line For E.F., 114 from Jeremiah 31:21_22

tqr2893

297 The Lord says:

274 "To have severe words where one would like to have only love is a painful thing. But I said, 'It is love not to allow deviations to occur in justice.'

"Listen, then. When humanity turns you into castaways_external humanity, meaning that of your neighbor, or internal humanity, meaning your own_to come back to the surface, to the shore, to salvation, there is no alternative but to get out of the treacherous, raging sea, in the grasp of contrary winds. How? By isolating oneself. Isolation provides a way to understand God

1945), and eighty_two pages of the next one (no. 66), containing seven episodes from

The Third Year (November 10_15, 1945).

277 112 See note 4 and notes 312 and 472 in The Notebooks. 1944.

283 113 We pass over the next notebook (no. 67), containing twelve episodes from The Third Year of the Public Life (November 17_28, 1945), as well as slightly over fifty pages from the following one, containing four episodes from The Third Year (November 29_December 2, 1945).

277 114 The person mentioned in note 112.

tqr7125tqr7270 and discern good and evil; in isolation one can separate what is good from what is not goo_in short, it means working, and working on oneself. Dissipation is never good. It is always disorder. Disorder never has God with it.

"How can you isolate yourself? The way the sailor does in times of heavy storms_that is, in a peaceful bay. Is it off the course you charted? It does not matter. Anyhow, it has not been established that the course you charted was good. You said it was. And you followed it, not looking at the compass, but your own inclination, in such fashion that you left port in bad condition from the very start and were set back on course by more than one pilot. And you are going farther and farther off course, wanting to follow your crazy needle. Separate yourself from the world and from the voices of the world to listen to God.

What value have you attached to the advice of those speaking in my Name? Don't you know that God is on the lips of his servants? And what value did you give to what was handed to you in my Name? One, two, three, a thousand advisors. Babel. One, two, three acts of disobedience. Rebellion. It is useless to call for help if afterwards one does not listen to the voice! Go back, then, to the first advice. Reflect and provide a remedy, if you can. But you cannot any longer. Because it is too late. And you are ruining yourself. You go wandering about looking for comfort. But if they are not of the sort your will desires, you leave them aside. And so? Why do you disobey Me? What advice did Father Migliorini give you from the outset? You don't even remember any more, and you make him uneasy and yourself uneasy, to no end. What is found in my words? Are you unable to read them? As long as you fail to read the signs and make more mistakes, even when I supply providential remedies for the foolish sending of letters, almost as if seeking vocations is like seeking merchandise, you proceed. But my words! My words!

"Isolate yourself. Cut off relations! Don't deceive yourself Impose silence concerning yourself, around yourself, in yourself. Let the wind fall. And then, humbled and subject, obedient, and patient, start all over again, by other routes. Do you want to be a victim? Break yourself. Obedience lasts even after the dissolution of vows. Obedience to Me. If the Work were to fail definitively,

2926737tqr7208 my Heart, yours, and that of others would suffer there from, but your soul would benefit if you are able to turn this torture into sanctification. Bend your soul. Bend it. It will sprout stronger wings. You have freedom to know how to use it. Manage

to be patient so as to be able to conclude, and heroic to be able to humble yourself. If need be, you shall purify yourself in another Order, or even_and it is not a life less pleasing to Go_in the secrecy of a house, in the world. "May the Light be with you, confused Soul. " 115

fi301qctqc995tqr2142 December 4, 1945 St. Martina

tqc995tqr2142

279 It is 8 p.m. I am invaded by a supernatural joy which is so intense that it already tastes like ecstasy. I don't know what it comes from because there is no reason. I am weary, filled with pain, and dazed because I have had to speak a lot and also listen to things which are anything but a cause for joy: the ruin of spirits.... Just imagine how I suffered. And yet this very intense joy comes ... very intense.

And then a place with stonework appears to me: thick, dark walls, damp, I think, the color of very light coffee or very dark mud. The place is like a rotunda from which corridors extend out in this shape:. I say corridors because the sky is not visible. There is a high, dark ceiling like the walls and big square stones like the ones at the Tullianum. 116

Right at the center of the rotunda a child appears to me. Not much older than a little girl. She must be twelve years old at most, and her body is even less developed than St. Agnes',117 from whom she also differs because, in addition to being smaller, her hair is brown and her skin is a brownish white. She has two big, very sweet black eyes, a bit sad, as if tired, as if they have suffered a lot, or belong to one who has suffered very much. Her

115 We pass over about thirteen handwritten pages containing two episodes from The Third Year of the Public Life (December 3_4, 1945),

266 116 See the entry for February 29 in The Notebooks. 1944.

117 See the entries for January 13 and January 20 in The Notebooks. 1944.

619906tqr7192 robe is completely white, made of linen, very loose, without a belt, elbow_length sleeves, from which two very shapely fore arms emerge, ending in two little brownish hands crossed over her chest. The figure is luminous, but not excessively. It is not the radiant figure of a saint. It is a humble apparition, and yet it is luminous, with starlight within a light veil of mist. But it at tracts me because it is light with a pure softness bestowing peace and joy. The contrast to the dark walls is very sharp. She looks at me and smiles.

Behind her back, along the two sides of the () which I have marked with the hyphen, some men in short yellow_gray robes are running off, Four are heading north, towards a

barely visible, far_off light, as if the high corridor ended in an open place; the others are heading south, in a deeper darkness, to the point where I cannot tell exactly how many there are. I under stand, however, that the girl is a martyr, for she is clasping a small palm to her breast, in her folded arms, a white palm, I dare to say spiritualized, as is the linen of the tunic, which is more immaterial and magnificent than even the most beautiful linen.

638tqr7192 But I do not know who she is and ask, "Who are you?" She answers, "Martina. And this is the place where I suffered greatly. One of the places. For I have suffered greatly. So many martyrdoms before the sword. And those who are fleeing are the ones who tormented me. The ones heading towards the light are those I saved with my pain and baptized with my blood. The others are those who did not want to convert to Jesus. But now I am happy. There is no more pain. To come to glory one must suffer everything. Remember: I am Martina ... and I am also particularly called upon in the invocations of the Church. Oh, for Jesus is good! And for a little pain He grants so much joy and so much power! Good bye. I am your friend. You do not remember me. And yet you knew me and loved me when you were a girl my age. I have always loved you, though, together with Agnes. May the light of Paradise al ways shine in you and help you to bear the Light to so many souls. Goo_bye. Receive this. I will sprinkle you with my balms. "

628906 And she shakes the palm towards me and then folds her arms over her chest again and disappears from my sight with a soft, immaterial, unrepeatable song, and everything sparkles in the

tqr497 120

6739tqr7207 dismal place while she goes off, leaving as a memento only a tremendous indescribable fragrance.

278 I take up the Missal: four lines on St. Martina for January 30. I look at an old prayer book. She is not even mentioned. I search through my memory_nothing. Complete historical darkness. There remain, though, her friendship, her gaze, her smile, and the scent of her balms. And the previous joy lasts and takes me high up, very high up.... 118

fi301qctqr2087 December 7,1945

tqr2087

275 Jesus says:

292 "'This language is too hard! He wants to make us victims of his madness!' men still say when I exhort them to live justly and instruct them on how Religion should be understood and practiced to make it a way of life yielding Eternal Life. And they do not realize that in so saying they confess to being degraded below their condition as men.

"They speak of evolution, of a superman. Well then, let us consider man as I found him, brought to this point after his descent from Paradise. Draw the diagram as I guide your hand,119 and, when the diagram is finished, you will see that there is not an advance, but a decline. Evolution? When today's proud and false philosophers speak of evolution, they presuppose the concept of 'ascent.' But to evolve means to proceed from one point to another. And then one can proceed by spirals either upwards or downwards. Can't you make a spiral? Make a parabola.

"Do you see? If he had moved on the right side, he would have evolved towards Heaven. He wanted the left side. That's the current 'superman,' today's 'evolved' one! Who thinks it is madness

118 We pass over the remaining twenty_six pages handwritten pages containing two episodes from The Third Year of the Public Life (December 5_6, 1945) and about twenty_two pages from the next notebook containing the episode entitled "The Bread of Heaven."

119 The writer here adds in parentheses, 'I turn the page, because the diagram is not there," and on the next two pages of the notebook the drawing is made.

tqr512 121

to live at least as a 'man' if he is unable to become an 'angel.' And he calls himself a 'Victim' because I exhort him to live as a man. And He calls me 'mad.' Yes, quite mad! Because of love! "Love Me. Love Me, little John..." 120

fi301qctqr2211 December 18, 1945

tqr2211

293 Jesus says:

298 "Thirteen years ago I sealed you under the weight of infirmity, breaking your word and activity. You had to save for years through pain. Then I made you a fountain to save through the Word. I made you a 'spokesman.' Today, my hidden violet, I authorize you to make use of the things you have heard and seen. With prudence, without avarice, with

holiness and for a holy end.

"It was my clear and firm desire that no one could draw from the reservoir into which my Word is poured through you unless it was first filled completely. But since there was a wish to draw from it drop by drop_and, in reality, I did not like this very much because it is imprudent and diminishes the work_it is foolish to suffocate every breath of the original fount when the water it gives forth is not gathered afterwards into tanks to be used at the proper time and with adequate precaution and protection so that it will not be contaminated by foreign elements or appropriated or anything else, but it is subdivided and scattered

120 We pass over 110 handwritten pages containing eight episodes from The Third Year of the Public (December 9_17, 1945).

tqr485 123

616920tqr7162 into a thousand streams, losing its imposing beauty, being dispersed into the profane aridity of a more or less rationalistic and incredulous desert, and, in addition, being used for the maneuvers of mocking, hostile spirits.

"Therefore, little John, when you see that my word can become 'balm' and salvation, give my word. Do not be afraid. You will clearly see who it is good to give it to. The Light illuminates you.

"And pray very, very much for the priests who will go up to the altar for the first time during these feast days. May theirs be a true Christmas. A birth to Christ, with Christ, and for Christ. There is need for this. Having holy priests will not keep you from having wars and massacres. But it will at least prevent your all dying like beasts as you are starting to do. I shoul_oh, I really shoul_repeat the act of driving the profaners out of the Temple! I am deeply disgusted. Violet of the Cross, pray for the ministers of your Jesus

"Go in peace, soul of mine, my crucified one, my voice, my daughter, my joy...

282tqr6522 And He clasps my face with his long hands, bending so low over me that his hair brushes against my forehead and his breath is upon my face.

fi301qctqr2227 December 19, 1945line 11:30 p.m.

tqr2227

290 Jesus says:

303 "Here I am to explain many things. I am not fond of questions, especially from you.

You are intelligent enough to understand the responses I give you through the dictations contained in the visions. But here, now that things have turned out as they should, without influencing anyone in any way, I shall speak and explain.

"Your questions_the ones I deem proper to take up_are: 1) Why is there so much difference between Dora'S121 manifestations

121 This refers to Dora Barsottelli, who said she was favored by manifestations concerning whose origins the writer harbored apprehension and doubt, as we shall see in the course of the present volume and as can be noted in other writings separate from The Notebooks.

tqr472 124

tqr6619 and yours? 2) Why in the world are these cases becoming SOD,1,9.4159 frequent? 3) Could what for the time being has not been seen happen in the future (that is, an accusation against my phenomena)? 4) Will Dora remain in her current state? 5) Why do you feel spiritually detached in this regard, though admitting the super~ natural is being manifested in her? 6) Should you keep the card received through an angelic dictation? 7) Is it appropriate for Dora to know you and your work? 8) Why did you wish to see her at the outset and afterwards fail to have this desire any more? 9) Why does the devil torture her in this way? The other questions are childish, and I shall pass over them.

301 "Now then. You must know that I adapt manifestations to the environment and purpose for which I have inspired them. You received the mission to become a worldwide voice. You must sing the hymn of Mercy and Love, Wisdom and Perfection, for all ears and all hearts, all intelligences and all souls. Therefore, after having prepared you for this capacity_and do not grow proud, for everything you have has been given you by Me for this mission, including illness and being alone, everything_I made you a complete 'voice,' a giant_you that are a pygmy. But it's not you_it's Me in you. I am the giant, then, my little Christopher who bear Christ but are borne by Him. Dora is destined to bring God to be loved by simple folk who are not even able to say the Our Father and are ignorant of the most elementary notions concerning religion. If she were to speak as I speak to you_I could do so_who would understand her? There are pages which make the learned pensive in what I have said to you. Could they be understood by the simple for whom I made you my instrument? Do you see how good and just God is? And how humble He is? He annihilates Himself, adapting to the instrument and those listening; He bears with gestures of familiarity which He would not endure from you. For you know how to behave, and in you they would be a lack of respect, whereas in Dora they are just instances of naivet6. And they make Me laugh because I seem to be hearing the goo_natured Galileans who spoke to me as common people. Not all can be Janes of

Cusa? Don't you think?

tqr472 "I shall reply to the second question as follows: Providence acts benevolently towards its creatures. General corruption, existing

125

619tqr7184 before the war and ever on the increase, the laxity of the clergy, the tremendous war, the pernicious doctrines, the pride of the ... experts, or those who think they are, have diminished faith to such a point that it would end up dying of consumption. An_it is painful to say so_the agent doing most damage to their faith is the clergy, on whose faults I have dictated to you many times. Consequently, as on a moonless night the stars light up in greater numbers and even the smallest ones are visible and all of them serve to provide a minimum of light to guide night travelers, in the society of Catholics, who lack greater lights that is, an active clergy_stars and starlets. The last time will be the time of the spirit. And these lights, these voices, will teem to provide guidance for the upright of heart groping in the haze of the forms of materialism, rationalism, and sectarianism in which priests will take an active part. And God will always be known to his children, with his true vitality, not with the cold, automatic mechanism offered by those who no longer believe, though they cry out, 'Faith! Faith!' because that is their profession. Oh, what are the ones who cry out that way? Hired mourners or paid barkers? Men and women who, once their work is done, go off, not at all convinced about the worth of what they have exalted or saddened by the pain they have wept over. In truth, in truth 1 tell you that a 'little voice,' even if it makes some grammatical mistakes, but speaks words coming from God, will have more power than the utilitarian and unconvinced action of too great a part of the clergy! For this reason I go and inspire my 'voices' here and there. And I will always do so even if I am combatted through them. And the more I see my flock at the mercy of idol shepherds, the more I will do so.

649942 "To the third question I reply, Certainly! It could happen. And the devil will do everything possible to make it happen. I therefore ask you to provide a great deal of assistance to your sister in this mission, who, because of her very ignorance and also because she is less prepared than you_a little warrior who have fought since adolescence, and even before, with Temptation out of love for Me, a little eagle with a solid beak who have endured bites and lost feathers, but you are healed of the Satanic wounds, flying higher and higher over purer and purer peaks so as to be cauterized and

690tqr1292 126

311tqr7065tqr7230 medicated by Me, the Sun; she, on account of all of this, is less sensitive than you in feeling and distinguishing, and in reacting, and could be subjected to a craftier assault than the others by the Evil One, who tries to destroy you and her_but you, much more than her, for your range of action is vaster than Dora's and more

powerful. And I state here that it would be necessary for Dora to be nourished very frequently with the Eucharistic Bread. If Satan does not want this, I do. Confession, too, will help her. But only be cause it will give her peace in the scruples which the Enemy will infuse into her heart. It can thus be less frequent. But let the Eucharist be her strength.

"And here is the fourth question. And I answer: souls are never static. They oscillate from the depths to the heights and vice versa. They sometimes plunge. When pride or deceit or lust enters, driving Me away from the soul. Or they shoot towards Heaven when they immolate themselves according to my example. But these are special cases. In the mass, ups and downs are observed. A soul, when taken to a certain level, can descend or ascend. It does not remain at that level. Dora is at a level which is very susceptible of change. She could be perfected. She could be ruined. Pray a lot. Let Father watch carefully over her humility and sincerity. The devil will try to bring ruin in these two areas.

"5) You could state the entire sentence. And it would be like this: 'Why am I almost afraid of her?' And you are afraid this is a sign that you are not in the grace of God. Come on! You are a girl sticking her head under the covers in order not to see the dark! But isn't darkness thicker under the covers? What are you afraid of? Of what you are? Dora is not like you! Poor Dora! She is the most innocuous being on earth. But Mary, my Mother, was dismayed over the angel, and She was full of grace. What a mystery, for some, this fear felt by my Mother! And yet it is easy to under stand. She was the humble one, the hidden one, the consecrated one, the Virgin. The secret is in these four words. And you are the violet of the Cross, the hidden one, the consecrated one. That is why you do not desire social contacts and tremble at being known. That seems to you like being left naked. Do not fear! The veils over your mystical love shall not be lifted. Be at peace! Be

621925tqr7186 at peace! Do not tremble with suffering, O my violet, sister, and spouse. I alone know you. And let it be known that my permission goes as far as I want. The 'other one' knows and speaks as long as he can. Do you remember Punturieri?122 Well then? Of what use was he? To bring Giuseppe here and give him to Me. Do you see?

"The sixth question. Yes, keep that little page with your secret papers. Nothing else is necessary

"Seventh question. No, it is not at all necessary. The stars follow their way even if they do not know or meet each other. In deed, it's a disaster if two stars meet in the sky! The two of you have different missions tending towards a single aim. You will meet in the Aim_in Me. It is likewise useless_indeed, it is really not useful_for the directly instructed woman to receive other instructions which would mean only exertion for her limited cultural background and superficial enjoyment. It is like this, at least for the time being. The environment is not suitable, either, for keeping dictations. I will never recommend sufficient moderation and prudence in distributing the notebooks. Since people are slow to seek protection for them, let them be very slow in giving them to one person or

another.

657tqr7186 "Eighth question. Why I carried out this action in you. The reasons? It is not necessary for Me to explain them. Because it was right to do so, and you, also through my action in you, intuited this after having reflected in vain until the Light came. It would be harmful for you to know one another because both you and she have dealings with a rationalistic world. Do you know what the world would say? 'See how they exalt each other! This smacks of the middle ages!' And they would call to mind the Patarinis and their likes, and the Piagnonis and their likes, until finishing with the great names in psychiatry.... Forget about it! Forget about it! Let every fount yield its own flow, without fusing. Similarly, it is also good for your work not to influence or seem to influence hers. Do you have the abundance of the Word? Does she make her voice heard? Very good! Let each remain with what is characteristic of her.

953 122 See The Notebooks. 1944, note 788.

682tqr1288 128

292tqr7186 "Ninth question. She is tortured materially because he could not torture her as he tortures you, with a more refined psyche. He is subtle and intelligent with you and goads you in your psychic self. She, a poor creature, would not understand the problems he waves in front of you to bring you doubts and fears, and he thus takes her by the hair and slams her. Well then, pray for her, who will have so much to suffer, so very much, poor Dora! Support her. She is a sister. May she not be lost! May having been called not be harmful for her! You see that Satan was able to inject his venom into the disciples. Pray that this will not happen here. She is in a great test and at a turning point.

"Show Father all of this. But it is a lesson for you and for him, and for no other. Let no one disobey. I do not want them to. "And now rest. With your body weary. With your soul at peace. Be at peace. I bless you in the name of the Father and of the Son and of the Holy Spirit."

(And it is 1:20 a.m. on December 20. I am happy, though, to have received this dictation. And so soon. I thank my Lord for it.)

fi301qctqr2296 December 21, 1945

tqr2296

288 Oh, Father! I don't know if you realized that at the moment of Holy Communion I was finding it hard to follow you because I was ... already elsewhere, intent on looking

towards heaven, from which a joyful call was coming to me, with that joy which cannot be described by human comparisons and words. I had to make an effort to pull myself away from there in order to respond to you.... Afterwards, trembling with joy, waves of vaster and vaster joy, the heavenly domain became progressively illuminated for me, and I saw.

I saw the most radiant azures of the meadows of Paradise.... This vision of the heavenly regions flooded with the light which no comparison can convey, the light of Paradise, indeed leads to blessedness, even if it were to remain on its own.

Observe that the expanses of the Heavenly Kingdom struck me as much higher than the normal sky, and yet they were very

tqr497 129

615907tqr7161 distinct, as if no further away than the rooftops; and whenever I contemplate Paradise, I get this sensation of infinite distance from earth and the feeling that I am being transported beyond the earthly atmosphere to be carried close to the Sky of Paradise so that I can see clearly. In short, I feel wrenched away from the earth and carried far up. Not into Paradise, which is much higher still, but where creation is already far off, with its stars and planets, too. I get the feeling I am kneeling with my soul, and I would do so physically as well if a residue of watchful reflection did not keep me from showing outward signs of what is going on within me. But with my soul I prostrate myself because I feel I am in the sight of what is so superior to man that it should be venerated, even if it is simply limitless light and blue.

From a northeastern point three most radiant figures, like common mortals, are coming to meet me, walking over the sapphire fields, with a royal, very dignified gait. And yet they show no haughtiness. Quite the contrary. They walk nimbly, without losing solemnity. They smile, observing me, and smile at one an other, drawing each other's attention towards me with the language of their gazes. As they approach, I see the movements of their beautiful eyes_the first one's are sapphire blue, the second's very black, and the third's golden chestnut_shining in the smile and light of Paradise. They come up to the limit of the heavenly field, beyond which there is an empty space as far as the lower terrace, where I am, venerating and enraptured. And they halt there, looking at me, smiling as only an angel can smile, clasping each other around the waist, like three brothers who love one another and are taking a stroll together.

They are the three archangels: Gabriel, Michael, and Raphael. And I shall attempt to provide a picture of them. They are three very handsome young men. They strike me as young men aged twenty, or between eighteen and thirty. The youngest is Raphael, and the oldest (in appearance) is Michael, with a tremendous comeliness.

The first on the right was Gabriel, apparently aged twenty four or twenty_five. Tall, slender, and very spiritualized in his enraptured features as a perpetual worshipper.

Blon_a pure

tqr477 130

29320222302tqr7044tqr7229 gold blon_with wavy hair barely touching his shoulders_or, rather, the base of his neck_clasped by a slender diamon_studded ring_it resembled a band of incandescent light rather than metal and jewels. Dressed in that robe of woven light_diamonds and pearls_which I have often seen in glorious bodies. A long, loose, very pure tunic which completely concealed his feet and barely left uncovered his right hand, quite beautiful in appearance, hanging down at his side. He was looking at me with his sapphire eyes, with such a supernatural smile that, though a smile, it frightened me.

The other one, in the middle, also very tall, like his companion, was, as I said, awesome in his austere handsomeness. With brown hair shorter than his companion's and curlier, a sturdier build, and a forehead free of all diadems, but with a kind of medal on his chest made of gold and stones and constructed like this: (), held up by two little golden chains. The stones set in place formed characters, perhaps a name, but I was unable to read those words, those letters which are not like our own. He was dressed in inflamed gold, a robe which was so bright that it blinded you. It looked like a light colored flame (not reddish, but golden) enveloping his nimble, robust members. His black eyes were severe and cast_ forth beams of light. He did not make me afraid, for I felt he was not angry with me, but, rather, that he loved me. But it was a gaze with an awesomeness which must be distressing for sinners and Satan. Michael had neither a sword nor a lance, quite the opposite of the way he is portrayed, but his weapons were his eyes. Even his smile was severe, very austere.

The third one, wearing a robe, with a jewel_covered belt, a robe of a delicate emerald, seemed to be dressed exactly in the color you see when looking at an emerald against the light. He was tall, with long dark hair, like Gabriel's. A precious color of hair which is chestnut with a little sprinkling of dark gold, He looked like the youngest of all and reminded me a bit of St. John the Apostle because of his gentle, youthful smile. Raphael's eyes, though, were a very soft chestnut color, with a placid, patient gaze which is a caress. He was smiling in a more human way than the others. Everything in him was more like the way we are.

tqr562 131

630tqr7130 He was really the "good Young man" of the Book of Tobiah.123 You feel like putting your hand in his, trustingly, and saying to him, "Guide me! In everything! "

631912 They looked at me, smiled, and smiled at each other. Then they greeted me.

Gabriel sang, with his voice like a very spiritual harp (and every note takes you into ecstasy): "Hail, Mary," and on saying "Mary" he gathered his hands over his chest and bent his head, raising it afterwards with a smile increasing the glowing of his entire self towards the heights of Paradise. I understood that, rather than greet me, he had wished to show himself clearly. He is the Archangel who announces the great mystery ... and seems able only to say those words and venerate the Virgin ....

Michael touched the jewel on his chest. He took it in the fingers of his right hand and lifted it up to show it to me and, with a voice resounding like bronze, said, "Whoever is with God can do all. And Satan can do nothing against whoever is with God. For who is like God?" And these last words seemed to make his heavenly aura vibrate as if from harmonious thunder. He rested his medal on his chest and knelt down, adoring the Eternal whom I did not see, but who I would say, judging from the Archangel's gaze, was perpendicular to or right behind my back, far up, high above).

Raphael, with his golden voice, opened his arms as if to embrace me and at the same time uplifted his shining face in contemplation of God and said, "May joy always be with you." He somewhat resembled the angel I have seen in two visions. But he was less spiritualized than the other. At the root of his hair was a light like a star, a gentle light which brought comfort, as did his robe of shining light emerald.

They continued to look at me. They then clasped each other more tightly around the waist and (note that until then I had not noticed the wings on their backs) and opened their wings of pearl, flame, and pale green light and swiftly rose into the sky, singing an unrepeatable song, just like the one I heard on December 13, 1944 in Compito, when I saw the angelic cohorts flying

123 Tobiah 5:4_23.

tqr481 132

63tldot30566699tqr7225 over Bethlehem, singing 124

tqr6558 And I remained here. Rather, I descended from the spheres where I had been and came back to myself, to my agonies, to my bed. The joy remained, though ... and I also realized that_how stupid of me_1 had^ been incapable of saying a word to the three archangels.... But my soul spoke with them. I felt that it venerated them, even if I could not translate its beats into material words.

283 After having received everything mentioned above, I took up the Bible to seek out every angelic apparition in it. Abraham, Jacob, Tobiah, and then the prophet Daniel passed by that way. In the eighth chapter my glance fell upon verses 13 and 14. When I

reached the sentence "He replied, 'From dusk to dawn, for two thousand three hundred days, and then the sanctuary will be purified,"' a reply_or, rather, an explanation_came quick as an arrow: "Replace the word 'days' with 'centuries,' for to us a century is less than a day, and you will have the date of the end of the world." Nothing else. The voice ceased as suddenly as it had come, and I would say it was that of my inner advisor, for it was like his.

fi301qc1280tqr3725 December 24, 1945line For Mother Teresa Maria of St. Joseph, Prioress of the Camel

tqr4796

306 Jesus says:

283 "I am the Director, the Guardian, and the Administrator of souls and of what is necessary for souls. No one is over Me. And I authorize the 'spokesman' to take my light to these souls, whom I love. I will give the spokesman time and strength when I deem it necessary. For I have prepared everything out of love.

"Join this order, given when you were afflicted, to the other act of goodness in the dictation received months ago, and you will understand thereby whether you are dear to Me. I take your head in my hands and say to you, 'Do not fear. I love you. Do you

124 See the entry for December 13 in The Notebooks. 1944.

tqr480 133

619929tqr7158 understand? I love you.' Advent and St. John of the Cross have given you pain and privation. Christmas and my St. John give you guidance, for it is not right to deprive my wives of the bread on the table of the Spouse. Be mortified, prudent, and patient. Be content with what the little John brings you, as if it were his own. But know that in reality I will be where little John seems to be. Be very prudent, though. You would otherwise be deprived of this grace. This goes for everyone.

"But, as for you, I confirm that the way you have acted in these tremendous times is pleasing to Me, and I bless you for it. And know that your Mother is walking in my Mercy and will not leave it. I thank you for her. Since your mortifications and prayers greatly help her. You are giving your Director to Me, aren't you? And you request nothing for him. You just say to Me, 'Here he is!' I know what I must do. May God bless you, and may my peace remain in you."

282tqr6536 And to me: "Tell the Mother Prioress to let her daughters write. If I find their letters to be correct, I will give them guidance. And what I say for one may be used for all." He then tells me to receive Holy Communion on the feast of the Holy Innocents for Sister Luigia Giacinta.

fi301qctqr3533 For Sister Teresa Cherubina of the Holy Face

tqr3533

281 Jesus says:

292 "I am not a spiteful person who removes a good for the sake of a trifle. I am Goodness and the Word. I can allow men to bring affliction. But I remedy. Let men deprive. But I restore. Let men darken. But I am the Light and restore light. Do not cause yourself scruples. Your desire to know the little John was not the cause of privation of the word of God, but the personal judgment of a man who, though just, still has imperfections in his judgment. Pray for him, respect him, and be silent. I'll take care of remedying everything and provide you with a way to acquire ever greater merits through little things.

tqr475 "And a little thing to do business with, which will become a big thing in Heaven, is your submission to current needs. Consider,

tqr6554 my daughter, that what makes you suffer also brings suffering to the one imposing it on you. Why do you want to increase his suffering? That is not charity. I spoke very clearly ten months ago. Do you want to know more about Me? Are you a cloistered nun? Very well. And who denies that you are? The whole earth is a cloister for the souls that have understand what true Life is. Aren't your souls, made for Heaven, in the cloister of the flesh. Let the flesh, the object of sin for so many, be the grating preserving your soul from contacts with the world.

"And do not disdain the world. That is not charity. Does it cause you repugnance? Oh! OW And don't you remember that I, the Most Holy One, was immersed in it for thirty_three years and perceived all the world's stench and set my eyes and my hands on all the wounds of Humanity? No evil is learned if the soul does not consent to evil; but the only thing happening is that charity grows and selfishness is destroyed, and, with selfishness, the remaining pride of the former creature that belonged to the world and that I wanted to belong to God. Sanctify the world; don't disdain it.

"My Mother sanctified it by passing along the corrupt streets of the earth_my Purest One, our Lily! Consider this magnificent example, which I give you as a model. She had given herself to God as a girl. The Temple enclosed her, like a mystical Carinel, within its walls. She had the Temple cloister and that of her vow of virginity. God broke the seals. He removed her from the Temple. He made her a bride. He had her joined to a man_she who was joined only to God. To the world she appeared as 'the wife' known by a man, and to her man_who never knew her as a wife according to the flesh_she appeared as 'the adulteress'.... There is no greater mortification than this ... ! She sang her Ecce Ancilla Domini more forcefully! And God rewarded her by giving her back Joseph's esteem.

292 "Maternity secluded her a second time in the little house in Nazareth. At the most intimate time for a woman, the edict of a man tore the Holy Recluse away from her nest and cast her onto the roads of the world, when I was already waiting at the gate and she harbored a legitimate desire to be 'alone with the Alone'

tqr458 135

633tqr7113 in the sublime hour of her confinement before divine childbirth. Bethlehem received her after my birth, and silence and mystery for the third time set the grating before God's Recluse. Cruel Herod broke it a third time, and she was in the world, to the point of living in a pagan land.

630927 "Then.... Oh, then ... ! Teresa, imagine what my Mother's sufferings must have been like, forced by the hostile world to follow her Child, leaving Nazareth to deal with worldly affairs for the sake of her Son, in addition to spiritual matters? Her cloister! With her tears she made herself a veil and grating and was cloistered by them even at the foot of the Cross, amidst the ignominious insults of a whole people. And God never saw her so cloistered as when even the veil was removed in order for my modesty to be assisted.

651948 "Teresa Cherubina, don't you know that this is the hour of Satan and that he uses all means to bring about the sin of rebellion_at least this sin_even among the best? Why do you play along? Do you want to cause Me pain? You have gone through the world, it is true. You have perhaps encountered demons, it is true. Remember, though, that whoever believes in Me will step on serpents without being harmed. But if you had not gone out, you would not have known the 'little John' and would not have received these words now. I have not spoken 'a word' to you, as you desired, but many. And it is because I want to have you rise.

666963 "Resistance to my desires provokes resistance to my conces sions. Accept everything, and I will always manage to provide for the best. And don't be human in needing a director. I am the Director of every soul. And don't remain with the compass and the small measure, with the hook and the microscope to measure, ransack, and examine the past and its remains. When you made your confession, you had a sincere desire to confess everything. Everything is confessed, then. What the priest did not hear

from your lips was heard by Me from your soul, and I said, 'Go in peace.'

694991 "Do not grow proud if I have spoken a great deal to you, It is not because you are the holiest one in this Carmel, but because you need it a lot to be sanctified. Do not demand a lot from the Spokesman. It is I who govern her, and if she is silent, it is a sign that I will it.

tqr496 136

4835 "Go in peace. Be the King from the East who brings Me the myrrh of your obedience to current needs. Go in peace! Go in peace! "

tqr7196

fi301qctqr2291 December 25, 1945

tqr2291

365 Jesus says:

295 "It is a need and must be done. But I am not at all happy with it. Let it be done as soon as possible, however, and in the shortest possible time let it be completed. But let it not be begun, either, unless all that you have written and handed to Father has first been typed up. And Father should give you everything that is typewritten so that you can correct it in that month of his absence. I cannot allow there to remain uncorrected and uncopied pages. And your life is so undermined by secret, enemy forces!

"Oh, my little violet with your stem cut off, does no one realize, then, that only one surviving rootlet, the thinnest of all, still keeps you inserted into existence and you are living only through that very weak life_giving vein? A bump from a butterfly would suffice to cut away this rootlet as well.

"I will give nothing more until all that has been given has been transcribed. Do nothing else until you have corrected everything. Father Romualdo should do nothing else until this is done. There is nothing to trifle with or trust imprudently about in supernatural assistance. Act with ordinary means as if the extraordinary ones did not exist.

"As regards priestly aid, you must certainly have it. I do not give you extraordinary, obstreperous signs. You would then no longer be my violet. But in your apparent normality as a most normal creature who eats, drinks, and sleeps like every mortal, who does not present ecstasies, inexplicable fasts, bloody sweating, stigmata, or anything else, who is in perfect psychic balance_and whoever wants to say the opposite is knowingly lying_there are extraordinary factors which are the sign of what you are and of what I am

in you: the All, the Origin, the Explanation, and the End of your being.

288 "One of these is the vitality returning with each Communion.

tqr480 137

614927tqr7186 I do not come into you with my Spirit to nourish your spirit. Not this alone. But I come with my healthy Virility, too, and trans fuse it into you. How could you remain without Life_you, a nearly dead body? The key, the secret to all acts of endurance by you in the face of the diseases and exertions of the mission, which, in and of itself, with its massive weight, would overcome all the endurance of a strong, healthy person, lies in this coming of your Jesus into you with all his gifts, including that of a life giving, physical transfusion.

"If I did not wish to put too much pressure on my servant Romualdo, who is already weary, I would want to come into you every day, as the true Physician and medicine, to attenuate your excessive agonies_really excessive agonies_and come to the aid of your demolished strength. Consider, then, whether I could al low you to remain for days and days without the Eucharist. You would die even without undergoing a crisis. You would die be cause you would lack what nourishes you. And you would be too oppressed by the one who hates you. The Eucharist you bear within yourself keeps him at a distance. That alone. For he hates you more and more and with all means tries to disturb and ham per your work. For this reason, too, I exhort Romualdo not to get distracted with other cares. They are just so many false scenarios to detour, delay, and distract him, to the detriment of your work, which is truly this alone: my work.

"Let him show charity, a great deal of charity, towards all. But let him not leave you, for it would bring Me pain. You are to be followed until the end, without other goals. And without abusing trust in God. Let him not tempt Providence. Let him bear in mind that Satan makes himself numerous weapons out of all that is ordinary existence_events, needs, fears, afflictions, straitened circumstances, and so on. If he could succeed before the Cathedral of the integral reconstruction of the Gospel is finished and corrected by the spokesman, it would be his great victory. '

"Who should little John be entrusted to? 'John, here is Mary, your Mother'; 'Mary, here is your son, John.1125 The names indicate who to give you to. But how I would have preferred not to

tqr1462 125 John 19:26_27.

tqr551 138

tqr6568 have Mary looked after by anyone else but Romualdo! And yet it is good for you to get used to other voices, if only in order to lose other painful memories

"And do not investigate about whether or not he was an instrument.... Man often is even without deserving to be. In truth, in truth I tell you that only in the measure of ten per thousand do men die_even if they have always been saints_without having been an instrument of Satan at least once. Don't think! Don't think! And pray for him.

299 "And that's enough for now, little John, an undying flame because I pour myself into him.

"Tell Father this, though: that Satan is not only crafty and envious, but he is an intelligent spirit. He did not lose this quality of his from the time when he was a shining archangel. It is only that he now uses it for evil. And he knows. Beforehand. If he did not identify Me as the Christ before the hour, it is because an operation of special divine power took place in my favor. But as soon as my mission as a prophet and just one was manifested, he understood Me.

"Do you ... do you know when yours began? No, you don't know. But he saw it when it first flamed up and began his work. And so it is with many things. Satan is shrewd and circles tirelessly around souls to eavesdrop on their secret conversations with God, which take place even without the awareness of the very creature who possesses the soul that is in conversation with God.

296 "Go in peace."

fi301qctqr3025 For Mother Teresa Maria of St. Joseph

tqr3025

296 Jesus says:

299 "Do you see? I have spoken to two of your daughters and made them 'Kings from the East.'126 But the one who brings Me the incense must be you. Bring, bring Me the incense of your office as Prioress, which is so sanctifying if carried out with justice.

126 Matthew 2:1_12.

tqr481 139

620917tqr7162 "Oh, in all truth, as incense is broken into grains and cast up on coals to give off fragrance and fulfill the mission for which it was created, so a Superior in a Convent, to perform the function for which he was elected to that office in true fashion, must be demolished and consumed by the burning coal. And the mortar and the pestle are the duty to be carried out: the mortar embraces all, and the characters of the souls entrusted to the Lor_characters which, burdensome as they are in their varying characteristics and tendencies, form a very heavy pestle of bronze, when joining with each other. And the poor men's or women's Superior is underneath, sweet_smelling resin that the others pulverize and that could not be placed in the thurible unless crushed. And it would not give off fragrance unless, inside the thurible, moved by an angelic hand before the altar in the Heavens, there were no burning coals_in part, very sweet: those set aflame by the charity of the victims giving themselves to have their immolating pyre; in part, very bitter: those of the forms of selfishness surviving in creatures even when they are no longer Rosa, Giuseppina, Antonia, Angela, and so on, but Sister A, B, or C, creatures who, on renouncing their secular garb when taking the religious habit, should have renounced their pre_existing moral habits and risen up as new, entirely new, to enter, singing, into the house of the Bridegroom.

618916 "But it is necessary to have compassion...! Human nature is worse than a polyp.... You cut and cut ... and some tentacle, some sucker gripping the past always remains_a past which ought to be dead, with all its tendencies and savors.

"Burn, burn! Your fragrance rises up to here. Gold is precious and is of use to kings for their crowns. Myrrh is salutary and serves to protect against putrefaction. It is of use to men, then. But incense is God's. For his throne. For his acclaim.... Teresa Maria, be incense. My peace be in you."

fi301qctqr2204 For Mother Luigia Giacinta

tqr2204

274 Jesus says:

298 "I like seeing those two humble little words on Mother's envelope. In these times, indeed, the green heads of the hyacinths

tqr496 140

tqr7032 barely emerge from the earth. All the rest bites the earth in the vase or flowerbed;

it is mortified in the darkness and wetness_it is ignored.... But when the time comes for my glorification as Redeemer, all the hyacinths uplift their scented corollas and seem to be offering them to heaven and to my altar, holding them in the chalice of their leaves, like the fingers of two hands joined in prayer which open to beseech. Precisely because I like the mortification of the hyacinth, I say my words to the hyacinth.

303 "I told one of your sisters to bring Me myrrh. I will tell Mother to bring Me incense. I tell you, Giacinta, 'Bring Me gold.' Charity! How much you can do in this field!

"You wish to receive direction from my Mother. I will take you to Her. Let Her, the All_Loving, speak."

295 Jesus grows silent and is replaced by Mary. Mary says:

303 "Daughter, the heart_not knowledge_leads over fields blossoming with love.

"When my Child was beginning to walk, many flowers blossomed again in the meadows of Bethlehem, with the first rains of autumn. And He, the beloved Baby, pushed forward his holy little body, directing his feet towards different corollas scattered here and there amidst the meadow grass, and, like a small bird, He chirped his formless words to those flowers created by his Father. And, I am sure, those flowers understood the mysterious words of the Infant God, reduced, out of charity towards all of us, to a stammering chil_He, the Word.

"But the next spring_and even more so during the ones coming after_along the Nilotic roads which the flood waters had nourished and turned into fertile land, He, now secure, proceeded like a golden bee, like a joyful calandra lark, from flower to flower, to pick them for me, and He would laugh, with all his little teeth shining between his rosy lips, while pouring his booty onto my lap and behind my head to ask for kisses upon his heavenly eyes, and ask about the names of and the stories connected with the flowers. And He wanted to know what their sap was good for.

"And once, the last spring in Egypt, Divine Wisdom spoke through his innocent lips. He had listened to me speaking. He had then separated the flowers according to an idea He had. He

615921tqr7145 seemed to be playing. But his mind was working. Joseph, who was cutting long boards in the green shade of the young leaves in the poor garden, observing that the most beautiful flowers were on one side, neglected, whereas caresses and sweet words went to the humble flowers of camomile, wild lilies of the valley, scurvy grass, buttercups, chicory, chickweed, and red clover, asked Him, 'Why, my son, do you prefer those, simple and common, to the splendid roses, the riccardias, and the double jasmines Rachel of Levi gave you?' 'Because these are the flowers showing charity to men. They

are charity, not just pleasure to the eyes and the nose,' replied Jesus. And Joseph and I, after remaining speechless before the wisdom of the Child, bent over to kiss his luminous brow.

623tqr7145 "Daughter, you are also familiar with the humble, common virtues, the acts they prompt, like flowers. Prefer them. Carry them out. Jesus loves them so much. You heard: 'I prefer them because they are charity.' In your role you can pick many of them. A meadow in flower stands before you. Cut, cut.... There is never enough charity. Be wholly charity, and you will bear the gold of the King from the East to my sweet Jesus."

618906 "And now that the Sweetness of God and men has spoken, I, along with Her, bless you. Peace be with you."

fi301qctqr2226 December 26, 1945

tqr2226

288 Jesus says:

"It is a time of graces! It is a time of Grace! I came to bring peace' to men of good will. Write, then, and hand over to Maria Raffaelli127 what I tell you, for the sake of her peace."

127 Maria Raffaelli, of Castelnuovo of Garfagnama (Lucca), had a disabled son, Antonio, who posed serious problems for his mother and two sisters (Rosa and Dina). As a historical reference, it is interesting to add that Maria Raffaelli had involuntarily provided the occasion for the first meeting between Maria Valtorta and Father Romualdo M. Migliorini (see The Notebooks. 1943, note 5, for general information on the life of Father Migliorini). Having learned that the infirm woman lacked spiritual care, she went to tell a priest she knew, Father Pietro M. Pennoni, at St. Andrew's Convent of the Servants of Mary. This priest had to ask his own superior for permission to attend to Maria Valtorta. But the superior, who was precisely Father Migliorini, was waiting for an occasion to go to the sick woman, about whom someone had already spoken to him, and he replied, "I'll go."

280tqr7047tqr7212 Jesus says to M.R.:

tqr6569 "My peace be with you, and may what I say to you be a river of peaceful waiting and peaceful suffering rendered bearable by my promise, which never lies. My daughter, you know a great deal about what men teach concerning Me. But you know little about what I really am and do. Listen. It is the Lord who speaks; it is Wisdom; it is Truth.

"One thing is to be tormented, and another is to want to be tor mented. The former is a misfortune which does not go beyond the earthly day and often ceases before. The latter is a sin because it is 'connivance with the will of Satan.' This sin is not in your son.

When he becomes delirious, it is not he who speaks. Is a phonograph responsible for what comes out of its speaker? It's not, is it? Well then, in the same way your son is not responsible for what the 'other' makes him say. I do not even hear those words, for, with the Accursed One, I use the silence of lips and ears. I do not listen to his words, the words not his booming in the air; I look at this poor son of mine and yours, O mother of sorrow, and it is entirely mercy which is poured out by Me upon him.

"I said, while thinking of you, 'In illnesses Satan often hides to torture and bring people to curse the Lord.' I said, 'The pain of mothers is salvation for their children.' And so it is, Maria. Heaven is populated with children saved by their mothers. Go, go with your cross. You are carrying it for yourself and for him. His even more than yours. Oh, good mother, aren't you happy to be the Cyrenean for your son? My Mother murmurs, 'If only I had been able to carry your cross, my Son!'

"Don't be in a hurry. These are long matters. You could even not see their completion during your mortal day. You could rise to Heaven with this faith (faith_do you understand?_not hope), with this faith in what I say, and there, with more power, help your child.... Oh, do not sigh out your grief! Waiting becomes an instant up above. And then comes the joy of seeing him hand some, healthy, good, and happy forever. Forever. Forever. What looks like a punishment is just a means. What may appear to be damnation is instead salvation. His cross is his expiation on earth of his sins as a man. I do not make people pay twice. I am just.

tqr7014tqr7150 "Have faith. Support him with your prayers. Give him to Me. Offer him to Me. Say, 'I trust in You.' The balm descending from my wounds is never inactive .

627923 "My daughter, peace be in you and upon those like you.... My mercy upon your son."

296 "And now," Jesus continues with me, "say this to Father Romualdo."

285 Jesus says:

296 "You are free to go. Act. Try. But the objections made to the 'Dora' case,128 so tumultuous and interspersed with lights and shadows, and the objections made to the 'Maria' case, so calm, orderly, and peaceful, like everything coming directly from Me, against Whom the devil cannot strike and must work lying in ambush and with difficulty, serve to justify a point in the Gospel which is not valid for Me alone, but for all the cases where I am, even if hidden in a creature_instrument. 'We played the pipes for you, and you would not dance; we sang dirges, and you would not be mourners.' And at another point: 'For John the Baptist has come, not eating bread, not drinking wine, and you say, "He is possessed." The Son of man has come, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet wisdom is justified by all her children.'129

"Yes, human wisdom, proud and incredulous, seeking to show off its learning on everything, having lost the spirit of events and going by appearances it wishes to justify in a way it cannot_because the supernatural eludes natural methods of research and judgment_wants to justify_and does not realize it is contradicting itself_the two different cases with the same mistaken reasons. Just to be able to absolve itself from its incredulity, its inability to perceive and recognize the supernatural_that is, the divine_where it is present.

"The last time will be that of the spirit. But, in truth, in truth, I tell you that only those who are voluntary victims of the Spirit,

12 8 See note 12 1.

129 Matthew 11: 16_19; Luke 7:31_35.

53tldot30896809tqr7189 and quarries accepted by the Spirit, will still be able to admit the supernatural. The others... dregs that He will deposit at the bottom of the infernal pools and for which the Word will no longer exist, for it does not give itself to pigs because it is respected by Itself and protected by Itself.

296 "And may this be light for you, Romualdo Maria. My peace be in you."

fi301qctqr2221 December 2 7, 1945

tqr2221

296 I was still at Communion when St. John the Apostle appeared to me in a wood of olive trees: ruddy, laughing, in a lilac robe and a light brown mantle. He seemed to be coming in a big rush. He turned around to look at me, smiled at me, and called out, "Sister! "

285 "Oh, John! " I replied with the same laughter he displayed.

296 He remained like that until I received the Eucharist and afterwards, while I gave thanks, and even longer, until ... I had to practice patience in listening to small talk which did not interest me and had no value except that of charity towards bothersome people....

But now, as I, though listening to that talk, ask myself a question_this one: "How will Dina R., whom Jesus did not name in his dictation in favor of Antonio R.,130 be judged"_the Apostle replies:

"The words on the Cross will be_indeed, are_applied: 'Father, forgive her, for she does not know what is being done.'131 Consider, though, that here, by harming what should not be derided with the sarcasm of her reasoning, Jesus, Our Lord, does not forgive on his own. He forgives the offenses against Jesus Christ, God and Man. But as for the offenses against the Triune Divinity_and thus particularly against Power and Love (the Father and the Spirit)_He, who knows that only God can forgive the sins against the Spirit of Go_for only the Most High and

130 See note 126.

131 Luke 23:24.

618906tqr7144 Divine One can give this absolution_expresses to the Father his prayer for the blameworthy woman. And I do along with Him, 1, who heard the way He uttered those words from the Cross and who cannot harbor doubts on their power.

"Goo_bye, little sister. May the grace of Our Lord Jesus Christ always be with you."

And he went off, as quickly as he had come.

fi301qctqr1857 For Emma Federici 132

tqr1857

287 Jesus says:

293 "Do you know what myrrh is? It is the resin which protects against corruption. Do you know what it can be compared to? Tears. But what do tears do, when they are good? They remove human impurities.

"Listen, daughter. Remember Ben Sirach: 'Whoever loves his son punishes him often to receive consolation from him in the future.'133 And Proverbs: 'My son, do not disdain the Lord's discipline and do not be discouraged when He punishes you, for the Lord corrects the one He loves, as a father does with his beloved son.'134 In my last severe admonishmentl35 perceive all of my love.

"And listen, daughter. It is a promise and a peace I give you as a gift on my three feasts: Christmas, the Circumcision, and the Epiphany. Even if because of the hostility of men you could not see the Work, you would be equally dear to Me. Your being generous and

faithful is enough for Me. And all you suffer will be a justification for what you will have been able to carry out imperfectly. What I demand, absolutely demand from you, is docility, absolute abandonment to the Will showing itself to you hour by hour. Absolutely renounce all personal judgment. With this renunciation, every action will be charged to the responsibility of others.

"Do not say, 'But then I will never have merit!' Merits in human

132 See note 4 and notes 312 and 472 in The Notebooks. 1944.

13 3 Ben Sirach 3 0: 1.

134 Proverbs 3:11_12.

135 On December 2.

tqr480 146

298tqr7037tqr7202 actions are ten parts per thousand, even in actions with an intentionally good aim. Demerits are the other 990 parts. But if you renounce your own judgment and leave actions to others, you fulfill obedience on a one thousand per thousand basis. One thousand per thousan_that is, totally and perfectly. And you receive complete merit therefrom which cancels out every other possible demerit on your part in my eyes.

"Will you give Me this myrrh? I will embalm your whole spirit with it, and it will be uncorrupted.

"My daughter, my peace be with you."

fi301qctqr2266 December 29, 1945

tqr2266

287 Jesus says:

293 "The primitive name was Lucifer: in the mind of God it meant 'ensign or bearer of the light'_that is, of God, for God is Light. Second in beauty amid all that is, he was a pure mirror reflecting unendurable Beauty. In missions to men he would have been the

executor of God's will, the messenger of the decrees of goodness which the Creator would have transmitted to his blessed, sinless children, to lead them higher and higher in his likeness. The bearer of light, with the rays of this divine light which he bore, would have spoken to men, and they, devoid of sins, would have understood these flashings of harmonious words, all of them love and rejoicing.

tqr480 "On seeing himself in God, seeing himself in himself, and seeing himself in his companions_for God enveloped him in his light and delighted in the splendor of his archangel_and because the angels venerated him as the most perfect mirror of God, he admired himself. He should have admired God alone. But in the being of all that is created all good and wicked forces are present and churn together until one of the two parts overcomes to yield good or evil, as all gaseous elements are present in the atmosphere because they are necessary. Lucifer attracted pride to himself. He cultivated and extended it. He made it into a weapon and a seduction. He wanted more than he had. He wanted everything_he was already so much. He seduced the less attentive

614926tqr7159 among his companions. He distracted them from contemplating God as supreme Beauty. Knowing the future wonders of God, he wanted to be in God's place. He saw himself, with his disturbed thought, as a the head of the future men, worshipped as the supreme power. He thought, 'I know God's secret. I know the words. The design is known to me. I can do all that He wills. As I presided at the first creative operations, I can proceed. I am.' The words that only God can say were the cry of the ruin of the proud one. And he was Satan.

"He was 'Satan.' In all truth I tell you that the name of Satan was not given by man, though, by the order and will of God, he gave a name to all that he knew to exist and still baptizes his discoveries with names created by himself. In all truth I tell you that the name of Satan comes directly from God, and it is one of the first revelations God made to the spirit of his poor son wandering over the earth. And as my Most Holy Name has a meaning which I once mentioned to you,136 now listen to the meaning of this horrendous name. Write as I tell you to:

tqc2268tqc4536tqc6804tqc9072 S A T A N

Sacrilege Atheism Turpitude Anticharity Negation

Proud Adverse Tempter Avid [E]nemy

and Traitor

299tqr6530 "This is Satan. And this is what those sick with Satanism are. And he is also

seduction, craftiness, darkness, agility, and iniquity. The five accursed letters forming his name, written with fire on his brow stricken by a lightning bolt. The five accursed characteristics of the Corrupter against which my five blessed Wounds flame out, saving with their pain whoever wants to be saved from what Satan continually injects.

"The names 'demon,' 'devil,' and 'Beelzebub' can pertain to all the spirits of darkness. But this alone is 'his' name. And in Heaven he is named by that name alone, for there the language of God is spoken, in loving fidelity, to indicate what is intended

tqr4478 136 See the entry for December 29 in The Notebooks. 1943.

302tqr7030tqr7209 as well, as God conceived it.

"He is the 'Contrary One.' The one contrary to God. The one that is the opposite of God. And every action by him is the antithesis of God's actions. And every rumination by him involves leading men to be contrary to God. This is what Satan is. He is 'a setting himself against Me' in action. He sets the threefold concupiscence against my three theological virtues; the serpentine breeding ground of his horrible vices against the four cardinal virtues and all the others issuing forth from Me.

"But, as charity is said to be the greatest of all the virtues, so I say that the greatest of its antivirtues and the one most repulsive to Me is pride. Because all evil has come through it. I therefore say that, whereas I still make allowances for the weakness of the flesh which yields to the incitement of lust, I say that I cannot make allowances for the pride which seeks to compete with God, as a new Satan. Do I strike you as unjust? I am not. Consider that at root lust is a vice of the lower part which in some has an extremely voracious appetite, satisfied in moments of overwhelming brutishness. But pride is a vice of the higher part, consummated with sharp, lucid intelligence, premeditated and enduring. It damages the part which most resembles God. It tramples on the gem given by God. It communicates a likeness to Satan. It sows pain more than the flesh does. For the flesh can make a wife, a woman, suffer. But pride can cause victims in whole continents, in every class of people. Because of pride man has been ruined and the world will perish. Because of pride faith languishes. Pride: the most direct emanation of Satan.

"I have forgiven the great sinners of the senses because they were devoid of spiritual pride. But I could not redeem Doras, Jocanah, Sadoc, Eli, and others like them137 because they were 'the proud.'"

285tqr6561 137 Persons appearing in different episodes of Maria Valtorta's work on the

Gospel.

tqr533 149

fi301qc2746tqr4981 December 30, 1945

2746tqr4981

305tqr6548 Before the dictation which follows on the next page,138 as I corrected what had been typewritten, the demoniacal face of Sa tan appeared to me. Just the face. He laughed extremely sarcastically, with all his features. He then concluded with a thunderous, wicked burst of laughter and disappeared. I went back to correcting and thought no more about it. This was at 10 a.m. When it was almost noon, Jesus dictated to me what follows on the next page. I thought it would be good to include this refercf2b encecf0b0 beforehand. Afterwards, though, I did not see the bronze like face of Satan any more or hear his poisonous laughter, as if he had gone away forever. Jesus' most recent words lead me to think he was not far off.

Jesus says:

"A little meditation to which what will happen today is not extraneous, either.

"In the Book of Joshua one reads of the stratagem used by the Gibeonites_ and of Joshua's verdict: 'Among your descendants there will always be those who cut wood and carry water in the house of my God.'139

"On the way of God, who fulfills his path over the centuries to reach the promised place at the established time_and the way of everything which is celestially supernatural is God's way; that is, faith which proceeds by spreading throughout the world, or the rising up of just or inspired people or instruments of God: all the elements serving to lead humanity on a painful, long exodus to the Eternal Kingdom_isn't it true that we often see creatures with an impure purpose coming towards the people of the saints? Some out of fear, some out of curiosity, and some_a greater sin_out of mockery. They approach, observe, and decide whether or not it is expedient to remain. Present or future interests always move them. Interest in profiting from friendship

291tqr6507 138 This annotation, though preceding the dictation which follows, seems to have been written afterwards, in writing compressed into the space remaining between the two dictations. 139 Cf. Joshua 9:23_24.

tqr531 150

tqr6545 with an instrument of God or a minister of God. Interest in not getting their souls damned for deriding the supernatural. Finally, interest in serving the opposing side by going as spies into the midst of the holy army to wring out its secrets and reveal them to God's enemies, who make use of them to harm God's servants and works.

"These last and the ones they serve are entirely demoniacal in their way of acting; they are proliferations of the plant of Judas. God condemns them. But others, too, deem them to be extremely vile, and God properly takes into account their insincere respect for the supernatural or his ministers. They will not receive a complete condemnation, but neither will they obtain merit for this calculated respect of theirs. But especially those belonging to the category of Judas draw near, humble and innocuous in appearance, 'having placed provisions on their donkeys in old sacks and broken, mended leather bags,' dressed in 'worn_out clothes and with shabby shoes covered with patches,' carrying 'hard, crumbling pieces of bread as a viaticum,' as the Bible perfectly describes them in the Book of Joshua. They are the false humble ones, the false meek, the crafty exalters, the lying believers in the supernatural manifesting itself. Their words are daggers and. deception. And if only the daggers were visible! But they are wrapped in precious cloth. They say, 'I am coming be cause I have heard. I want to be instructed by you, an instrument of God, for I am a sinner, an ignorant person, unfortunate, and you are a light, a force, a saint....' They say, 'We come from afar to make peace with you.... Having heard of the fame of your power, which is God's..., we come to say, 'Make an alliance with me.'

300 "Be careful, O servants of God! Do not believe everything which is said to you. Be careful! To protect the secret of the King and your souls. Because of your absolute faith itself, you are defenseless against the wiles of the serpents. Take care not to open the 'closed city.' Take care not to let yourselves be poisoned with the poison which would paralyze you forever. The poison of self _satisfaction. 'The populace'_that is, ordinary, but honest souls is often more wide awake than you in perceiving the moves of false allies and foreseeing the dangers which can come from

tqr498 151

622tqr7173 them. For the 'populace' is halfway between you_entirely spirit_and the enemies of the spirit and is thus able to possess shadows and lights, wiliness and wisdom.... Be careful, my children! Satan never sleeps; his thought never pauses; his action knows no peace. He moves his armies, which are not only those of hell. He hurls them against you, fortresses, coffers, and books of God, to dismantle you, rape you, steal your treasures, and, above all, to write impure words with the red of his hell, with the black red of his accursed pools, on God's pages, to engrave his haughty characters on their spirit.

612914 "Woe and woe again to the servant, the instrument, the voice who says Satan's words: 'I am'! Woe, too, if those persons say this to themselves by the movement of their thought alone! For if it is true that the Lord will punish the false allies of the supernatural, the punishment will not be less for those chosen to be 4 servants, instruments, or voices'

who become not lights, but 'adversaries.' Not Lucifers, but Satan. If the former are ordered to suffer like slaves with millstones and to remain in the last place in God's review after a long expiation, you, as lights ceasing to be such, would not be allowed to remain, but you would be expelled forever. And that would be justice. For whoever is given more must give more.

"Oh, my little voice! Come, come here! Let me take your head in my hands, kiss you on the forehead, so that the teeth of Satan_and of the satans_may never ever bite and introduce pride into my violet, hidden and beloved. Here, little voice! Here.... And stay back, O Satan! I rise up in defense between her and you. Roam over the earth! Corrupt, bite, and rot! But not here, on my prey. My Cross is upon here. Go, accursed one! I am who I am, and you are the one defeated! Go away! Go away! Somewhere else! Go away! In the Holy Name, known to Me alone! In the Name of the One who is and who has stricken you with his lightning! Go away, in the Name of God and the King, of Jesus the Savior and Crucified One, and of Eternal Love! "

"I saw nothing demoniacal while Jesus dictated this page. But Jesus certainly did, as He had been holding my head in his hands since the beginning of this page and then clasped it against his chest, defending me with his left arm while clearly gesturing

tqr491 152

tqr7216 with his right arm. And I am telling the truth: when I heard Him cry out like that, with all his might and so angrily, though I saw nothing and did not notice any disturbance from an evil spirit, I was nonetheless afraid. The wrath of God is terrible! I have perceived it like this on only one other occasion, in that far_off dictation against Mussolini and Hitler in January 1944, if I am not mistaken. I will look up the date: January 17_18, 1944.140 But to day it was even more forceful. At the end his command was such as to burn someone to ashes. All the sounds in Heaven seemed to have joined together in his voice. But they were no longer the sweet songs, of indescribable beauty. It was the din of lightning bolts. In the last three sentences_"Go away! In the Holy Name, known to Me alone! In the Name of the One who is and who has stricken you with his lightning! Go away, in the Name of God and the King, of Jesus the Savior and Crucified One, and of Eternal Love!"_I was wincing so much under those blasts of lightning which were striking the Evil One (I don't know where he was) that I trembled like a leaf. But certainly not in the room, for I would have perceived him. And I also understood from Jesus' posture that He seemed to be looking beyond the house, as if Satan wanted to approach my dwelling and Jesus did not want him to.

fi301qctqr2281 December 31, 1945

tqr2281

283 Our Lord wants me to add this page to the finished notebook, saying it is appropriate to complete yesterday morning's episode with the continuation, which is still lasting. And I obey.

First of all, yesterday, after Our Lord ... put Satan to flight, I saw nothing more for several hours. Then that woman came... and what had been said in the morning's dictation was thus fulfilled. Out of either curiosity or nee_I don't think it was iniquity_that woman came.

295 Later, when she had left_and there was conflict in me over

283 140 The date was later included. See the entry for January 17 in The Notebooks. 1944.

tqr504 153

621tqr7144 her coming and the decision not to see her any more_I saw Satan's face again, as in the morning. But no longer either ironic or triumphant. Rather, downcast, as if frightened. He was looking at me, looking really like someone who was bewildered and had lost all insolence. He seemed to be wondering, "But how is it possible? And who is she ... ?" He goes off.... I was calm, though, for I still felt defended by the power of Jesus. And this sense of security grew more and more as the hours passed.

606892 The Raffaellis came. I talked about this and that, but kept thinking about the visit by the unknown woman, constantly uneasy as well, because I was deceived, and I thought of Satan's mortified face. They all left, and I lay down, exhausted, listening to a classical music concert on the radio.

I then saw, in a boundless distance, as boundless as when I see Paradise_it is only that here it is an abyss, a lowland, whereas Paradise is a height_a place which I could not even call horrendous, which is limitlessly sad. Very little light, and leaden, a kind of misty, dark air between the steep rock walls at the sides of a sort of polar ice formation, not white with snow and ice, though, but, rather, as black as pitch, with scattered craggy platforms of dark rock. On one of these, lying on his belly against the rock, was Satan, with his face resting on a hand and an elbow leaning on the rock. I tried to make a sketch, but was unable to. He was not looking at me or others. Almost on a level with the concentrated, dark water, he was thinking and seemed afflicted, if that can be said and thought of Satan. He was definitely quite downcast. What was he thinking, so alone and absorbed ... ? Had he remained really stupified by Jesus' violence or was he intent on conceiving other misdeeds to make up for the morning's humiliating defeat? And why was he laughing so much this morning? And what did Jesus neutralize with his violent

intervention? Questions without answers.

This morning Our Lord had me understand that the woman who came yesterday deserves sympathy because she has many afflictions and is upright in thought, and charity should thus be shown towards her.

tqr304 Alright. But who will give me the strength? Here I am, finding it hard to breathe. I am exhausted! I would just like to lie outstretched,

in silence, in the dark, to scrape together my remaining energy And I never have the chance to do so! And no one understands that I cannot endure any more! And I am not calm. Satan is working. Working. I feel he is concocting his schemes to damage the work and the instrument.

282tqr3274 Jesus, have mercy on me ... !

fi301qctqr1898 January 1, 1946line 12:05 am.

tqr1898

274 Jesus says:

"The first counsel of the new year, O children dear to Me.

300 "If you so desire, you can print up the Holy Hour and the dictations on the Our Father and Purgatory. But I do not want even a word taken from the visions of my Public Life to be published. The Public Life must be printed in its entirety, at most in three books, one for each year. But it must not be cut up into individual visions, much less into fragments of them. That would be a degradation of it of which I disapprove. That would make it useless in regard to its purpose. That would paralyze its power. Never do so.

"And now, dear children, receive the blessing of the Triune God upon your works, exertion, and sufferings and also upon your moral and spiritual joys in the year which is beginning. May the Lord bless and keep you. May the Lord show you his countenance and have mercy on you. May the Lord turn his face to you and give you peace. May Love and the Blood fortify and purify you, and, like sweet_smelling hosts, burn on the altar for the glory of the Lord."

fi301qc 6:35 a.m.

274 Jesus says:

300 "Rise, Maria. Let us sanctify the day with a page from the Gospel. For my word is sanctification. See, Maria. For to see the days of Christ on earth is sanctification, for to repeat what Jesus says is sanctification, for to preach Jesus is sanctification, for to

tqr498 155

619tqr7140 instruct brothers and sisters is sanctification. You shall be greatly rewarded for this act of charity." 141

fi301qctqr1881 January 2, 194 6line The Evening

tqr1881

274 A monastic cloister, an arcade, a floor with white and black square tiles. The long cloister is lost in the darkness at the end. Where I am there is an angle like this: () In the point where the bow and the little star are there is a small statue of the Child Jesus at the age of about twenty_eight or thirty months. Blond, beautiful, wearing a pale blue robe with golden stars, with his right hand uplifted to bless and his left hand holding the globe. An oil lamp illuminates the statue.

288 As I look, it becomes animated and becomes true flesh. He smiles at me and motions with his little hand, saying, "Come here! Come here!" And He becomes luminous, very lovely. The cloister angle shines as if by starlight. I approach slightly, smiling reverently. But I halt, still too far away, and the Child insists with his voice and hand, "Why, come here! Here, close!" I go near to Him. He laughs happily and says, "Will you warm my feet with a kiss? I am so cold!" And He offers me his bare feet, one by one, upon which, to warm them, I rest not only my lips, but my feverish cheek.

274 He laughs. A clear child's laugh. And He says, "I am the Child of little Th'e9rese of Lisieux. This is the Carmel. Do you understand? I am the Child Jesus of Sister Therese of the Child Jesus."

I contemplate Him in ecstasy, now that I am really close to Him. He is so beautiful! The light then grows and grows and is so violent it cancels out the capacity to see, and everything disappears. Only the memory and the peace remain.

288 141 We pass over about thirty_eight handwritten pages containing two episodes from The Third Year of the Public Life (January I and 3, 1946).

tqr486 156

fi301qctqr1880 January 4, 1946

tqr1880

274 The spiritualized and glorious figure of St. Peter appears to me. He orders:

"Write this for your Father: % Head of the Priesthood, say to you: "Be vigilant, for Satan, like a roaring lion, is circling around you trying to devour and destroy. Woe to us priests if out of carelessness we let God's flock and God's food be devoured by the perpetual adversary!"' There is nothing else to be said. May you, little voice, receive ever greater grace and knowledge of Our Lord Jesus Christ."

And, as happened the other day, the Child from the Lisieux cloister reappears to me. He again calls me to come close. He consoles me, with his laughing beauty, in my motives for sadness, which are numerous. He again gives me his chilly feet to warm, saying once more, "I am so cold! " And I dare to take them in my hands to warm them more. He does so very happily.

But he seems to be tired of holding the globe in his left hand and takes it in both hands, clasping it to his chest. I look at Him while warming his feet in my hands. Perhaps He notices that I am stupefied by his act and says, "It is heavy, you know? And this globe of the world is so cold. Hold it. Feel how cold and heavy it is. Hold it a little. I am tired of holding it up and always feeling it to be like this." And He offers me the little globe, which at first sight would seem to be made of golden glass, smooth and light. It is instead heavier than lead, rough, entirely coated with prickles which stick into one's skin, causing pain. I hold it up with difficulty and agony, because of both the points and the cold it emits. I look at the Holy Child with compassion.

"It's heavy, isn't it? And it's cold, isn't it? It chills even your heart. And yet I must carry it. If I abandon it, who will go on holding it up?"

"But how do You, poor little Jesus, manage to endure this torture? For it is a real torture .....

"It is. Look. My little hands are bleeding. Kiss them to heal them." And He offers me his tender hands covered with tiny droplets of blood. I kiss them in the soft hollow of his palms. But

tqr487 157

631tqr7059 they are cold, cold. "Thank you, Maria. Give Me back the globe. You cannot hold it up any longer. Only I can. But it is enough for Me to find someone to hold it for a few minutes to bring Me relief. Do you know how you that love Me help me to hold it up? With your love for sacrifice. The victim souls hold up the world together with Jesus."

620902 He becomes very luminous, as happened the other evening, and withdraws his foot, saying, "Now both of them are warm. And I feel better. Goo_bye, Maria. Thank you for the sake of my Mother, too. She is happy when there is someone who loves and consoles Me." And He vanishes in a blinding light.

If I did not have these comforts, I would be very unhappy, crestfallen, for I feel a great treachery working around me and you....

fi301qctqr1886 January 6,1946

tqr1886

282 As I worked on an article for an altar, the "Mother" came with her Child in her arms. She said to me, "Here He is. Hold Him for me a while. I entrust Him to you." And she placed Him, seated, on the bed, at my side.

Jesus was really the Child of Nazareth, rather than Egypt, for He was more or less two years old. Wearing pale blue light wool, a little, rather short tunic, with short sleeves, too, so that his plump, beautiful forearms and legs are left uncovered.... He was amusing himself with his hands and little robe and was prattling or watching me work with his innocent, sapphire eyes. He remained with me the whole morning ... and I felt so much joy.

fi301qctqr2243 January 7, 194 6line For Sister Teresa Cherubina

tqr2243

290 Jesus says:

282 "In a certain place a plant with flowers appeared. Let each of you think of the flower you like most, a beautiful and precious one. But the place where it sprang up was not suitable for this

tqr492 158

300tqr7212 flower. We know that some need intense sunlight; others, shade; others, scant soil; and others, abundant soil. Certain flowers seek the rock to sink their roots into, and for others it is a misfortune if a pebble disturbs their way of life. This flower, then, had grown up in soil that was not favorable to it, and only through the Lord's goodness had it been able to live until that day and even prosper and flourish. The good Father, knowing it was on inappropriate terrain, had caused special dews to rain upon it and had made a bush with large leaves grow close by to temper the violence of the sun; He had made a little grass spring up around the tuft to preserve its roots from excessive heat and protect the very beautiful flower through the self_sacrifice of this humble grass.

"One day the Divine Cultivator passed by and saw. And, on seeing, He said, 'This flower is really beautiful. But it would be more beautiful if it were nourished by other soil. One must not be imprudent, saying, "It has lived here until now and will go on living." No, one must not do that. It would mean tempting Heaven. Now then, I will uproot it and take it to a suitable place. 1 want it to be more and more lovely, for the delight of God.' And, bending over and taking his tools, he set about digging up the plant with loving care so as not to bring it suffering.

"But the plant felt a little pain and moaned, 'Oh! Oh! You are hurting me! You are killing me! I don't want to die!'

"'No, plant dear to the Lord, no, you will not die, but, when freed from this arid, rocky land mortifying your roots, you will live more robustly. Do you see how these stones, mixed with the earth, more stones than earth, keep your roots from sinking in to seek better and better nourishment for your corollas? Don't you know that, down here, the deeper the roots humbly sink into darkness and silence, the lovelier a flower is up there, on the stems? The work is here and the glory is there. But there can be no glory if there is no work. Let me go ahead, then.'

"'Ah, what pain! You are taking me away from here, where I am acclimatized, where everyone knows me: the little bird making its nest in the bush, the small lizard warming itself at my feet, and a white butterfly that, like the lizard, comes every day to tell about what's happening around here and even farther

tqr538 159

623919tqr7207 away. I will suffer and languish in unknown places.'

`Why no, my sweet flower! You are not coming into a desert. You are coming where not one, but a thousand birds fly, singing, where there is flowerbed after flowerbed. Forget about the light butterflies and the crawling lizards. What can I tell you that's re ally useful? Come, come with Me. In my garden the angels of the Lord are birds and they teach holy words. And I stroll there, along with my Mother.'

"The little plant no longer knew what to say. But it stubbornly resisted with a surviving root it had introduced into the crack in a rock. The Lord's hands bled as He attempted to expand the rock to free the root. For the Lord never refuses to suffer for his creatures, so as to make them suffer as little as possible when He imposes upon them operations of grace capable of yielding future eternal glory. But the flower said, This costs me too much. I don't feel like laying bare even this root. It's mine, after all! No one must see it. It's the prettiest one of all!'

`But do you see, my love? It is a presumptuous root which is precisely the one harming the plant. It has chosen its own way, which is not the right way. It is the strongest root, but also the most harmful one. Either give in or I'll break it. And then you will truly suffer. For even Infinite Love must be just for your good. And to yield to your pride would be unjust to you, whom I have created for my garden.'

"The little plant? Obstinate, it did not yield. And Jesus? Clack! He took the shears and cut the proud, stubborn root and carried the plant, weeping with pain over the cut and the crushed whim, to his flowerbed.

"This is the parable, daughter and spouse. Are you able to meditate on it and apply the result? I'll help you because I am the Master. Listen.

"My spouses are the flowering plants. The flowerbed in my garden is the Mother Prioress, or the Abbess, or the Superior of the Monastery or Convent or Community, as the case may be. The plants spring up as flowering plants for Me. Their will makes them mine. But they sometimes preserve harmful forms of humanity. And, above all, 'the humanity of humanities: pride.' I do not want this.

300 Why desire to act on one's own? Why, if her name is 'Mother,' is there not absolute confidence in her among her daughters? Humility and humiliation must really be practiced in this crucial situation. Is it unpleasant to say this? Perfect! It is useful so that one will act in such a way that on another occasion there will be no need for admonishment from God or own's conscience or anyone at all and the suffering will be avoided of having to disclose one's state of disturbance or reveal the admonishment received to the 'Mother' of the Monastery, the one fulfilling the role of Mary Most Holy in your 'little house of Nazareth.' Joseph and I kept nothing secret from Mary....

"Do you understand, my little angel? Otherwise you will not become a great cherub! And I want you to be a 'cherub.' You have given Me all the roots that kept you joined to your selfhood, your past. But there remains_oh, not only in you, but in all souls, except those already powerfully renewed in Me_the little root of pride. The one that makes people say_indeed, the one that sucks up from the rock the poison of these thoughts: 'I want to

act on my own. I don't want this admonishment to be known.' No! Tear it out! Tear it out! Let yourself be planted in the flowerbed which is the heart of the Mother Prioress. And you will become a very lovely tuft of flowers that I will carry into Paradise after I have delighted in its scents on earth.

296 "My peace be with you."

300 Jesus, 142 on giving me this instruction on January 7, said with a smile, "It turns out that I am becoming the Novice Master and extraordinary Director of this Monastery ... ! But I love them very much. Even if I uncover the ... hidden roots enclosed in the deep rocks of their humanity. And I love Sister Teresa Maria very much. I want to help her bear her office and keep a light lit which will illuminate even the most secret recesses. This is for the good of all."

142 The following text is written on a small page attached to the notebook between the preceding passage and the next date.

tqr513 161

fi301qc January 9, 1946

tqr1899

297 The incorporeal voice of my inner advisor awakened me at a quarter to six and greeted me like this: "May the Lord manifest Himself more and more to your spirit and instruct you." He afterwards waited for me to savor this greeting and to become wide awake and then said, "Write." I sat up, taking the notebook and pen. And he dictated:

"Every action by man always has two witnesses, even if performed secretly: the eyes of God and the angel every man has as a guardian. But there are actions of a special kind which require witnesses among men as well. And they are precisely the actions which, because of their extraordinary nature, make it hard for them to be accepted as 'simple.' Simple, as is everything coming from God, who, in his grandiosity, is the simplest Being there is, composed only of Himself and performing pure, upright, straightforward actions: simple actions because they are not contaminated by ulterior motives or disorderly or tortuous. Extraordinary actions and those of Grace are as simple as the Origin they come from. But most men, as a punishment for their willful materiality, can no longer understand this sublime simplicity and deny it or mock it or accuse it of deceit in order to diminish it and thereby diminish God in his manifestations of grace.

"The presence of witnesses taken from among men is, then, required alongside an instrument of God, for the sake of divine prudence. Every instrument of God has witnesses able to testify to the truth and to the way it unfolds before the tribunals having

jurisdiction. The great voices and the little voices, the great saints with resounding actions and the saints unknown to most on account of their living in cloisters or the secrecy of their houses have had them. Those called to see apparitions or proclaim a devotion willed by the Lord have had them. And you also have them, a soul chosen to bear the Most Holy Voice to men, who to 'live' need to 'believe, know, and love.'

"Your witnesses are Father, who comforts and aids you, Marta, who takes care of you, and your cousins, saved by you. What witnesses they are of your actions in the Lord! Satan does not work against himself. They belonged to Satan and now belong to

tqr480 162

272tqr7278 God. A testimony thousands of times superior to the one connected with the way you live, eat, and rest. And write without the help of books or other scientific elements suitable for explaining the doctrine as yours, whereas it is given to you by Infinite Wisdom, The world cannot admit this. And it wants to ex plain everything with a phrase: 'the help of acquired science.' No, Go_the Most High, whom I worship_is He who speaks and communicates the luminous doctrine. Glory be to the Lord! Other witnesses are the ones that friendships, circumstances, and chance bring to you. In contact with you, knowing, doubting, or completely ignorant of what you are_'the spokesman' they nonetheless see so much that they can be witnesses tomorrow. And they are needed! They are necessary, soul of mine!

"And here I am ordered by Eternal Wisdom to give you a counsel: when Father Romualdo converses with Superiors of the Order or other persons with proven, secure faith not only in God, but in God's work in you, let him not keep them from meeting you and questioning you. A painful matter. But even the best men are eternal Thomases. They are convinced only by seeing. What? Why, the instrument, who is simple and balanced in every hour and action. And this counsel, too. In the case of a local Ordinary with a just spirit who offers to examine the writings and asks for explanations and knowledge about you_that cannot move and go_let him be taken the Belfantis' text as the main proof, and, if necessary, they themselves should get in touch with the one examining. Giuseppe B.'s deposition is of capital importance. Is there already one? It doesn't matter. If repeated after some time if can only take on ever greater value.

"Dear soul, I have repeated what the Lord said and expanded it by his command. Guide yourself_and Father should guide himself_according to the teaching. For all instruments have and must have their witnesses. May the grace of the Lord always be with you."

(The sentence concerning the eavesdropping Satan is in the dictation on Satan.)143

Yesterday I was unable to write Jesus' reply to those questions

tqr5791 141 The reference is not clear in this statement, apparently a later addition,

tqr526 163

623904tqr7162 of mine: "Why, then, must Dora have witnesses? Perhaps be cause, on emerging from spiritual sleep, she does not recall what she receives during it?"

Jesus then replied to. me, although I had directed those questions at myself: "But you, too, have witnesses! Every instrument of God has witnesses. Bernadette as well had her little shepherd companions; Theresa Neumann, relatives and the pastor; and so on. There must be in every case, to testify to the truth." He said some other things, too, but, not having written it down at once because I was prevented from doing so, I could do nothing but say this so as not to introduce any blunder on my part

Jesus, who wants this explanation to be clearly understood, commissioned my angelic Advisor to repeat it to me and complete it with two counsels which the day before yesterday were not conveyed, I am sure. With the Angel, I, too, say, "Glory be to the Lord."

tqr6557 A "voice"_and it does not manifest itself more, but is entirely grace and peace, though forceful and clear, with a distinct Tuscan accent, to the point that I think it is St. Catherine of Siena_says:

"Love stands in relation to the perfection one seeks to reach like breath on coals: it ignites it again, increases its heat, and makes it completely active and splendid. The perfection one seeks to attain just to have peace and glory_that is, out of spiritual ego ism_is like extinguished coals; it is black, cold, and useless. Perfection with little love is like a heap of black coals with a single point of flame: one piece of coal.... It languishes, drowses, and risks dying out. But if our love_and it should be pure love, entirely to give glory to Go_breathes on it, then all perfection is set aflame and purifies our soul and makes it beautiful and prompt and helpful, like a perfect handmaid for the Divine Will, and worthy, in addition, to burn before the throne where the Lamb shines. The actions of saints_and saints are the perfect doers of the Divine Will_shine together with their prayers in the heavenly thuribles. The more love for the sake of love increases, the more perfection increases. Love totally and you will be completely perfect in the measure the Most Holy Trinity wants from you.

tqr481 164

302tqr7243 "Who am I? An unknown person among the many. And yet I am your sister because Love made us recluses through our desire 1946 to be victims in favor of men,

according to his most holy example. I am Giulia. Giulia della Rena, of Certaldo, a virgin and recluse of St. Augustine in the fourteenth century. Blessed in Heaven through the goodness of Love. Today I am remembered in some places. But remembered too little. And I am not grieved because of myself, for I have everything in possessing God. But 1 am grieved because, if I were remembered, I could say a word of salvation to the world, telling it to go back to love, in which every other virtue is summarized and all peace and glory are concealed.

"Goo_bye, sister. Remain in the peace of the Lord."

fi301qctqr819 12 noon

tqr819

318 As regards A.R.,144 my Lord says:

304 "Satan works and resists and insists a lot and gets a footing, using existing opportunities, for he works on a terrain of caprice and pride. The tears do not reflect repentance over having caused pain, but discouragement over the poor figure he cuts. Pride, then. And coldness of heart. If he loved, he would fight and react to temptation, and it would not get the upper hand so forcefully. But there is no charity towards his mother and sisters. Where love and humility are lacking, the 'other one' prospers, and help does little. Without a compassion which would be out of place, make provision by human and 'supernatural means for combatting in his place, for he does not want to combat. Doctor and priest. And if his pride suffers, all the more is gained. I would like to see it broken in him. I would like to see even him broken rather than see him as my enemy. And to think that he still has so much from Providence! And he curses it! He curses it under the incitement of Satan. But even in the hours of pseudocalm his subconscious imprecates. And he does so because his conscience is soft and takes pleasure in this habit. That is not right. I am good. But I am not without justice. And the pride and

144 The passage may refer to Antonio Raffaelli. See note 127.

tqr478 165

627tqr7136 ungratefulness to God of others in the family contribute to A.'s state. Satan truly finds a welcoming atmosphere in certain houses. Demolish pride in him, and it will be easier to free him."

280tqr6579 I say, "I would like to know the difference between him and

Dora." 145 Jesus replies:

"Dora is oppressed because Satan would like to terrorize her, separate her from Me, and use her against Me. But she, for the time being, is good. She loves Me in spite of the fact that this love is bringing her afflictions. She is an instrument caught by two opposing forces. But in her there is, for the time being, a de sire to belong to a single force. If she perseveres, she will be a useful instrument.

"Ant., who could be in the same condition of double use, lacks the desire to belong to the good Force. And that is because he lacks love for Me. The other thus uses him as he pleases. In the moments of possession he hates Me completely. In the pauses, if he does not accuse Me, he is totally indifferent. In the better moments, the rarest ones, he makes an effort in regard to Goodness, because of his soul's remembrances. A very sad situation! It would be necessary to stop him before his soul completely consents. Do you remember that lesson on the damned who try to approach God through the just? They feel attraction and repugnance towards God. And it is their torment. He is markedly in this situation. He feels that there is peace in Me and that only God can free him from his torture. But he is unable to love God. Hell is not only in the depths!

"These two points of guidance are for Romualdo and you. Spare the wounded mother, who is not to blame in the fall of her son. Simply exhort her to pray very, very much

fi301qctqr2047 January 11, 1946

tqr2047

tqr6235 I have received a letter from my cousin. 146 Very clear. Unaware

145 See note 12 1. 146 See note 45.

tqr6588 as he is of the Master's dictations, he uses almost the same words to exhort us not to abandon ourselves quite blindly to the Dora case, which is very "mixed." And so it is that from December 5 until today there have been many spiritual or human voices saying the same thing. First of all, the angelic voice, then the voice of a person very much in the grace of God, then the voice of my soul continuously, then the words of the Master calling attention to the instability of the case and its ambiguity and to the dangers

hidden therein for the work He is doing, too, with me as an instrument, and then the words of St. Peter .... 147 And a continuous whizzing of voices saying, "Be careful! For your own sake and Father's, be careful! " I confess to you that I was happy to see you leave for one reason alone: what Giuseppe is saying from so far away_I mean that this would serve to get you out of this mess....

293 No, it's useless! All my peace has been disturbed since this situation has been in the way. In vain I try to get a hold of myself, reproaching myself in a thousand ways for my fear, which I wish to call by other names so as to censure myself even more. In vain Jesus tries to calm me and reassure me. He and my angel reassure me precisely because there is evil in action regarding the thing which is dearest to me.

Do you know that on certain nights I have had to win real battles so as not to have you called in order to scream, "Leave everything! Leave everything! Don't destroy yourself!"? Or so as not to yield, either, to the desire to start shouting out my fear at home? I don't know if you have noticed all of this. I don't know if you have failed to note that on certain occasions_the most recent was that morning when you came back from Camaiore for the last time_on hearing you so "sure," I had tears in my eyes. Do they speak positively about me? If it is a voice from God, I thank Him for illuminating you in this regard. But I attach such minimal certainty to it that I receive no joy. For this reason I have written my impressions from time to time....

I must be mistaken. I must be bad. I don't rebel against anyone's thinking this. It must be one of Jesus' aims, to have me pray for that woman, the intention not to say exactly what Good or

147 On January 4, 1946.

tqr489 167

636tqr7108 Evil is involved. And no one can force Him to say that. Perhaps He wants the woman to be helped with prayers not to fall into the power of the "other." I don't know. I think the woman is un aware of being a prey to Deceit as well. But I cannot fail to conclude that I see in this a whole insidious distraction in regard to the work Jesus is having me carry out.

633920 And once more_and more clearly than before_I also say to you, as does Giuseppe, who from so far away perceives things the same way I do, and the other soul I questioned: "Be careful! Be careful! Put yourself in a waiting position, a position of vigilance. Observe from a distance. Time will provide light_that is, if God does not do so first." Today, January 11, at 4 p.m., I clearly feel I must tell you this and remind you that Jesus has already indicated that you should not waste time and mental vigor on anything but what has been in your hands for almost three years, and I feel I must tell you that I

have the lucid, distinct impression that both St. Peter's counsel and the Lord's orders are to make you vigilant in the face of the trap hidden in this case. It would be a real, unforgivable error if, through thoughtlessness, you acted as a lever_or placed a lever in the hands of enemies to destroy the Lord's work in the dictations and visions, for which too many snares have already been laid. And once more I ask you to open and reread what refers to Giuseppe and me.... It's instructive, believe me.

Dora is surely the most innocuous being.... But even Jesus does not deny that she is unable to react and is in a very unstable position. That is what He, the Master, said in the dictation you have. But when the "other" wants to use her to harm us? But don't you understand that even if he does not possess her forever, it suffices for him to have her just enough to make you appear to be "unable to distinguish between Truth and Lies" so that they will laugh at you in the Curias and so on? But don't you understand that, as a result, this would bring harm to my case?

Oh, if I could have you feel for an hour what I experience! But you won't pay attention to me.... And may Infinite Goodness work the miracle of not punishing you and not saying, " Enough! " to punish you. After so much good, you would then really cause me the greatest pain, and after so much holy service to God, you

tqr491 168

286tqr7079tqr7244 would do Him such a serious disservice that it would not go unpunished in supernatural terms.

Listen to me. Don't be a child dazzled by a device with multicolored rockets. Listen to Giuseppe, too. Jesus said this: "Let us make the experience of evil be of use for Good." Perhaps Jesus wants Giuseppe_an eleventh_hour worker, but loved by Him to the point of wanting to save him at all costs and by all means to be the one to help us distinguish, by virtue of his knowledge of occult forces. Let us not proudly disdain this help, but use it to safeguard the Lord's work.

I would like you to understand me and grasp my agony, the agony of sensing the Serpent circling around to strangle the Holy Work, an agony bringing cries of horror to my throat which I struggle to hold back

fi301qctqr2093 January 13, 1946

tqr2093

297 I found a story in a newspaper concerning the occult and the abduction of free will

committed against a poor young woman by a medium. I do not know whether the term I use_abduction of free will_is correct. The woman is definitely dominated by the desires of the medium, who makes her act with the voice and gestures of a person who died two years ago.

I said to myself, "I'll copy this and send it to Giuseppe, as I sent him the report on Dora and received an exhaustive reply useful for deciding." As I was writing on the story, my inner Advisor said to me:

"No, it should not be sent to Giuseppe. It is not necessary. It could provoke a return or. the desire to return to mediumism in this man, who has just been cured of it. To speak of Dora was necessary, for it was a demonstration of how Satan can introduce himself into the higher Powers. Giuseppe had to remember, examine, and progressively end up on the right path. But here it is not. The whole matter is Satan. Do not tempt him. Rather, give the page you are copying to Father Migliorini. It will be of use to him for sermons, to show that Purgatory exists and involves suffering, and to confute the theories of those summoning up the

tqr501 169

624926tqr7175 dead. Do you hear? They suffer on coming and those who Come through conjuration are souls not yet free from earthly forces that is, still burdened with sins. I would have to say that, rather than souls, demons come. But the blessed Word has already spoken to you about this.148 Subjects should not add words to the words of their King."

And he becomes silent. The good companion so ready to pro vide guidance so that I will not take steps in the wrong direction grows silent. Blessed be God!

tqr2384 The Gospel resumes.149

fi301qctqc957tqr2033 January 15, 1946 line 5:30 am.

tqc957tqr2033

tqr6533 if I don't write about my nocturnal joy, I will feel bad.

Well then. We went to bed at a quarter past midnight, and Marta fell asleep at once. And when she sleeps ... she really sleeps! I picked up the Holy Relic and began to recite the usual prayer against Satan, whom I feel is very intent on circling around my house, around you and me. I then made an Act of Contrition and spiritual Communion and said the prayer beginning "Here I am, beloved and good Jesus meditating on your five Wounds as well as the one on the Cross and the Act of Offering, as I do every night. I

finished with the "Glorias" to the Holy Archangels and Angels, concluding with my Guardian Angel. As I was saying these last words to him, I interrupted myself to ask, "But what's your name? You must also have a name! I call you 'inner advisor.' But I would like to address you with a name. "

280 He appeared to me alongside my bed, on the right, towards the foot, and immediately said with a big smile, "Azariah."

313 "Azariah? Really?"

290 He smiled even more and asked, "Aren't you sure? Let us together

148 Among the passages relating to Purgatory, see, for example, the entry for October 17 in The Notebooks. 1943 and the entry for January 15 in The Notebooks. 1944.

149 We pass over more than two notebooks of handwritten pages containing twenty_three episodes from The Third Year of the Public Life (written between January 22 and February 20, 1946).

tqr498 170

3164106tqr7096tqr7275 say the Veni Sancte Spiritus and seven Glorias, as I have taught you for years in order to obtain a reply and guidance from the Holy Spirit in every need, and then open the Bible at ran dom. The first name you will see is mine."

I said the prayer with him and then opened the Bible. It opened before me at page 596, 2 Chronicles, chapter fifteen: "Azariah, the son of Obed..."

The angel, still smiling, said, "And you will find the meaning of the name in the Book of Tobit, in the footnotes."

I rushed to the Book of Tobit and in chapter fifteen, at the foot of the page, found: `Azariah' means 'help from the Lord.' 'Azariah, son of Ananias' thus means 'help of the Lord, son of the Lord's goodness."'

The angel said, "That's the way it is" and smiled, looking at me gently.

I observed him: tall, handsome, with dark brown hair, a rounded face perfect in its lines and color, and large, gentle, very beautiful dark brown eyes. I observed his loose robe: a straight tunic, very chaste and attractive, lacking a belt or mantle, with long sleeves and a square_shaped opening at the neck. The robe was white and silver. The background was a

very slightly burnished silver. This robe's embroidery, which seemed to be a precious brocade, was a luminous white, whiter than any snow or petal ever formed. And the embroidery was a whole stream of lily stems with an open calyx They followed in a one direction, like this: in such a way that the angel seemed to be wrapped in an enveloping sheaf of lilies in bloom. At the neck, on the sleeves, and at the bottom were silver stripes.

300 I said, "The same clothing as on January 4, 1932,150 and the same appearance! "

"Yes, it is I. And if on other occasions I appeared to you with the three holy colors it was to remind you that the Guardian watches, above all, over the life of the three theological virtues in the spirit of the one he protects."

tqr234 37

150 See the closing section of Part Four in The Autobiography.

620902tqr7163 I contemplated and contemplated him, pronouncing and savoring his name throughout the night of bitter sufferings and without any shadow of sleep

From now on, then, the inner advisor will be indicated by the name of Azariah, for, as he told me on saying goo_bye before disappearing before my spiritual gaze, "every guardian angel is an Azariah: a help from the Lord who in special cases becomes more manifest by his order and for his glory."

fi301qctqr2043 January 20, 1946

tqr2043

277 As I was sewing, I mentally contemplated the moral figure of Jesus Christ. I thought that if I could have a painting of Him_according to my indications and, therefore, as close as possible to what his Most Holy Face as a Man was like_I would have a phrase written underneath to represent "all" that Jesus of Nazareth was. I thought of "Come to Me," "I am the Way, the Truth, and the Life," and "It is I_do not fear. " But I felt that all of this was still not what my soul wanted to indicate "the Christ.

303 St. Azariah spoke to me:

277 "Jesus is the Compendium of the love of the Three. Jesus is the Compendium of what the Most Holy Trinity and Unity of God is. He is the Perfection of the Three summarized in One alone. He is infinite, multiform Perfection summarized in Jesus. An abyss of Perfection before whom the heavenly forces and the blessed multitudes of Paradise

prostrate themselves in adoration. An abyss of Love that could and can be comprehended and accepted only by those who possess love.

"Consequently, we can here explain how the archangel who was a benign, holy spirit_but not holy to the point of being en tirely love_was able to become the Spirit of Evil. It is the measure of love, which one possesses in oneself, that provides the measure of one's perfection and refractoriness to all corruption. When love is complete, nothing more can come in to corrupt. The molecule which does not love is an easy breach for the infiltration of the first elements which are not love. And they force, distend, invade, and submerge the good elements, to the point of

tqr492 172

tqr554 killing them. Lucifer had an incomplete measure of love. Self satisfaction occupied a space in him, a space in which there could be no love. And it was the breach through which his ruinous depravation came in. Because of it, he could not comprehend and accept Christ_Love, the Compendium of the infinite, single, Triune Love. And the fact that nowadays the heresy denying the Divine Humanity of the Second Person and making Him a simple man who is good and wise is vaster may be readily explained with this key: lack of love in the human heart, incapacity for love, poverty in the possession of love.

"Observe, soul of mine, that in both the time of Christ and your era, there have always been two points concerning which man's arrogant intellect, which cannot believe unless it is humble and loving, has been most obstinate: that Christ was God and Man, performing exclusively spiritual actions because of which He was hated even by those closest to Him and thus betrayed, and that He created the Sacrament of Love. Then, now, and al ways, the 'loveless' heretically said and will say that God cannot be in Jesus and that Jesus cannot be in the Most Holy, Adorable Eucharist.

"Accordingly, soul of mine, if you were to have words written under the portrait of the Go_Man, you should have this written: 'I am the Compendium of Love."

And St. Azariah grew silent, in adoration.

What peace! What peace in me, what light, and what a feeling of mental well_being, of thought being calmed by a reply convincing it entirely, were produced during and after the angelical lesson! With my treasure I closed the notebook and went back to manual work, while my contented mind contemplated the lesson received.

I later reread, meditated, and concentrated on the phrase "Lucifer, not holy to the point of being entirely love." With my sublime idea of the angels, I was unable to grasp how a spirit like the spirit that is an angel could have committed faults. I had always been

invincibly astonished at the angels' sin! And no one had ever offered me an explanation as to how spiritual beings created by the perfect will of God, in a creation lacking the element

624tqr7135 of "Evil," which had still not taken shape_contemplating Eternal Perfection, and that alone, had been able to sin. Now the phrase "not holy to the point of being entirely love" halted me, again prompting my "How could this be so?"

907 St. Azariah said to me:

620916 "The angels are superior to men. I say 'men' to refer to all the beings designated in this way, composed of matter and spirit. We are, then, superior, entirely spirit. But remember that when Grace lives in man and the Blood of the Mystical Body, whose head is Christ, circulates, while the seven Sacraments confirm him from birth to death, in every state and every stage of life, we then see the Lord in you, 'living temples of the Lord,' and worship Him in you, and you are then superior to us_you are 'other Christs'_and have what is called the 'Bread of angels'; but Bread is for men alone. A mystical, insatiable hunger for the Eucharist which is in you and makes us cling to you, when you feed on It, to perceive the divine fragrance of this perfect Food!

662958 "But, to go back to the initial point, I tell you that in the angels, different from you in nature and perfection, there is free will, as in you. God has created nothing as a slave. At the origin there was only Order in the creation. But Order does not exclude freedom. Rather, in Order there is perfect freedom. Nor is there in Order fear_as a constraint_of an invasion, an intrusion, or the anarchy of other wills which may produce secret pacts and ruins penetrating into the orbit and trajectory of other beings or created things. The whole Universe was like that before Lucifer abused his freedom and by his own will introduced the disorder of passions into himself to create disorder in the Universe. If he had been entirely love, he would have had no room in himself for anything that was not love. He instead had room for pride, which might be termed 'the disorder of the intellect.'

7131009 "Could God have impeded this event? He could have. But why violate the free will of the very handsome, intelligent archangel? Wouldn't He, the Most Just, then have introduced disorder into his orderly Thought by no longer willing what he had previously wille_that is, the archangel's freedom? God did not oppress the disturbed spirit by violently making it impossible for him to sin. His not sinning would then have lacked any merit. For us, too, it

309tqr7150tqr7305 was necessary 'to be able to will the Good' in order to go on deserving to enjoy the vision of God, infinite Blessedness!

God, since He had wanted the sublime archangel to be at his side in the first operations of creation and wanted him to be aware of the future of the creation of love, so he wanted him to be aware of the adorable and painful necessity which his sin would impose upon God: the Incarnation and Death of a God to counterbalance the ruin of Sin which would be created if Lucifer did not overcome pride in himself .. Love could only speak this language. The first annihilation of God is in this act of wanting to induce the proud one gently_almost begging him, with the vision of what his pride would impose upon Go_not to sin so as to lead others to sin.

"It was an act of love. Lucifer, already turned into a devil, took it to be fear, weakness, and offense, a declaration of war; and he waged war against the Perfect One by saying, 'You are? I, too, am. You made what You made through me. There is no God. And if there is a God, I am. I worship myself. I hate You. I refuse to recognize one who is unable to overcome me as my Lord. You should not have created me so perfect if you did not want rivals. Now I am and I am against You. Defeat me, if You can. But I do not fear You. I, too, will create, and because of me your Creation will tremble, for I will shake it like a bit of cloud seized by the winds because I hate You and want to destroy what is yours to create what will be mine over the ruins. I do not know or recognize any other power except myself. And I will no longer worship, I will no longer worship anyone but myself.'

"Truly, in the Creation, in the whole Creation, down to the very depths, there was then a horrendous convulsion out of dread at the sacrilegious words. A convulsion the likes of which will not be seen at the end of the Creation. And from it there arose Hell, the realm of Hatred.

"Soul of mine, do you understand how Evil arose? From free will_respected as such by Go_of one who was not 'entirely love.' And believe that upon every sin committed since then there stands this judgment: 'Here love does not exist entirely.' Complete love forbids sinning. And without effort. Whoever loves does not labor to reach justice! Love takes him high above

tqr522 175

624tqr7027 all mire and danger and purifies him minute by minute of the barely perceptible imperfections which are still present in the final degree of consummate holiness, in that state wherein the spirit is so advanced that it is truly a king, already united by spiritual marriage to its Lord; God gives and reveals Himself to such a point to his blessed son, who enjoys only a single degree less than what the life of the blessed in Heaven is.

623916 "Glory be to the Father and to the Son and to the Holy Spirit. ~Y

fi301qctqr2034 January 21, 1946

tqr2034

289 Jesus says:

298 "Thirty_three days ago I said to you, 'I will give nothing more until I see that everything has been set in order, as prudence requires.' And I told you so in such a way that you preferred to have Me repeat it in a clear dictation, not only to you, but to the one guiding you. And eight days later, when the occasion arose, I satisfied yOU.151 Now everything is in order, copied, and corrected, as should be done. I again repeat that in such a serious matter and with such an exhausted instrument it is right and proper not to let the work accumulate, but it should be copied progressively, and progressively corrected so that incomplete parts will not remain in the event of death or anything else.

"Never abuse trust which is no longer prudence. Act as if every hour were the last and always work through your backlog in all respects. And let this also be borne in mind in making provision for remaining close to the instrument until everything is completed. The painful experiences of Autumn 1944 branded the spokesman, who says, 'I cannot trust others, and if I were to remain alone, I would no longer hand over a single word.' But these painful experiences have not been hers alone! You, Romualdo, have had them as well. You have also seen the actions performed, and even though you have suffered much less on this account_for Maria's suffering has been very profound, to the

151 December 25, 1945.

tqr491 176

303tqr7224 point of engraving an indelible sign even on her body_you have to understand that this event must not be repeated. If it is, I will approve Maria's desire, and, while not depriving her of the joy of seeing, I will deprive all of you of the joy of receiving, for I will not have her write a word any longer.

"I cannot allow this work to be turned into a jest, or almost a jest, or remain a manuscript, not typewritten and corrected. We are dealing with an obtuse, evil world, even if it is an ecclesiastical world, a world which is not interested in reviewing in order to approve, perceiving Me in the work, but which with its full attention would vivisect the work to find a word which, because of either the spokesman's uncertain handwriting or a mistake in copying, might appear to be a theological or even merely historical error. This is the truth. And I make provision so that hostility will be left disappointed.

"In these thirty_three days I have provided only two Gospel visions. And I offered them

because I wanted to speak through them to you, Romualdo, as I do so often. These Gospel scenes of mine are lessons. Lessons for individual daily life, too, and in individual cases. If they were not such, I would not have provided intermittent scenes at the beginning of the visions, as I have done, but would have started from the first word in the four Gospels and continued in order. I instead furnished the episodes necessary for those specific moments to support the spokesman in the great cross she had to bear shortly thereafter (January March 1944), in the one she was bearing (May_October 1944),152 and to evangelize Giuseppe B., struggling with Satan, to prepare him for the dictation which separated him forever from Satan and from his heresies. Afterwards, when the two aforementioned needs had been met, in regular and orderly fashion I carried on the reconstruction of the Gospel. But I very often speak to you, Romualdo, thereby or through the dictations I provide which are not connected with the Gospel. All of them are offered to give you guidance and light. And accordingly, to help you, I gave you the last two in an extraordinary manner, for I did not want to

288tqr6586 152 In terms of chronological accuracy, one of the two references to 1944 ought to

be correcte_either the former should be changed to 1945, or the latter, to 1943.

tqr538 177

623916tqr7166 furnish anything until all that had previously been given was in order.

"Now remember and reflect that, as I have remained silent for thirty_three days, I could be silent forever. And I would do so if the enterprise encountered obstacles which could harm the work. You see that Maria can do nothing on her own. Neither see nor say. If, as a test, you said to her, 'Repeat the last vision, too,' you would see that not only would the words be lacking, but the description of the event would be deficient and impoverished. When taken away from my light, Maria is just another poor woman. In her there re mains only the spiritual meaning, which increases her will to act in holy fashion in all things, according to the instruction received. But her intelligence does not benefit from what she has seen. Once the vision is over, it is no longer repeatable by her mind. If I, out of prudence, because there was no longer a way to conserve what she writes in print, were to stop asking her for descriptions of what she sees and hears, you would no longer receive a word. This daughter would still and always be in my arms. But all the others would be left without additional lessons. Reflect and cause this matter to be reflected upon.

"And now a lesson entirely for you, servant dear to Me. And it is not a reproach; do not take it to be one. It is a caress by one who loves you and does not want ingenuously false or useless steps in you. You would not regard it as bad if a good father said to you, 'Give me your hand and I'll guide you along the bumpy path,' or 'Do you see, my son? This flower, this berry is not good. It seems to be, but it's not. Never taste them, then. They contain harmful fluids.' Just the same, in you, immortal child, there must not be pain because I instruct you on something. You belong to my array: the array of those lacking

malice who at heart are defenseless against the crafty world and Satan, extremely crafty in his works. It is a glory. But it is also a continuous danger. And I give special help to these defenseless ones precisely because they are such, so that they will not be deceived by lying appearances.

"You must not measure the supernatural entirely in one way. The supernatural is everything which lies beyond the natural world. Isn't that so? But in the supernatural, the extranatural, there are two currents, two rivers: the one coming from God and

324tqr7067tqr7232 the one coming from the Enemy of God.

"Phenomena, when taken externally and superficially, are almost identical, for Satan is able to simulate God, with the perfection of evil. But one sign of those who are mine is the deep peace and the order found in the phenomena and communicating themselves to those who are present; another sign is the incrementing of the natural faculties of intelligence and memory, for the heavenly supernatural is always Grace, and Grace augments man's natural faculties, too, so as to be remembered exactly in its manifestations. In the phenomena which are not mine, on the other hand, there is always an effusion of something which disturbs or diminishes the habitual supernatural seriousness by prompting curiosity, that sense of breezy, empty interest you get when you go to a show at a theatre, a show with jugglers and the like. In phenomena which are not mine there is always disorder. After the cracking of blinding rockets, there is smoke and mist taking away the purity of the previously existing light, and you have thus seen and heard, but afterwards cannot remember any thing with complete precision and fall into contradictions, even unwillingly. Satan, with his long_nailed hand, stirs and stirs to deride and exhaust.

"Finally, a very exact sign appears in subjects themselves. The action of a being always corresponds to my action in a being. Let me explain. When I instruct, everything is changed in the one instructed. There enters into him a zealous hurry to do what I say, and not in slow phases of elevation, as observed in ordinary de sires to be sanctified; rather, in swift, but enduring movements, the soul rises and changes from what it was into what I want it to be. These are the souls seized by 'good will.' It grinds them and destroys all that was past, all that was the previous self and recomposes them in the new form according to my model. They are the tireless artificers of their immortal selves. They see they are changing for the better. But they are never content with the degree of goodness attained and work to arrive at greater perfection. Not because of their pride, but out of love for Me.

"In the souls that, in a contrary sense, are false contemplatives and false instruments, this untiring metamorphosis is lacking. In that case, as followers of Satan, they feed on and delight

630tqr7044 in what they have. And sometimes, at the beginning, they really received a gift from Me. They cradle themselves in the pride of being 'something.' And this 'something' grows day by day like an overfed animal. Indeed, it overfeeds on pride which Satan silently and abundantly showers around them. This 'something' gets big_big and

monstrous. Yes, monstrous. It is a monster because it loses its primitive appearance_mine_and takes on a Satanic appearance. They put on a halo of false lights. They exploit more or less relative celebrity to crown themselves. And they contemplate themselves. They say, 'I am taken care of. I have now gotten there!' And they go blind that way, to the point where they can not see what they are. And they go deaf that way, to the point where they cannot distinguish the different voices speaking in them. Mine is so different from Satan's! But they no longer hear it. And as I withdraw, Satan gives them what they want: forms of vanity. And they array themselves with these....

604906 "What can God do with these people desirous of Evil who prefer an iridescent robe, illuminations, and applause to the cross, nakedness, thorns, concealment, and assiduous work within and around themselves in Goodness and for their own and others' good? What should God do with these mountebanks of sanctity, entirely caught up in idle stories and lies? God withdraws. He abandons them to the father of Deceit and Darkness. And they take pleasure in the gifts Satan gives them as a reward for their action. They profess to be 'saints' because they see they succeed in matters which are extranatural. They do not know that they are born of their pride, which Satan feeds. And they do not improve, you know? They do not. Even if they apparently do not regress, it is clear to even the most superficial that they do not improve.

"Romualdo, be careful with the multicolored glistening which dissolves into mist! I always leave light and concrete, orderly, clear elements. Watch out for the false saints, who are more injurious to my triumph than all the open sinners. The holy supernatural exists. I inspire it. It should be accepted and believed. But let every jar upon which there is written 'Oil of Supernatural Wisdom' not be accepted at first sight_or every closed book upon which there is written 'God is here.' Be sure that a hellish

629tqr1230 180

296207025656128tqr7211 stench does not emerge from the former and heretical formulas do not emerge from the latter. Also observe the outside of the vase and the book, where and how it likes to remain. To use figurative language, observe whether it is humble on being approached and active to an extreme degree in terms of holiness. If you see that its evolution towards Goodness is slow or entirely lacking, open your eyes. Open them twice if you see in this soul pleasure at being noticed. Open them three, ten, or seventy times if you find it to be proud and deceitful.

"Peace be with you, Romualdo Maria. Peace be with you, Maria."

fi301qc296207025656128tqr7211 January 28_29, 1946line During the Night

296207025656128tqr7211 I was complaining about my excessive suffering. I said, "It is too tremendous." St. Azariah said to me:

"Why do you say what comes from God is 'tremendous'? Why do say it is unbearable? How can you say that what is a sharing in Christ's Redemption is 'atrocious'? Hell is atrocious. What comes from Satan is unbearable. Only what comes from Hatred can be tremendous. God gives nothing superior to what the creature can bear. Only upon his Son did He increase the weight of his hand. Those alone were measureless sufferings. And yet Christ, who knew their justice, endured them without calling them tremendous, atrocious, or unbearable, for to speak that way would have been to accuse the Father of striking Him with out charity.

"The victim souls must adapt to the Victim in all respects. Weep, but do not say that what you suffer is excessive. It is in proportion to what you can bear. And it could increase. But at the same time your strength to endure will grow because love will increase. And an increase in love is an increase in strength. Do you think God likes to see you suffer? Do not think that. As He suffered over the Son of Man, manifest on the cross for the sake of men, He, Goodness, suffers over having to make you suffer. But you asked for this to resemble Jesus, in all respects. And

181

616902tqr7148 God satisfies you.

"Look at this hour in the world. Do you see how sinful it is? This time was contemplated by Jesus in the last twenty_four hours of his human life. And you, as a consoler, also contemplated. But those who complain do not console! Come on, then! A little heroism! Sing with me: 'Glory be to the Father and to the Son and to the Holy Spirit." And he grew silent.

I promised not to call my sufferings "tremendous" any more.

fi301qctqr1996 February 2, 1946

tqr1996

287 For forty_eight hours I had had the presence of St. Th6r~se of the Child Jesus, at once human and glorious, for she was radiant, resting on luminous little clouds, but just as she had appeared in the Lisieux cloister. She was not holding the Crucifix in her arms, but was wearing a white mantle over her brown habit. I did not see her left hand, concealed by the mantle. But I saw the right one, very beautiful_emerging downwards from her sleeve outside the mantle, slightly rolled up_holding a rose. A very lovely rose, a wonderful golden yellow, one of those somewhat overblown roses with very curly petals _ I think they are called "hybrid"_without thorns on its dark re_green stem, stem, with dark green, shiny, soft leaves, as if made of wax. I do not know the botanical name. She was holding it so lightly between her thumb and forefinger, with the corolla and her arm extending towards the ground, that she really seemed about to drop it. I said to her,

"Let go of it! A rose for me ... ! " She smiled, but did not speak. But it was a very light, witty, encouraging smile. She then indicated that she would speak.

By way of clarification of this dictation, I shall explain that I had been reflecting about ... restrictions and subterfuges and other minor matters emerging from the letters I received from the Carmel. I was a little amazed that meditative souls could be so bridled and deaf, unable to perceive what is certain Goodness and create scruples for themselves and so on.

296 And St. Therese finally spoke:

tqr491 "This is the dulling of love. It can easily arise. It is an obstacle.

314tqr7229 The origin should also be sought in the craftiness of the devil, who relies on easy scruples, fears, and the disorderly desire itself to be good to keep souls from being so in reality, to become so with the means provided by God, whether ordinary or extraordinaly

"It is a disorderly desire to want to act hastily, with means chosen by us, with the fear of not knowing how to. But let this be left to the poor worldly people, who do not know the infinite goodness, patience, and longanimity of God and the time God grants to those trusting in Him to do everything and do it well! Why be afraid if we are dealing with a Father? Why say, 'Quick, quick; or I won't get there' when we have a Master who knows what we must sanctify ourselves with and in and provides for this with means which are inconceivable for a creature? No, one must not act this way.

"These errors, easily arising in Catholics who are in the world, are very common in monasteries. There are so many souls and means and modes of sanctification. A single plan cannot be enough for all in the same way. The soul must be free because it has wedded the Free One. The soul must be a 'bride' because it is married. A woman does not marry when an infant, but when able to carry out on her own at least what is indispensable for her husband and home. Isn't that so? Oh, it is not easy to sanctify oneself in monasteries! To save oneself remains easy. But to follow the way of Christ, entirely golden, but strewn with tribulations and red with blood and soaked with tears, is not easy. It is the way of holiness, though.

"Little sister, tell my sisters in religion to have an airy piety and obedience. They are not slaves. They are 'brides.' Brides are not forced into supine subjection. That is for subordinates. The brides_queens have the duty and the right to be able to comprehend and apply the voice and words of the Bridegroom and King spoken in the nuptial chamber of the spirit before every other voice. The Book of Esther describes how she, though knowing that to appear in the inner hall in the presence of the king with out being

summoned meant 'death,' appeared there. But, under standing that God was in Mordecai's prayer, she put on the royal robes and presented herself in the inner hall, before the king,

616915tqr7163 seated on the throne. And the king was pleased with the humble and yet royal bride and handed her the scepter to make her sacred in the eyes of the world, and she was so dear to him that he promised to grant her every request.153 Esther, a girl, but a bride, was able to have a subject, but also free and airy, will. Let them not lend themselves to the degrading traps of the devil, who creates scruples to impose chains.

615tqr7149 "Oh, I was 'the last one' in Lisieux, and she, the great Prioress, was very powerful, and her little 'court' was quite faithful to her! But the air of souls and for souls was quite stagnant; the light, quite gray; and room, very limited when I entered there! Oh, it was not enough for the rebirth of souls as seraphim! I dared to provide air, light, and room_I, the 'little one'! Not out of pride. I suffered from having to do so. But I wanted to make my soul a seraph with golden wings. It would otherwise have been useless for me to become a prisoner ... ! I wanted to make my soul 'the strong one.' For my body tuberculosis was definitely my means to go to Love. But for my soul it was not. And, out of love, which is the purpose of Christian life, I wanted for all what I wanted for myself: air, light, and room, for the wings of the seraphim on earth, in the monastery. I was the 'tremendous little child' who told the truth, who wanted the truth. Airy devotion is truth, whereas scrupulous devotion is not. I seemed to be made out of a strange material. But because I pleased the Lord, now those who are saved walk on my way, which appeared to be the thoughtlessness of a little child, for they become 'like children, to whom the Kingdom of Heaven belongs.'154

599888 "Come, little sister, let us sing our Magnificat,155 we whom God has seen in our 'smallness' and, accordingly, 'has taken us to his breast, as a mother does, and given us a name better than that of sons and daughters, an eternal name which shall never perish. "' 156

And she smiled, so luminously that she gave me a sense of ecstasy....

153 Esther 4: 10_11; 5:1_8.

154 Matthew 182_3, 19:14; Mark 10: 14_15, Luke 18:16_17.

155 Luke 1:46_55.

156 Isaiah 56:4_5.

fi301qctqr1996 February 8, 1946

299 Kindly, candid, and goo_natured, the figure of holy Pope Pius X appeared to_ me at the time of Holy Communion. He came forward just as he surely looked in his final days. Slightly obese, burdened by ailments, with his silent gait somewhat shuffling, his shoulders somewhat bend, rounded, supporting a head covered with silvery hair_already haloed with splendor_above his short neck, with a youthfulness in the flesh of his elderly face and a virginal sweetness in the gaze of his limpid, serene eyes. He was wearing the white clothing of the Pontiffs, but without a red mantle or camauro. Oh, not at all! He was a priest dressed in white rather than black_that's all. But he was so much "himself " that he was more venerable than if he had been in the magnificence of pontifical apotheoses, amid banners and flabella, shining guards, the red of cardinals, and so on. He was the holy Pope.

293 He uplifted his short, chubby hand to bless me. He spoke:

466765 "Woman blessed by the Lord and the Immaculate Virgin, may the Lord and Mary always be with you."

479tqr7052 "Do not take offense, blessed one! Continue, continue on your way. The Lord is pleased. Be simple, increasingly simple, like a child. One of those children whom our blessed Lord so loved. Feed on the Eucharist because you are the little host that is consecrated only when Our Lord Jesus Christ is transubstantiated in the large Host. The more you feed on the Holy Eucharist, then, the more you become a host with Him.

466765 "O blessed one! If I were on the throne of Peter and they told me that there was a creature who had become a 'voice' after having been a 'voluntary cross,' I would not leave you in this anguish. But I would have comforted you with my blessing, reading the blessed pages on my knees.

"Remain a girl, won't you? Always a girl. A little, little John, with your eyes free from all malice and your heart free from all pride, to understand the Most Blessed Master at all times, who provides instruction for the good of many. The Eucharist and simplicity. The way of the children of love. St. Th6r~se's way, and also mine as a poor servant of the Lord who is still amazed

tqr493 185

740 at having become a Pontiff after being a priest"_and he wept gently, humble and holy in his weeping as he was holy in his smile.

604906 He lifted up his head and looked at me again_he, too, a big "child"; his expression was so pure. He again smiled at me.

"I give you my blessing. Are you happy? I bless you, soul of the Lord and of Mary Most Holy. Continue in patience and faith. In Paradise nothing is remembered except having always done the Most Holy Will of God, and in this one is blessed. Paradise is so beautiful that none of the lovely things you see can equal it. You could not see Paradise as it is because your heart would burst.

'When you get the chance, send my blessing to that blessed soul, Sister Giuseppina. Tell her that her Patriarch always remembers the Institutes of the Most Holy Child Mary, and especially those very dear ones of his Venetian region. Peace, peace to those places and those who live there!

622924 "And peace to you, little child of my Jesus. Goo_bye. Always remember the Pontiff of children and the Eucharist."

604906 He again raised his hand in blessing, and the whiteness of the woolen robe turned into an incandescence in which St. Pius X was transfigured and disappeared. And now I can say that I, too, have seen a Pontiff! And what a Pontiff!

Did I transcribe his Venetian words correctly? I tried to represent his words as I heard them being pronounced. But I don't know the Venetian dialect. I have been in Romagna, Lombardy (around Milan), Pavia, Florence, Reggio Calabria, and Viareggio, but never in the Venetian area. So.... But I was very happy that he spoke to me so informally, like a good pastor, as when he was one in his Venetian region_and he was already holy and great in the sight of Go_as when, acting as the Patriarch and later as the Pontiff, he would linger informally with his friends, with the simple folk, with whom the very humble and holy Pope Pius X must have felt quite at ease....

tqr497 186

fi301qctqr2001 February 9, 1946

tqr2001

284 Last night, as I suffered greatly, in a true agony of the cross between the sixth and ninth hour, I received a singular vision.

I was seeing a young Servite, tall, but not excessively so, rather thin, but not emaciated or sickly in appearance. He reminded me a bit of Father Pennoni, but he did not have glasses or physical defects. Was he already a priest or a novice? I don't know. I saw him facing me, dressed in a habit without a mantle. Was he dead or in ecstasy? I don't know. I saw him in a state of absorption, uplifted from the ground by a very intense ray which descended somewhat obliquely from the Virgin Mary, from the chest of the Virgin Mary, who, dressed in white and glorious, was presenting herself from the heights of heaven to

call her servant to herself. The Virgin, resembling Sister M. Catherine Labour6's Immaculate Mary in all respects, did not emit any other rays, however, except that single beam issuing forth from her chest, at the level of her Immaculate Heart. I was seeing her in profile and thus cannot say whether her Sacred Heart was visible. I was seeing her glorious beauty and the powerful light of the ray from her Heart, which descended from on high upon the Servite, who seemed to be caught up by it and was rising, half closing his eyes from time to time and gazing at Mary with inexpressible love. He would then close them again, remaining with an ecstatic smile on his face. He held his hands crossed over his chest, with his fingers near his shoulders.

From these times? From other centuries? I don't know. Has there been a blessed person in the Order particularly devoted to the Immaculate Heart of Mary? Has a young novice or priest of the Order died in these days? I know nothing. I am saying what I saw. The place where the scene seemed to be occurring looked like a church, in the lesser nave on the right, near a chapel whose entrance alone I saw. The Virgin seemed, however, to be directly above the main altar, but high up, very high, in Heaven.

tqr490 187

fi301qctqc3807tqr4933 February 10, 1946line A Note

tqc3807tqr4933

288 Father Migliorini, after reading this description of the young unknown Servite taken up into glory by Mary Most Holy, this morning brought me a little book on whose cover there was a portrait of a young Servite whom I immediately recognized as the one I had seen. It was only that in the vision he was not wearing glasses and his face was somewhat thinner_but only slightly.

I did not know that the religious Venanzio M. Quadri157 had ever lived or that he had died in the odor of sanctity. He was really completely unknown, to the point that I was unsure as to whether I had seen an ecstasy of Blessed Giovanni Angelo or Father Pennoni had died and Our Lady wanted me to understand that the mercy of her Sacred Maternal Heart and my prayers had obtained his absolution from every sin and death had thus been an entrance into Paradise. These had been my thoughts after the vision.

I am happy to know he is blessed. And I do not hesitate to declare that, as I recognized him in the portrait on the cover and from the position of his arms and head, slightly inclined towards the right_in the sketch by M. Barberis on page forty_seven, so I state that I do not hesitate to be convinced that he is in glory, enjoying the vision of the Triune God and Mary Most Holy, who had me see him enveloped in the loving, very pure beam issuing forth from her Most Sacred Heart and taken up into Heaven by Her, the beautiful, Most Pure Mother....

Our Lord told me to transcribe my act of offering, the hymn to Jesus Crucified, and other spiritual elements which had paved the way for my current state. I obeyed, writing these brief notes as an introduction.

I solemnly made an offering as a victim of Merciful Love on the feast of the Most Holy Trinity in 1925. But afterwards, because of a force spurring me on and a premonition concerning

157 A professed priest in the Order of the Servants of Mary (1916_1937).

tqr485 188

tqr6580 world events_which later came true_experienced from July 1930 until May 1931, I felt the need to call for a real crusade of victim souls to save the world by way of the press of Women's Catholic Action. After my proposal, which I felt to have been indicated by God, had been harshly rejecte_and rejected on May 17, 1931, with the observation that there was no need for it be cause in both Italy and other nations everything was in order between Church and State and between State and State since only fourteen days thereafter God, through a painful trial (the struggle against Catholic Action), contradicted the excessively glib optimists, I conceived of doing on my own what others found it useless to do. I trembled a bit on offering myself to Justice, recalling the words of St. Th6r~!se of the Child Jesus: "If you were to offer yourselves to Justice, you would have to tremble, but to offer yourselves to Merciful Love, you would not. He will treat you with mercy." As I wavered between a yes and a no, the day of the Sacred Heart of Jesus came in June 1931. At the sung Mass with the voices of the Circulines, right after the Gloria a mental vision and a mental knowledge of all the calamities which have tortured us over the past ten years presented themselves to me. An apocalyptic contemplation.... I was seized by such anguish and uncontrollable weeping that I could no longer see anything_anything but the abyss into which the world was plummeting and the need to set victims as props to obstruct or at least slow down the world's race to the precipice. They had to lead and guide me out of the church at the end of the Mass be cause I was crying so much that I couldn't see.... When I got back home, I wrote my act of offering, which I solemnly pronounced later, on the feast of the Most Precious Blood.158 Here it is.

fi301qctqr4004 Act of Self_ Offering to Justice and Love as a Victim

tqr4004

292 O my God, the origin and end of all power, all wisdom, all good, Eternal and Uncreated Love, Most Holy Trinity, may You be blessed now and always, loved and adored forever and ever.

158 The events recalled here are narrated more extensively in the Autobiography, written in 1943.

tqr486 199

614898tqr7173 That this love for You may expand and pervade the whole earth and the Kingdom of Christ may be established thereupon, bringing men peace, the peace which comes from You alone; that souls may turn to You, fount of living water quenching all thirst and granting eternal life, I, though indigent and sinful, from the abyss of my nothingness dare to uplift my heart and my life, my whole self, towards You, Blessed Trinity, and offer You this nothingness of mine as a host of expiation and love for the coming of your Kingdom, for the flowering of this peace of yours, and for the redemption of souls, of those I love and know, of those who are dearest of all to me because of the ties binding me to them, as well as those who are unknown or hostile to me.

May this sacrifice, which I offer to You, O God, through the intercession of Mary Mo t Holy and St. Joseph, be pleasing to You in its smallness. It is all that I can give You, and I give it with joy for the conversion of souls, world peace, and the prosperity, tranquillity, peace, and every other good of my country, for the triumph of the Church over her enemies, for the return to God of those nations which are now prey to Satan and schisms, for the perfection of the Priesthood, and the eternal salvation of my own and my parents' souls and of all the souls whom I have loved, instructed in your Law, and guided to You.

If I were to compare the splendors of your power to my indigence, I would be left annihilated before such omnipotence; if I were to compare my nothingness and sin to your Perfection, I would have to flee as unworthy from your sight; but I trust You, as is pleasing to You, and I give You my whole self, with my past, my present, and my future, with my sins, my efforts at goodness, my falls, and my immense desires to love You and souls. I think that You are Love, Mercy, and Goodness; You are the Father, Brother, and Spouse of our souls; You are Charity made flesh and turn no one away from your loving breast. I am thus sure that You will mercifully bend over this little slave of yours to accept her offering, hear her prayer, and consent to her wishes.

Oh, I will remain at your feet as long as You like, waiting for your smile to tell me that my offering is pleasing to You; nor will the wait cause me fear, for I know it is a trial which You give me to test my faith; nor will my nothingness cause me fear, for I robe

tqr548 190

tqr6582 it in the merits of my Beloved, who lives in me. And I repeat the ineffable words of my adored Word, of my Master and Redeemer, to present my prayer to You, the Eternal One: "Father, forgive men because they do not know what they are doing; forgive them through the merits of Christ, Mary, and the Martyrs and Saints, and if, to placate your offended Justice, new expiatory hosts are needed, here I am, O Father Immolate me for the sake of peace between man and God, between man and man, for the coming of your Kingdom."

O my Beloved, your Heart is bleeding, incessantly wounded by this tide of sins invading the earth, and your thirst for love is growing every day, as mankind drifts away from You. Oh, take me as a host to console your scorned love. I would like to renew this offering every time a sin wounds You and a new offense is hurled against the Most Holy Trinity; I would like to be innocent and rich in merits to be able to console You more; I would like there to be multitudes of souls with me ready to offer themselves to your love. But I am poor and alone_I, too, blameworthy. I am not discouraged, though, by my incapacity, my indigence, and my solitude; I am as is pleasing to You, and this suffices and encourages me in offering myself to You. It is You that have placed this ever_growing thirst for love and immolation in my heart, and this tells me that You want me, too, poor and weak, a real nonentity losing herself before your immensity.

Aware of this smallness of mine, I ask You not to treat me as a bride or sister. You are the Owner of Heaven and earth; I am an atom of dust.... You are the King of kings; I, the least of your subjects. But, as in a royal palace there are intimate companions of the Lord who spend their days in the bonds of affection and there are also servants whose sole duty is to obey, so I desire to be regarded by You as a servant_indeed, even less_O my Beloved. I want to be the slave whose sole purpose is to serve her Lord with humility and faithfulness. I want to be the blind instrument used for the triumph of Merciful Love on earth, the humble maidservant who gives her whole self for the cause of her King, the creature who remains in the dust at the foot of your throne to cover over the blasphemous outcry of sinners with her poor song,

tqr517 191

628tqr7070 to console your pierced Heart with her faithful love, and to obtain many souls for You through her hidden sacrifice. You said Yourself, beloved Jesus, that the greatest love is shown by those who lay down their lives for their friends. I thus come and offer myself to You, my only perfect Friend, so that your Kingdom will be established on earth and in the hearts of men.

627907 You also said, "When I am lifted up, I will draw everyone to Myself." I, too,

imitating You, want to be raised up on the cross of pain, on your Cross of salvation, which most flee in terror, and, crucified with You, for your sake, I want to expiate for those who sin, obey You for those who rebel, bless You for those who curse You, love You for those who hate You, and entreat You for those who forget You_in a word, live in an act of perfect love, referring everything to You, seeing You in everything, loving everything for your sake and in You, and accepting everything from You, my infinite Good.

639919 O my Beloved, by the cross I ask You for, the life I offer You, and the love I long for, make me the happy victim of your Merciful Love. May I love in and by it; may I act under its impulse; may my every act, word, thought, and deed bear the seal of this love of yours. May it be my shield and my purification, my joy and my martyrdom; may it be an increasingly intimate fusion with You, to the point of the ultimate fusion in which the free soul flies to rejoin You to adore and love You perfectly throughout blessed eternity.

fi301qctqr3388 My Two Little Rosaries to the Five Wounds

tqr3388

280 Adoramus Te, Christe, et benedicimus tibi, quia per Sanctam Crucem tuam redemisti mundum.

O my Jesus, I adore the Most Holy Wound on your right hand and ask You, for the sake of this pain, to grant me the spirit of charity. Pater, Ave, Gloria.

I adore ... on your left hand and ask You ... to grant me the spirit of contrition. Pater, Ave, Gloria.

I adore ... on your right foot and ask You ... to grant me the spirit of apostolate. Pater, Ave, Gloria.

292 I adore ... on your ^left foot and ask You ... to grant me the spirit

290tqr7062tqr7227 of sacrifice. Pater, Ave, Gloria.

I adore the Most Holy Wound in your side and ask You, for the sake of this pain, to accept my offering as a victim to Divine Justice and to your Merciful Love. Pater, Ave, Gloria.

O my Jesus, for the sake of the pain of your holy and immaculate flesh, pierced because of your love, I ask You to grant me all that I ask. Fortify me with the Holy Blood You shed from your wounds. Purify me with the water issuing forth from your lacerated heart. Inflame my soul with the splendor of your divine wounds. Have the rays of love flowing

from it sink into my heart like as many fiery darts and impress upon it the traces of your pierced Body so that I may become crucified in love. Grant me, out of love for your Holy Wounds, an increasingly ardent thirst for You, an ever_deeper identification with You, a more and more blazing charity to cleanse and purify me of sins and make me ready for Heaven.

fi301qctqr3540 Another Little Rosary to Obtain Resignation

tqr3540

287 Adoramus....

280 I adore, O my Jesus, the Most Holy Wound on your right hand and ask You, out of love for it, to grant me the gift of resignation in corporal sufferings. Pater, Ave, Gloria.

I adore ... left hand and ask You, out of love for it, to grant me the gift of resignation in moral afflictions. Pater, Ave, Gloria.

I adore ... right foot ... the gift of resignation in spiritual sufferings. Pater, Ave, Gloria.

I adore ... right foot ... the gift of resignation in the suffering, bitterness, and discouragement of illnesses, offenses, betrayals, abandonment, and the harshness of creatures. Pater, Ave, Gloria.

I adore ... in your side and ask You, out of love for it, to grant me resignation in the face of death; indeed, even more I ask You for calm, peace, and joy in dying. May I die, I ask You, in a longing of love for You.

tqr7166 O my adorable Lord, crucified for me. I ask You, Divine Martyr out of love for us, to make me joyfully willing to suffer. Increase love for You in me as pain increases. If the flames of charity

completely invade my soul, suffering will be sweet for me, and sweet will be dying out of love for You and creatures.

624902tqr7166 Heart of Jesus, always be my good and my love.

O my Mother, Mary, when the storm roars more forcefully up on me and the cross weighs down, give me the sweetness of your smile; when my soul suffers in passion, give me the comfort of your caress; when death makes me afraid, give me your lap as a refuge and your Heart as a Mother to console my fainting. O my Mother, I entrust my life and my agony to you. May I die in your arms in order to awaken in Paradise.

Merciful Patriarch, St. Joseph, in the extreme moment, come to meet me and guide my soul on the final journey to salvation. May your look put the infernal tempter to flight and

my soul take refuge in your arms, which were a cradle for my Savior, and take flight from there towards Eternal Love. St. Joseph, be my shield in the final battle so that I may die in Christ.

Holy Angel, given to me by God's mercy, forgive me for the little love I have shown you until now. Make me love and honor you always from now on and always stay at my side, but even more at the hour of death so that the Evil One cannot disturb the serenity of my passing and I may die with Christian faithfulness and submission to the Eternal Will. My Angel, accompany me in death to my Jesus.

February 21, 1934.

289tqr6526 O my father, St. Francis of Assisi, through the love with which Jesus Christ loved you and you loved Him, obtain for me, I pray, the suffering and love which you requested for yourself. I do not ask you for the visible glory of the stigmata, of which I am not worthy, but an intimate sharing in the afflictions and love of Jesus and your own so that I, in imitation of both of you, may die of love for God and souls. March 11, 1934.

tqr6219 My Mystical Calendar

March 14, 1897. Born on G.B. Vico Street in Caserta.

March 24 (?). Baptism at St. Helen's Church.

October 2, 19 0 1. With the Ursulines in Milan, Lanzone Street,

tqr539 194

and my first encounter with Jesus in the Passion.

288 March 18, 1904. First Confession with the Ursulines.

285 May 30, 1905. Confirmation with the Marcellines, Quadronno Street, Milan.

October 5, 1908. First Communion in Casteggio with the Nevers Sisters and consecration to Mary Immaculate.

March 4, 1909. I was sent to the Bianconi School of the Sisters of Charity of the Holy Child Mary and Capitanio.

288 June 1, 1910. A Daughter of Mary.

285 November 11, 1912. Memorable Exercises.... I proposed "sacrifice and duty in all things and at all times and received the vocation to pain for the sake of love.

June 11, 1916. An admonitory dream: "It is not enough not to do evil; one must also not desire to do it," I was told by Jesus. And this put a check on the disturbances arising from many moral afflictions.

288 February 11, 1922. St. Francis of Assisi spoke to my heart....

285 January 1, 1923. "1 am thirsty! Grant that I may save souls to give them to You and take away everything else .....

January 1, 1924. Renunciation of the world and affections for my spiritual salvation and that of many. Vow of chastity.

288 January 28, 1925. St. Th6r~_se of the Child Jesus.

Most Holy Trinity 1925. Act of offering to Merciful Love.

285 May 4,1928. Slavery in Mary Most Holy in keeping with Blessed Grignon de Montfort.

May 21, 1929. In Castelverde di Cremona. The first touch of death and pain. Long live love!

June 25, 1929. The Second Jubilee. Vow of chastity, poverty, and obedience.

288 November 6, 1929. Postulant in the Franciscan Third Order.

December 2 9, 1929. Women's Catholic Action.

285 Holy Friday 1930. Agony in Church during the three hours of agony. First attack of angina pectoris.

June 29, 1930. Ecce sponsa Christi! Veni ... ! And love accelerated the heart lesions and consumed.

November 23, 1930. Taking the habit as a Third Order Franciscan and renewal of vows and offerings.

288 July 1, 1931. Act of offering as a victim to Divine Justice and

Love. My act of offering.

623896tqr7155 January 4, 1932. The guardian angel and the syncope

December 18, 1932. The cloister began because of the worsening of illness.

April 7, 1933. Passion Friday. To accelerate immolation I repeated the act of offering under the protection of Our Lady of Sorrows.

Holy Friday 1934. Adoring Jesus Crucified, burning with com passionate love, I sang my psalm of praise of pain and love (see below).

638924 April 1, 1934. Easter. Jesus rose. I was nailed to my bed.... My heart had given out after the ardent beating on Friday.

April 18, 1934. Continuing with the desire to accelerate the devouring fire, I renewed my act of offering, joining to Mary's protection that of St. Joseph, which was celebrated on this date.

April 21, 1934. Let us sanctify and use pain! I was becoming a zealot of suffering.

June 30, 1935. The death of my father.... And Jesus asked me for the sacrifice of not being present, saying goo_bye, or seeing him_though I was living in the same house.

October 5, 1938. A sister in the Congregation of the Most Holy Child Mary, under whose protection I renewed all my offerings.

February 9, 1939. "Lord, so that this father may not lose faith in You and hope, save his little daughter and give me her illness. " And the pleurisy struck me, whereas Anna_Maria miraculously healed when she was already in agony and death was expected from one minute to the next. She had been ill for three months with pulmonary gangrene after getting pneumonia and lung attacks. She was fifteen months old....

April 1, 1940. My correspondence with Giuseppe began on his theories etc.

June 4, 194 1. I saw the mysterious door opening and a glow of light emerging, and within there was a Voice telling me not to disdain Giuseppe Belfanti, but, rather, to show him profound charity, for he might have found mercy before the Divine Heart because of his search for God, even if conducted along the wrong paths.

979 March 2, 1943. Identifying itself as the Voice of Jesus_after

tqr7091tqr7256 having spoken to me as an unknown voice when I was awake or

dreaming_and joining to the words the touch of his hands drawing me to his chest, the Voice clearly said to me, "But I remain for you... 159 '

283 April 23, 1943. Good Friday. The first dictation.160

284 October 4, 1943. My mother died. And, as with my father, I was denied the chance to be present, say goo_bye, or see her though we were only a few yards apart.

283 December 1943. The visions.

284 March 25_31, 1944. Taking the habit and professing in the Third Order of the Servants of Mary.

April 10_May 9, 1944. The hour of Gethsemane! The time between the sixth and ninth hour. The atrocity of the suffering which Heaven does not console. The hour of hell....

May 9, 1944. The Word returned. The suffering was atrocious, but accompanied by Jesus, my Cyrenean.

July 4, 1944. Temptation. Satan tried to exploit the offense I had received from those I had benefited to tempt me violently to simulate the "Voice" in order to curse them. A harsh battle, overcome through love for God.

July 15, 1944. Peace flowed forth to console me in the face of cruel men and the violent temptations of Satan.

August 11, 1944. The promise: "In a few days you will be freed," the Voice said, in opposition to the words of distrustful men. And on September 3 we were freed, and I had occasion to know human egoism increasingly and cling to God so as to be able to forgive and forgive and forgive, in order to obtain a soul for God.

October 16_17, 1944. Giuseppe converted from heresy and was freed from spiritism after four years and six months of struggle (see below).

November 10, 1944. Absolute abandonment in this exile! God alone. And forgiving, forgiving so as finally to convert....

283 December 24, 1944. Return home. I consecrated the house to

289 159 The events listed here chronologically are dealt with in the Autobiography, written between February and April 1943.

160 Beginning with this date, the events mentioned can be found in The Notebooks. 1943 and The Notebooks. 1944.

tqr480 197

629tqr7046 Our Lady of Fatima in addition to the Sacred Heart of Jesus and St. Joseph.

608886 October 5, 1945. Extreme Unction. I offered the penance of death for the spiritual life of Giuseppe, who in these months had not advanced much as a soul and had acted badly as a relative. But I had always forgiven to arrive at the goal. I had always offered the sufferings of his conduct for this purpose....

November 21, 1945. First Confession and First Communion of Giuseppe at age sixty_five. Thank You, Lord!

And I could add the dates_also mystical_of the blows of the scourge (November 10_20, 1944), of the chalice of Divine Blood (around Easter 1945), and of the chalice of Gethsemane (October or December 1945), but I have neither the desire nor the strength to look up the exact dates.

906 This is my mystical calendar until the present.

293 As an addition to October 16_17, I am attaching here a copy of what Giuseppe wrote at the bottom of the "dictation" addressed to him. I gave Father Migliorini that dictation with other pages concerning Giuseppe and mediumistic practice.

tqr7035tqr7200 On October 23, 1944 Giuseppe wrote, "I read the message which the Master, in his great goodness, wanted to send me. I am moved and happy over such great good, which has alleviated the pain I have felt in these days on learning that my whole business has been destroyed and all my earthly goods have been destroyed and stolen and on seeing myself in poverty after so many years of har_working well_being. A greater good is set against the lost earthly goods_being forgiven by the Master. Furthermore, as regards what the Master says in his message, it is the truth, pure and simple. I had contact with a friend of mine who, in good faith, thought he was a 'spokesman of the Master.' Another frien_and I, too, had understood him_was completely invaded by the Beast, for he maintained and firmly believed he could one day, in the very near future, actually become 'an agent of Jesus on earth.' I had often expressed to Mary my great desire to know the truth regarding the presumed 'spokesman' of Reggio Calabria and did not hope to receive such goodness from the Master, who has enlightened me on my good faith and clearly indicated

to me that I was following the wrong path. Glory and grace to Him, and may his Name be forever blessed." It was signed " Giuseppe Belfanti. "

fi301qctqr1950 Hymn to Love and Painline Good Friday 1934

tqr1950

293 He is the Man of Sorrows, the Beloved of my heart. To resemble God, I, too, must suffer.

Come to me, then, O dear thorns, O sweet nails! Strike me, strike me, for the bride wants to be adorned with the jewels of her King.

See how languid his gaze is, how scorched his mouth is, as he prays on the cross for guilty mankind.

My heart, do you hear the "Voice" murmuring the words of love amidst sobs?

How great his sorrow is! He is dying for us and forgives and promises Paradise and, lowering his sweet face, says, "I am thirsty! " and waits for mercy from us.

"What can I give your blessed lips and your suffering heart to soothe your final agony? With what balm can I bring relief to your breast, O Redeemer?"

294 "With your faithful affection and your generous suffering."

293 Oh, come to me, to me, sweet thorns and dear nails! Encircle me, strike me, and nail me to the hard wood! Let my King's head rest upon my chest and my heart. With my affection and my love I want to wipe away his tears, calm his fever, and comfort his

agony.

294 Blessed be pain, which makes me like You!

Blessed be your cross, which lifts me up to Heaven!

Blessed be love, which gives my suffering wings!

293 Blessed be that day, when your love enchanted me. More blessed be the moment which consecrated me to You. But seraphic is the torment which joins me, O Redeemer, to the cross and pain, for the sake, O God, of your glory!

Oh, come to me, to me, sweet thorns, dear nails! You adorn me and in me you sculpt the likeness of my King!

294 Come, come, reddened hard wood of the cross. Here below I

tqr498 199

614896tqr7150 want to seek you alone as my support!

Above, in heaven, amidst splendors, no longer languid and moaning, but shining eternally, the Redeemer awaits me.

Adorned with the cross, with my head encircled by thorns, consumed by his love, I shall fly to Him one day.

And amidst rejoicing angels and seraphic splendors, He will turn the torments and pains into myriad gems.

Blessed be pain. Blessed be the cross. Blessed be love, which will be fulfilled in heaven!

fi301qctqc1647tqr3442 February 11, 1946 line To the Girls in Narni and Emma161 and Pia

tqc1647tqr3442

291 Jesus says:

297 "'Whoever, after setting his hand to the plough, turns around to look at the past and the possibilities of the past or looks on both sides and lingers to consider the attractions to be seen there is not suitable for the Kingdom of God.'162 And the following is also written: 'Whoever, desiring to build a tower, does not first calculate the expenses and the difficulties he will encounter to bring it to completion will be mocked on having to leave the work unfinished.' And the following is also written: 'Salt is good, but if it loses its savor, what is it good for? For nothing, and it is thrown out and trampled upon.' And I could go on with my words of old to remind you that this is not the way to respond to God's love.

"I remind you of my splendid praise for the Baptist: 'What did you go out to see in the desert? A reed shaken by the wind?' And it was implied that they had gone to see not a useless, thoughtless reed, but more than a man, more than a prophet_an 'angel.' The angel who, through his resolution in serving the Lord from birth to death deserved to prepare the ways of the Lord. In truth, in truth, you seem to have built your house on sand and not on

276 161 Probably a reference to Emma Federici. See note 4.

297 162 We shall list the present quote and other which follow in order: Matthew 5:13, 7:22_27, 11:7_10, 25:11_12; Mark 9:48; Luke 6:46_49, 7:24_27, 9:62, 13:24_27, 14: 28_30 and 34_35; John 10:11, 13:27; Apocalypse 3:1_3 and 15_16 and 20.

329tqr7258 rock. You have not loved for my sake, in Me. You did not say 'yes' to Me out of love, but out of thoughtlessness and calculation. And the wind of adversity, which revives those who are true flames, cools you off.

tqr6581 "Do you want to deserve to hear yourselves being told, 'I do not know you' when you come into my presence? Do you want the words of the Apocalypse to be applied to you: 'I know your works and that you have the name of being alive, but you are dead. Awaken and strengthen what remains and is about to die.... Remember what you have receive_being chosen by Me, the name which cancels out all ignominy: "bride of Christ." Re member what you have hear_the flame of my love, which said to you, "Come"_and observe it and do penance'? And also: 'Be cause you are lukewarm, neither cold nor hot, I will spew you out of my mouth'?

297 "Oh, in all truth I am at the door of your hearts and knock and say, 'Open to Me, O sister, O my bride!' But you close the little door, opening onto the rough road over which the Lover comes to have you journey along 'his' road and lead you to Heaven, whereas you open the big door to the comfortable, attractive way of the world, on which there are appearances of joy behind which is the reality of restlessness, afflictions, mockery, and condemnations_the last of which is mine, when I say to you, 'I do not know you.' And I could say so out of charity, for if I lacked charity, I would then have to say to you, 'Out of my sight, you that have betrayed and disdained Me!'

"Wake up, act, be holy. I do not like your conduct. You have charity for neither Jesus nor your mother. You crucified her and now confirm her on the cross without mercy, not being open with her, forgetful of what you cost her, ungrateful for what she suffers and will suffer for you. But every saint has his enemies, and the most hostile are always the most beloved among his followers. Well then, at least be sincere. Be decisive in your action. I say to you what I said to Judas Iscariot: 'Do quickly what you want to do.' I tell you this.

tqr504 "And you, you that suffer, I clasp you to my Heart. I will not fail you even if the whole world does. I will not condemn you, O my bride crowned with thorns. Even if you have erred as a creature,

638tqr7051 your present suffering absolves you from everything. And be sure. My peace will be the river of rejoicing which will inebriate you when pain is over.

620918 "And to you as well who are expiating, O Pia, and perhaps tremble at having deserved my reproach, I say, 'I am the Good Shepherd.' Suffering is expiation. But God gives it to those He loves and wants to be forgiven at the hour of death.

913 "Remain in my peace, both of you. In my peace .....

February 11, 1946, Our Lady of Lourdes.

fi301qctqr2131 February 14,1946

tqr2131

298 The doctor came, called to observe the continuous worsening of my condition, the spreading edemas, the basic pleural complications, and so many other aspects of my numerous illnesses. While he was examining and speaking_rather, while speaking after the examination_affable and desirous of providing some relief to a sick woman by interesting her in one thing or another, the spiritual voice of Azariah said to me:

"This is one of your witnesses. A doctor's testimony is very valuable for future verification of a creature of God and especially for creatures who are 'spokesmen,' as you are. Only the doctor in charge of a case can say whether the individual is ill or has a pseudo_illness, is balanced or is suffering from simulative psychoses capable of explaining certain phenomena. Remember the value of medical testimony for God's beloved creatures. Remember Fernanda Lorenzoni,163 whose physicians knew and respected God's secrets in her. The man in front of you is, moreover, a good spirit. Do not neglect him, then. Speak, asking for the certificate, going so far as to touch upon your resignation and resistance, which are inexplicable in view of your sick body. Let Father then say the rest_clearly, so as to obtain a useful certificate. The doctor observes professional secrecy, just like the priest. Why so many scruples towards him, then, when the case

163 A member of the Third Order of Our Lady of Sorrows (1906_1930), mentioned in The Notebooks. 1944, the entry for March 16.

tqr482 202

286tqr7031tqr7196 is already public knowledge, and in versions which are not always honest and charitable? Human doubts? He himself will remove your doubt very soon. Speak, as I have told you to, for the glory of God."

I then said, "Doctor, now that you have examined me on several occasions and seen me in the different stages and degrees of deterioration, provide the certificate which Father

Migliorini wants. "

"Exactly! Explain to me a bit, in clear terms, what the purpose of it is and what I should say, in what sense. For I am an honest man, and if it's a question of a clinical diagnosis, I want to make it very precise, and for all the organs, with radiological exams and so on. But if it's a question of a judgment on the seriousness of the sufferings, I can do so in another way."

"It's a matter of giving Father a certificate to be attached to the document which will be written concerning me, after my death, as priests are accustomed to do in regard to people afflict ed by long infirmity who, in view of the way it evolves and is endured, leads one to consider the existence of spiritual forces willing the illness and its duration and of spiritual forces existing in a patient because of a spirit of deep religiosity. Father wants to know only if I, from a human standpoint, in the light of my age, could still be alive, if unequivocal suffering is observable in me, if the conditions should be regarded as real or in terms of suggestion, and so forth."

"Why, in that case I'll do so quite willingly. Right at the outset I'll certainly say that anyone who looks at the case with faith cannot fail to discern supernatural events in it. There should have been no more mention of you for some time if everything had followed a human course. And by just observing the patience and resignation with which you have endured all of this and for so long_one can grasp that there is a living heavenly fount in her. One either believes or does not. But if one believes and I do_why deny the supernatural? Some days ago I also pre pared two certificates attesting to a miracle worked through the Foundress of the sisters at the hospital. The nun in the ward asked me for them, and I very gladly prepared them. The healing, in all honesty, could not be said to have come through the

tqr542 203

agency of medicine; the sister said she had placed the image of the Foundress under the bed of the patient when he was already dying and the healing had taken place. Why refuse recognition of the merits of the sister who had died in the odor of sanctity? I would like to get matters straight, though, so as to orient myself properly."

612898tqr7139 I did not specify "the matters" because doing so is irksome for me, and Azariah had not told me to. But I suppose that the doctor_with such good relations with the sisters at the hospital_is not entirely in the dark about the dictations and so on, even if he has only a vague impression. I thus feel it is useful for you to set forth the circumstances clearly for the doctor. Among other things, this was the second time he caught me by surprise as I wrote, and I appear to be rebelling against his advice that I not write. Nor can I say to him, "I disobey you because I obey God as a spokesman." Don't you agree?

There is nothing dishonorable to be said to the doctor on my case. And if the Bishop did

not hesitate to send Dora164 to the doctors to discredit her, I think it is justifiable to be explicit with my personal physician to add a scientific note_by a believer, though_as support for the statements_all of them in spiritual and emotional terms_provided by my other witnesses on my case. Don't wait for me to be dead to do so. Don't always wait. 165 Time and events are rapid and changeable. Afterwards it is use less to be sorry and bewail it

fi301qctqr2140 February 15, 1946

tqr2140

293 In the face of my intimate reflection on why the Lord was now spurring_rather than merely allowing_me to receive people and not conceal who I am_and this aspect frightens me because I fear diabolical deceit_He responded to me as follows:

"Obey and do not be afraid. You will not suffer greater harm therefrom than has been done to you so far, even while remaining

164 See note 12 1. 165 As affirmed in regard to another doctor. See the entry for November 29 in The Notebooks. 1944.

tqr487 204

313tqr7036tqr7201 hidden. And at least the harm done by those unable to understand God where He is present will be neutralized by what upright spirits observe and say.

tqr6720 "Let us use the world's cunning to combat the world. The cunning taught by ' the world's master.... I said, 'Be as simple as doves and as cunning as serpents.'166 Satan turns his pupils into serpents and they adopt clamorous postures appropriate for seducing the leaden hearts of worldly men, whereas upright spirits shun these exhibitions because the soul senses they are insincere; they don't know where to go to find what they feel they need simply because, in ninety percent of the cases, the true 'voices' remain secret and secluded.

293 "Enough. That's enough for you. May at least the uncertain be able to compare and choose. And each will choose according to his merits, for the real seekers of God will go in one direction, and the impure seekers of God, in another. Those who hope for human delight or profit from friendship with a 'voice' or 'instrument' are impure seekers. I abhor them. For I do not raise up my voices and my instruments for these reasons. I am not a mountebank. But my voices are not, either. I am not a charlatan or an impersonator. But they aren't, either. I am not entertainment. But they aren't, either. And they should be

respected. But when there is an attempt to undermine them with human arts and diabolical arts, distort them,, and denigrate them as sick_not to mention calling them madmen and liars_then I say, 'Enough silence and concealment! Come out and become known to the best!'

"And this is not inconsistency in my conduct, but lofty, farsighted justice. And also awareness and knowledge of time. The river mouth is drawing near.... Let the river nourished by Me be known before it is lost in the supernatural sea. My peace be with you, martyred John! But you know, little John. The 'big John' saw the Heavenly Jerusalem and the glories of the Lamb and the mysteries of the last times after martyrdom.167 Martyrdom makes the veil of the flesh thinner; it is God's saliva upon still

166 Matthew 10: 16.

167 Revelation 21_22.

tqr484 205

628tqr7037 human senses. Afterwards vision gets clearer and clearer. For it must prepare for the 'possession' of God. And so it shall be. And if there are some who do not believe and cannot believe_the 'deniers,' the 'blasphemers,' and the 'overbearing,' who would like to set limits upon God by denying Him the power to make a nonentity his instrument, the power to work miracles_their in credulity is the heap from which the stones are taken for lapidation.

635932 "Goo_bye, little John of the martyrs, May God's blessing be your viaticum hour by hour, torment by torment."

fi301qctqr2129 February 17, 1946

tqr2129

283 In the deep of the night, as I was thinking, Jesus said to me:

297 "You transcribed your prayers of love, as I told you to,168 your steps along the way of the Cross. They are more valuable than the visions and the dictations. The latter are a 'school,' and you are a pupil. They are an 'examination result' on what you are. And you know people cannot call themselves educated unless they show proof that they are. As long as they remain at their desks and listen distractedly, without will, can they say they are educated? No, they cannot. But when, at the end of school, they give proof of what is in them and speak about the wisdom they possess instead of listening to the teacher, one

can then say, 'This is what the student thinks.' And they are approved, with a certificate which opens the doors for them to employment and income.

"And for you the gates to heavenly gain, the possession of God, shall be opened, not because you are a 'spokesman,' but because you are a voluntary victim, because with the word of the spirit, with the word of love, you have written 'those' words to crystallize on paper what your spirit was already doing. This alone will be of value to judge you on earth and in Heaven. And this alone will explain why I have made you a 'spokesman.' Because you showed good will and strong love.

283 "Be at peace, with my blessing."

168 On February 10.

tqr471 206

fi301qctqr2129 February 20, 1946

tqr2129

297 It was 12:15 a.m., and I would have liked to be still and rest. But Azariah, my angel, appeared. I had to take the first piece of paper I could find and write as best I could, promising myself I would copy it into the notebook in the morning. And that is what I am now doing.

283 Azariah said:

297 "Tell Father this. Let him tell Dora not to repeat ever again or for any reason a subterfuge like the one she recently resorted to. She should let poor unfortunates do such things and be sincere if she wants to receive the Truth. Our Most Holy Lord Jesus was offended to the utmost by this malice and this disobedience to the Bishop, the head of the Diocese. If Dora knows that, by her own spontaneous will, she is not doing anything wrong, why is she afraid of clarification. The Bishop was within his rights in making sure, and she was obliged to obey. Why not obey in simplicity, without seeking adornments and embellishments to conceal what is essential, using deceit? There was no need to say a lot. 'Let me be visited because I need this' would have been enough, and she would have received a better certification in both human and supernatural terms and, above all, would not have offended the Lord with deceit and malice.

"This is not right. The intellect should be used and made to work for justice, not evil. The disturbance to which she has been subjected in recent days derives from her error. Satan

benefits from it and laughs. And the Truth draws away, unable to coexist where there is the stench of Deceit. Those called to special friendships must be clean mirrors, without the slightest voluntary mist.

"Let Father make this known. And he should not go, but send someone. There is nothing else. Let us together say, 'Glory be to the Father and to the Son and to the Holy Spirit,' and then rest in peace."

tqr476 207

fi301qc3590tqr4158 9 a.m.

3590tqr4158

281tqr6580 The archangel Raphael and Tobit.169

The archangel Raphael appeared alone to me in his sweet beauty at the moment of Communion, and I was at once overtaken by the serene joy which the "good companion" communicates. He remained present until 2:30 p.m., with no gesture other than a continuous smile and an approving nod of his head, as if he wished to tell me silently that something I was doing was fine. I did not know what, since I was writing an ordinary family letter to the Belfantis. '

In short, after my final request, "But tell me what you want, since you are looking at me, smiling, and remaining silent," he began to speak: "You have obeyed promptly and acted well. Al ways like that. You have helped me, and I have asked my Lord if I can take you with me, to have you repeat Tobit's journey, at least in the points I am fondest of. You so love to see! And you so love what is beautiful! The banks of the Tigris cutting through the Assyrian countryside were very beautiful. Come with me."

And I went with him. Oh, it wasn't frightening. I placed my feverish hand in his strong, fresh hand and went, from time to time looking at the "good companion," who was smiling so sweetly while showing me the beauties of nature surrounding us. A green plain, very fertile, spread out around us as far as the eye could see. The season was goo_springtime, I would say, from the state of the crops, unless they sowed twice here. There was the wide river_oh, much wider than the Jordan, and with much more abundant waters, which proceeded solemnly towards the far_off sea. A very lovely country giving rest to the eyes and peace to one's heart. Raphael. looked at me and smiled, saying, "Look, look carefully. Not at me, but at everything. Here I am Azariah, the companion." I looked, with difficulty taking my eyes off the radiant face of the archangel, and I became a spectator

There was the archangel, with the appearance of an ordinary man, going along, speaking with Tobit, who was listening to him

tqr1020 169 Tobit 6.

tqr537 208

304tqr7286 with deference, obedient to all of his indications. Azariah recommended that they rest, and Tobit obeyed without replying. Azariah advised the young man to bathe in the river to get some refreshment. And Tobit obeyed solicitously. And while he was in the river, the calm waters got stirred up and a fish as big as a young man popped out, trying to reach Tobit's naked body and bite it and perhaps take it with him to the bottom and devour it. He looked like an enormous luce, a big salmon or sturgeon, with a big mouth furnished with three rows of teeth like needle points, a black back, and a white belly shining under the veil of waters created as he darts.

Tobit saw him so close by, set between him and the bank to shut off the way for the young man and howled, seized by terror, " Oh, my Lord, a monster is attacking me!" Azariah, sitting on the grassy bank, leapt up and shouted, "Don't be afraid! Grab him by the gills, keeping behind him, and pull him towards you. That's it! Now he's turned around! " Indeed, the beast, on hearing another voice and the rustling of the willows displaced by Azariah_who, taking off his shoes and socks, went down into the river, ready to come to the aid of his companion_turned around, rotating his round, cold, impenetrable, cruel fish eyes. And Tobit gripped him by the gills and pulled him, withstanding the blows from the tail and the jerking with which the fish tried to get free. Tobit walked backwards, pulling and pulling, digging his feet into the pebbly shore of the river, which got lower and lower, al ready disclosing the first aquatic grasses and turning into slippery mire. How tiring was the last stretch of the way!

The fish made a superhuman effort to get free, to save himself. The young man made a superhuman effort to hold on to him. To bit was about to exhaust his strength! His hand slipped wearily over the left gill, and his foot slipped in the slime. The fish grasped the weariness of his capturer and launched such a desperate blow of his tail that Tobit lost his balance and fell, still trying to grip the fish; the latter, though nearly on dry land, tried to work prodigies to complete his victory. But Azariah caught him by the forked tail, immobilizing him until Tobit got up, seized him again, and dragged him, now sure of himself, onto the sand, no longer miry, where one's foot can dig in and withstand.

The fish gasped for air, quivered ... and died.

643693tldot2789tqr7166 "Take the knife and gut him. Remove the heart, liver, and gall and keep them in that little leather bag. We'll always find drinking water without taking it with us. The heart, liver, and gall are useful. Wonderful medicines. I'll tell you how to use them. And now let's cook the fish. It will be a viaticum for us on our own." A fire of

twigs roasted the substance of the fish, cut into thick slices, which the two consumed with a good appetite, afterwards placing the leftovers in their knapsacks, separating the slices with large leaves sprinkled with salt.

And then they resumed their journey, in great friendship, and Azariah taught and explained many things, including_when asked by Tobit about what the fish's entrails were good for_the explanation found in the Bible.170

"Really?" Tobit asked in astonishment. "Oh, if only it were true! To restore my father's lost sight! "

"That's the way it is. But first you could receive other gifts of wealth and love...," Azariah prodded to test his companion's spirit.

632930 " Oh no! Oh no! I I'm in a hurry about my father! I ... am always fine. Let us do what we have to in a rush, for if before I felt an urge to go back, now it's even stronger. Since what's awaiting me is not only the joy of my father's embrace, but the joy of giving light back to his darkened eyes."

"You believe my word. And if what I'm saying weren't true, young man?" Azariah tempted him.

"Oh no! Your face is transparent and serene. You speak of God with such peace. Only a saint can be the way you are, and saints do not lie. I have faith in you."

932 Azariah smiled luminously.

1043tqr5177 Where shall we lodge?" asked Azariah.

644 And the archangel spoke to him of Sarah of Raguel, just as the Bible171 relates ... with the counsels to wed and free her, without fear, from every demon. And I saw the entrance to Raguel's house and the recognition and the wedding of the virgin widow

170 Tobit 6:7_9.

171 Tobit 6:10_18.

294tqr7177 with the good Tobit. And the night was so very sweet_or, rather, the nuptial nights_after the demon had been overcome and relegated to another place, when the

virgin spouses united them selves to God in prayer before becoming a single flesh... And, with this sweetness, the vision faded out, and I again found myself with Raphael, who said:

"Tobit received more than he had desired because he was obedient and faithful. But I am the one who heal and teach people to heal from Satanic treachery. For this reason I was designated to look after that soul who is unspeakably tormented by a demon who hates her and who needs a great deal of help to be freed from the enemy persecuting her. But it is very painful not to find perfect submission in her, like young Tobit's. He overcame be cause he was docile and obedient, grateful to God, whose good ness he celebrated with a sincere, humble spirit. For it is a good thing to keep the king's secret hidden and not to get puffed up about it, but to publish the works of God, not with words, but with increasingly manifest holiness not contaminated by human wretchedness is a very good thing. Temptation is a trial, not damnation, if one is able to resist it. Afterwards people are pleasing to the Lord. But it is necessary to be vigilant and persevere until the final hour, and with keen wariness, in all things.

"As for you, do not be afraid, for if I have been with you, if I now am, it is because God sends me to bring you the light and the peace of the heavens. I shall not go back to where my Lord sends me, and may the peace I wish you always be with you."

And, from the point indicated with () to the point indicated with (), I had to abbreviate because there was a visit from the lawyer, and I was caught between two fires and could not understand the man or literally recall what the archangel was saying to illustrate the operations of obedience and prayer in overcoming Satan, present in infirmity, traps, and misfortunes to disturb and bring people to despair and also present in the circumstances of extraordinary graces, with the intention of triggering acts of pride and self_complacency which would disturb their hearts, separating them from God. I remember all of this, but I would say it with my own words. For I keep the fruit and

tqr524 211

607895tqr7142 let the rest go. I remember the sentence: "If you had been satisfied with yourself, I would have abandoned you. Because you were humble, I protecte_ you until the end." The other words have disappeared. And I suffer so when this happens to me

In addition, I distinctly remember that the archangel told me at the beginning of his closing statement: "This vision is for you, entirely for you. It should not be communicated to Dora172 be cause this is the will of the Lord. She must be unaware of what you see. If she so deserves, she shall see. But she must not have cross_stitch canvases with designs so as to weave over them with her own thread. To each his own." As regards me, she will never receive anything, and, God willing, may there never be anyone who provides it, more or less knowingly contravening God's prudence and order. 173

fi301qctqc1017tqr2135 February 23, 1946 line 10:30 a.m.

tqc1017tqr2135

279 Father had left twenty minutes before ... and I was brooding over my great sources of bitterness....

Jesus, who had appeared at the moment of Communion on the right_hand side of the bed, now consoled me in divine fashion, drawing me to his chest. I enjoyed the warmth of his Body through the white woolen cloth of his robe. I felt secure like that, in the gentle grip of his strong hands forcing me to remain that way, held against Him, as if He were simply a human friend. But some tears were falling all the same, for Father's complaint had caused me pain and his veiled accusation that I had oriented him poorly. Too many things bring me pain! The clinical misfortune which had occurred this morning_which would have terrorized anyone else_had and did not cause me the slightest agitation.... On the contrary! If only it had been for me the murmur in which the voice of the Bridegroom was present saying, "Come!"

288 But the other matters! Deceitful souls! Disobedient souls!

278 172 See note 121.

287 173 We pass over ninety_six handwritten pages, written between February 21 and March 12, 1946, containing ten episodes from The Third Year of the Public Life.

tqr471 212

6815tqr7225 Proud souls! Restless souls! Sinful souls! Blasphemous souls! That is what brings me pain! I understand, I increasingly understand Jesus' spiritual passion.... Every soul that is at fault is a blow of the scourge, a piercing by a thorn, a crucifixion.... And I see only a few souls. He contemplated all of them!

294 I was weeping, and Jesus let me weep. Tears, in this grip of love, held against a completely loving heart, were not bitter here, though. They were sad, but also a relief.

Jesus then ordered, "Write what you experience, for I will dictate later, for Father." And He had me write without entirely removing his embrace; with his left arm and hand passing over my shoulders, He kept holding me close to his side. He then spoke. Jesus said:

"The strange conduct_to avoid using another adjective_of men seeks justification and

tranquilization by way of excuses or reasons which, in alleviating them, weigh upon other men, attributing to them responsibility for the actions performed by those wishing to be relieved. And they often end up saddling God Himself with the responsibility, to the point of accusing Him of allowing a soul to err because He has provided little or no light. For tens of thousands of years men have accused God of having led man to sin through the temptation connected with what was prohibited. And so it will be, until the end of the ages, with everything which is not good.

"Romualdo, why do you reproach Me for not having been clearer? And what more did you want? Don't you know that I am Charity? Have you still not felt the infinity of this love, which is my essence and which, by paternally supporting its creatures' wishes and protecting some imprudent acts by them which are not real sins_doing so to keep a soul from becoming shameless because of a small matter, the whim of a little girl, and have her, grateful to the condescending Lord, turn the imprudence into the starting point for an entire holy journey along my ways_this love, which, by forgiving the blameworthy, modifying the initial design, overturned by Satan, for the constant purpose of making the soul a masterpiece, becomes everything to everyone, if only it can help, console, and save?

288 "Have you still not grasped that in every way I seek to make

629tqr7048 everyone a saint, that I would like to make each of you a voice of mine, be able to speak to all of you, fill you with Myself, pour Myself out so as to have you where I am_all of you, all, all?

612914 "Don't you know that as soon as I see a movement in a heart, a good movement, I rush to pour Myself out? You will not, indeed, say, like those who do not know Me, 'But is He a fool, then, who does not see the future?' Oh, you won't say that! Consider, reflect on my agony, and you will understand my conduct towards the good and the not good.

"Is there someone who is holy, beloved to my heart, or simply desirous of being so, and always intent on reaching sanctity? It is proper for Me to go into him to make my dwelling and for him, in union with Me, to find ever_greater strength to sanctify himself.

613915 "Is there someone who, without being one of the damned, always remains a sinner, however, who stays right where he is? Shouldn't I try to bring him out of his stagnation by attracting him with spiritual gifts? Don't people act like this with little children to awaken their intelligence, their will to learn, and their attention and have them grow in wisdom as well as height? And so it is, then, that I provide a push, a call, to those who are stationary in their faults, and I offer a gift, a grace, a miracle to infuse into them a desire to get moving, to receive an impulse which will take them out of the place where they are bogged down.

612914 "Is there someone who is a sinner, a great sinner, foreseeably one of the future damned? And why shouldn't I, the Good Shepherd, the Savior, go on trying to save with my love, until the final hour, until the soul's separation from the body? Remember Disma.... I had encountered him, once and again, with no apparent benefit, with no

apparent intention of encountering him.... In the eyes of the people, the impenitent thief could have seemed like a defeat for Me. It must certainly have looked like a foolish act of weakness on my part to pour Myself benignantly into the jaws of Carit, the thief who_in a gesture of goodness towards the One who, in another valley, nearly a year before, had spoken kindly to the robber to get him to mend his ways_brought Him roast lamb, undoubtedly the result of a theft. But what could the

tqr482 214

tqr6562 sinner give except sin? Definitely the result of a theft, but one which was purified through the charitable act whose substance it became. Everything must have seemed like this, and some apostles must have tasted a scandal in the meat offered.... But a year later the loving words in the valley near Modin and the loving gaze offered to Carit as one bringing the fruit of his horrendous work, joined to the loving words and loving gazes of a Crucified One and a wounded Mother, saved Disma.

303 "This is my conduct, Romualdo. I am never the first to point to someone deserving reproach. I am never the first to cast the first stone. I know who I am dealing with, I know. I know you. You are quick to get scandalize_even more than if you were the purest of angels. I do not get scandalized because I am Mercy. I cover spiritual lepers with my merciful speech, as yesterday with the spreadout mantle I covered Eliseus, who was being cleansed, to give you the capacity to remain alongside a leper and love him, helping him with your love to accelerate his resurrection.

"And, besides.... How can you say I didn't advise you concerning Dora?

"I said, 'Father should limit himself to performing the functions of his ministry, and nothing more'_that is, Confession and Communion, for you cannot refuse to administer them to a Catholic who is not excommunicated.

"I said, 'Go to the Bishop.' I definitely said so! If Pievano was failing in his duty towards a tormented soul, it was right and proper for there to be someone to force him to concern himself with the matter. And to obtain this someone was needed who would speak. And what's wrong with that?

"I said, 'Father should greatly insist on Confession and the Eucharist,' for the more she feeds on it, the better it will be for her soul, which on its own has less resistance than seaweed in a ditch.

"But I also said, 'Father should be very vigilant regarding pride and deceit.' A very revealing sign.

"But I also said, 'Father should leave everything and concern himself only with Maria and

the dictations.'

"And I permitted the disturbing demoniacal apparitions on December 30 and thereafter; and I provided the tremendous dietations on Satan, the clear dictations on the differences between

tqr484 215

50914tldot4739tqr7129 true mystics and doubtful or completely false mystics.

50914tldot4739tqr7142 "What more do you want, Romualdo...? I have counselled you, and you are not a child. As I send Dora Raphael, 'God's medicine,' so I send you the Word's counsel. I do not order. One orders servants, not children and friends; and you are the son and friend of your Father.

547852 "But 'God's medicine' and the 'Medicine of medicines'_the holy Word concentrating in Himself all of God in Will, Power, Knowledge, Love, and every other attribute, who possesses in Himself all that We are_cannot be of benefit if they remain outside you, not assimilated. They will sometimes be bitter, like many medicines. But it is to heal and fortify They should not be looked at alone. They should be introduced into you, in practice, so that they will become useful Medicine.

"And remember that if Lucifer, the most beautiful, and Adam, the most beloved, could degenerate, after having been created with an entirely different destiny, a soul that does not respond fully to its ministry can certainly degenerate and become a 'nonentity.' I give and I take away. And no one can reproach me for doing so.

"Remember: 'Woe to the senseless prophets who follow their own spirit without seeing anything. You did not go out against them. You did not erect a defending wall (against Satan and to defend you from Satan, in your spirit) to stand resolutely in battle, on the day of the Lord (the battle of Satanic seductions to keep you from receiving the Day: the Light of God). Tell the ones whitewashing without a mixture (and the mixture is sanctity which is painfully, laboriously formed) that the wall will fall, that the flooding water will come, and that I will hurl huge stones and a demolishing storm wind. You, son of man, turn your face against the daughters of my people who prophesy on their own and ~ay, "The Lord God says the following: 'Woe to the women who work for the purpose of catching souls (through their pride) and thus dishonor Me for a handful of barley and a piece of bread (the eagerness to be known and acclaimed), bringing death to the souls not dying and life to the souls not living (that is, discouraging the just with pain and scandal and flattering the unjust), deceiving my people, which believes in lies. Well then! I will tear what you

280tqr6604 have woven. I will free the people from your power, and you shall know that

I am the Lord. For you, with deceit, have saddened the hearts of the just not saddened by Me."'

"Say this. In your heart. It would not be understood if said in the words of Ezekiel. But on the basis of this, realize what you should do and do not say that you lacked sure guidance. One should not be bitter about being deceived, but about not following the way the Lord points out as good.

"May the Spirit enlighten and comfort you." The different tone, in both the voice and the severe majesty, made me understand at once when the Eternal Father took the place of Jesus. It was at the sentence "I counselled you, and you are not a child." And also because Jesus had stopped holding me, but was listening to the Voice with supreme respect.

It was night. The good Archangel came back, the good com panion.174 He looked at me and smiled, but was sad. The radio was broadcasting mundane music, and Marta delighted in it. I worked and contemplated St. Raphael.

What a prodigious thing it is to be able to lose oneself like this in the supernatural without anything's being able to distract us from it! What wonderful operations God performs in us! In us, poor material, burdensome, superficial, inactive creatures! Oh, the power of "good will"! For I have nothing but that, have never had anything but that. And it has made me_a very human, very defective creature of great passion_what I am: a little soul, very little, but such as to be able to give a bit of joy to my Lord.

The good will of loving the Lord! It has been the golden thread shining on all my actions and channelling and directing them, keeping them from overflowing onto paths where my impulse, my passion for life, could have taken them. Even in the twilight of the worst hours, in which I was really a creature of flesh and blood, the golden thread shone and reminded me of God, and my gaze rose up from the earth to Heaven. A brief gaze at first, then longer and longer, until it established a connection forever, and the lone voice of Divine Love, which would say to me, "Come to Me!"

tqr3094 174 See the entry for February 20, 1946.

614908tqr7146 turned into a duet in which I, too, said, "Come! Come in pain. Always come, with everything, but come, come, come, my only Love." And to shorten the wait and the distance, now following the golden thread, running along it_whereas before I just looked at it_I went; I went without asking, without even thinking I could reach my present state, but only because I wanted to love more and more.

623tqr7135 Now it happens that, in the midst of any action, even material, distracting, or disturbing, I remain with Him and find Him again in the words I hear, in work, rest, harmonies, moments of desolation.... And nothing separates me from Him. Isn't this true, sweet Archangel that know and see the actions of men through the mirror of God, in which everything is reflected and known?

616905 But why do you remain here, sweet angel of mine? Your company_protective and restful_is dear. But do not leave that soul alone. Go, go to her.... I beg you to, for I pity her.... For I think that if you are not there, her soul has not protection. It is so ugly to feel we are alone ... ! Alone in the stormy hours when Heaven remains closed, either as a punishment or as a trial! It is desolation! It is hell! You, sweet angel, do not know these hours. I do.... And the memory of them has remained like the memory of a nightmare which only in Heaven will fade away. Go, go to her, to the poor, poor sister....

I am praying like this, absorbed, and Marta thinks it is the music which is absorbing me and giving me sweet thoughts. On the contrary ... it is contemplation and mercy. But St. Raphael does not go away. And I think of Dora, with a sisterly agony....

fi301qc2816tqr5155 February 24, 1946line The Morning

3293tqr4626

289 Until when did St. Raphael stay? I don't know. Tired, I fell asleep after I a.m., and his good eyes looked at me until sleep closed mine.... 175

175 We omit over five handwritten pages containing Azariah's commentary on the Sexagesima Sunday Mass.

tqr623 218

fi301qctqr2130 February 25, 1946

tqr2130

289 On waking up at 7:25 a.m._for only in the morning was I able to rest_St. Raphael was already present. As yesterday, at the moment of Communion, when he was there, together with Our Lord. This morning he is alone. But the first action Of my senses and thought on emerging from sleep was my seeing, contemplating, and greeting the dear angel, who smiled at me and invited me to start my work without heeding the weariness consuming me. And he then bid farewell and went off....

fi301qc 5 P.M.

289 The tenuous, very gentle voice, as if weary or exhausted, of someone who has suffered a lot, in an extremely white luminosity in the shape of a spiritualized body, said:

"It's me. Don't you recognize me? I am Aglae_176 The former mire that became light. I have come _to speak to a sister of mine, less and less unfortunate than I was, but suffering the afflictions I once underwent, the purgatory of thirsting flesh.... I speak to her through you, who saw me in abjection and redemption and who from now on will be able to say you have seen me in glory. Oh, testify to how good the Lord is to the daughters of Eve, poisoned, but desiring to remove the burning heat from their blood in order to love Him.

"Tell her to love her purgatory by enduring it with patience and constancy and a spirit of sacrifice for obstinately sinful women. In my time of penance I suffered her afflictions. And I know. But I did not get discouraged. Like a patient with a badly smelling wound who must endure it because it is better for the pus to come out rather than remain in the blood to corrupt it, with my spirit I endured the memories of the flesh, its howls of madness.... My soul was higher up and did not consent. The flesh, like a wolf, howled below. Sometimes the howling even kept me from praying. I offered the Lord the prayer of endurance. And with the eyes of my spirit I looked at the Lord and

176 A converted sinner in the work on the Gospel.

tqr476 219

tqr7178 with my spirit repeated his words. When I died...! An angel, my own, my own, who had not left me even when I was a monster of lust, said to me, on gathering my soul into his very pure hands, 'More than this martyrdom, the other one, the unknown one, bloodless, in which sensuality was your torturer and executioner, turned you into a white host. Rejoice, for you have triumphed. Sensuality no longer exists. There is peace.' I poured out rose oils on saying farewell, but the oil of my struggle against sensuality was more fragrant and pleasing.

592885tqr7178 "Tell this to my sister, who is afflicted. Tell her that the Master said so and justified us, tormented by our inferior part: 'It is not what is material and foreign that corrupts man, but what comes out of the desire of his heart.1177 Let her divert her attention, using all means. She must not pause, after temptation, to consider whether she has sinned. Let her pass over it. To look back is to fan the fire again. Let her kiss the Redeemer on his sign of salvation. A kiss for every bite of the flesh, and amidst the flames of her earthly purgatory let her look to Heaven_to Heaven, which is open to us, too, after the harsh battle.

"Goo_bye. May the light of the Heavens always be with you. 7P

And she disappeared in a light enveloping her.

My inner advisor had said to me, shortly before she appeared, "In a little while from Heaven the saint will come to you whom you saw as a sinner and whom you would find mentioned today if you had a listing of the saints. It is just that she is not well known to the majority. She will speak to you for the tempted soul of the sister Father told you about." But I had to stop right after Aglae's farewell because an intense heart crisis came upon me. And I added the other words when the crisis was over. I am thus unsure whether the angel told me that she was mentioned today, February 25, or whether she is still mentioned nowadays. Just for the sake of accuracy.178

286tqr6533 177 Matthew 15:18_20, Mark 7:20_23, Luke 6:45.

178 We omit over four handwritten pages containing Azariah's commentary on the

Quinquagesima Mass (March 3, 1946).

tqr526 220

fi301qctqr1689 March 5, 1946

tqr1689

301 Father Migliorini did not come. I felt bad. The absence of Jesus in the Sacrament is a pain for me superior to my capacity for endurance. I decided to have Father Marianol79 contacted and asked Jesus, "How should I act if he says something to me?" He responded:

"By telling the truth. For it is never licit, for any reason, to tell a lie. Especially when it would also mean_lying about God's working. To those who asked Me, 'Are You the Son of God?' I would reply, 'I am,' in simple, holy, and heroic fashion, though knowing I would come up against scorn and condemnation. Mary, my Mother, did not lie to her cousin Elizabeth about being the Mother of God. Imitate us, in humility, giving all praise to the Lord while confessing who you are. Remain in peace, in peace, my little John_Mary! "

fi301qctqr1699 March 8, 1946

tqr1699

301 I said, "How heavy this cross is!" And I was referring to the whole set of circumstances demoralizing me on all sides: deafness, lack of understanding, indecision, greed, and jealousy_all of them spiritual. For the factors which really harm me are these. Not the joyful suffering joining me to Christ on the Cross ... !

300350tldot2244tqr6556 And Jesus said to me, "Yes, how heavy it is! But it is the last year,180 the saddest one.... And I always remain to support you by offering you my shoulder.... Courage, little crucified one. Courage, out of love for Me and souls ..... I replied, "Yes

But when will this dark journey be over and when will I be entirely with You, in your Light ... ?

tqr5673

301 179 Father Mariano De Sanctis was also a member of the Servants of Mary and later went to Canada as a missionary.

180 Probably an addition by Father Migliorini to refer to The Third Year of the Public Life.

fi301qc534tqr1073 March 9, 1946

tqr1689

287 (This dictation was given for Father Migliorini, who at that time for four months had been wasting time and relinquishing proper vision to chase after the clamorous phenomenon of D.B. to the point of thinking it was more ... divine than every other ....)181

322 Jesus says:

287 "Two instructions, one for the guidance of those who may be seduced to leave truth for the sake of falsehood and one also for the guidance of those who may harbor doubts, basing their judgment on axioms and theories which cannot explain the supernatural because they are all natural.

302 "Little John, open the Book of Judges, where the idol of Micah is mentioned, and the Book of Esther, where the dream is explained by Mordecai.182 And listen and write.

287 "We shall not call attention to the story of the production of the idol. I shall start from the point where the young Levite from Bethlehem of Judea is mentioned. An example, an ugly example of those who, having to serve the Lord with humility, in the

house of truth, are no longer satisfied, after some time, with their humble, holy function, and 'want to be better off elsewhere~_that is, seek more than what God has granted them, though knowing it is a good gift and that, if properly conserved, it would be a motive for praise of the good servant. And they thus follow_after being avid for a double or triple portion_other ways, in order to seek. What? God does not lend Himself to satisfying forms of spiritual concupiscence. And those seeking more than God gives either do not fin_and receive the harm of neglecting truth for the sake of clouds_or end up finding Satan disguised as a prophet.

"Oh, is this an increase in merits and glory? It is not. It would have been better for the young Bethlehemite and Levite to remain a simple Levite rather than become the priest of an idol! It would have been better for him to have the small amount coming from God rather than the great amount coming from an idolater, who strutted about saying, 'Now I am sure God will treat me

302 181 This annotation was apparently added after the dictation. For the initials "D.B." see note 121.

284 182 Judges 17; Esther 10:4_13, 11:2_12.

3116805tqr7209ululnone well because I have a priest of the lineage of the Levites!' But don't you understand that wherever there is pride and simulation, everything serves to increase them, and Simulation and Craftiness teach what can clamorously seduce little souls? The man of Ephraim was not satisfied with his worship or with his son, who had been made a priest. He well knew that it was a mere semblance of religion, futile appearance. He knew the god and form of worship he had made for himself were not valid be fore either the true God or men. Many know this. And they thus feel the need to cover their own emptiness with priestly assistance. But, no, it is not of use.

"Whoever acts this way does wrong, and those lending them selves to this game do wrong. Let each remain where I have placed him and not go seeking 'to be better off elsewhere.' It is still pride infiltrating, disguised as goodness and zeal. And obedience, obedience, obedience. Or my punishment will not be lacking. I am perfectly able to strike just one of two who are joined by my will, reserving peace 'for the little fount that grew and became a river and turned into light and sun and poured forth abundant water' and that knows she has become such not through her own merit, but by my will. And that did not ask for this grace, but only that of loving Me. And that suffers_for only I can know how much she suffers_on seeing that not all share the same destiny, that of the People of God.

"The children of a single people understand the language of their king and the subjects faithful to the king. How can it be, then, that so few understand my Word and most doubt it is mine and even let themselves be seduced by other words with a false sound, like the origin they proceed from? I shall tell you. As I gave, I can cease to give. I have been saying so for years. But I will not take her joy away from 'the little fount that grew' be

cause she remains in the desires in which she has placed herself out of love. She will die in my peace. And peace for her is to be in Me and for Me to be in her, as it was my dream to be in all hearts. " 183

288tqr6581 183 We omit seven handwritten pages (dated March 10, 1946) containing Azariah's

commentary on the Mass for the First Sunday in Lent.

fi301qctqc3803tqr4779 March 12, 1946line Tuesday 184

tqc3803tqr4779

289 I was thinking.... And I was especially thinking about the irreparable harm which would be done to Giuseppe, who had just been born to Grace, if he saw deafness in the Church_he, sinful and sacrilegious, who had heard God in the words coming from Beyond the earth. And for this_and for this alone_1 feared an unjust condemnation. I was afflicted over him, and over the rest of the family, too, over Marta and the others as well, who would no longer trust in the judgment and charity of the Church; but over him in particular, whom I had wrested away from Satan with sacrifices known only to God, I was grieving. "Lord, do not allow that to happen in this soul, that is so dear to You and to me! 5'

Yesterday, while writing to Father Migliorini, I did not remember to mention this agony of mine, to the truth of which God is a witness .... 185 As I told the "good companion" Raphael to leave me to help Father, and the victorious Michael to defeat Lucifer in his craftiness_which would certainly be used to the full in these days to do harm and bring pain_and the most luminous Gabriel to take God's decree to the men designated to command, so I said to you, Azariah, my angel, "Go. Go. Speak to your fellow angels so that their ministry will instruct the ones they must judge! " And I also said, "A light, Azariah, one alone, while Satan, invisible, not present, but acting at a distance, sends his stench to scare me! "

And Azariah said, "Open the book at random and read. Comfort is there."

I obeyed. It opened before me at the first chapter of Ezekiel, from verse ten on. I read and got lost in the beatific vision. And pain disappeared. But there was no reply for me because I am not Ezekiel! I'm a nonentity!

184 The whole notebook page, beginning with the date and ending with the words of Azariah, has been crossed out with slanting pen strokes.

185 At this point, in the space of a line, in minute handwriting an annotation has been added in parentheses: (My note of December 12, 1947. And indeed, with the help of my martyrdom over the past twenty years, and especially after the clash with Father

Migliorini in June of this year, Giuseppe wants nothing more to do with priests.... I just hope for the approval of the Work to bring him back to the practice of the Sacraments ....)

tqr471 224

284tqr7036tqr7208 Azariah said, "Forward, forward, until I tell you to stop."

I read the second chapter and the third up to verse fourteen. The reply came.... Bitter and sweet. Bitter for the world, sweet, very sweet for me because He, my Lord, comforts me....

tqr6519

fi301qctqr2130 March 13, 1946 `

tqr2130

325tqr6483 Jesus' perfect tact, even with children, brings Him to act like this,187 so as not to mortify or disappoint them! He possesses the art and the charm to improve them and cause Himself to be loved with what are, in appearance, trifles, but are, in reality, the perfection of love adapted to the littleness of the child....

As with me. Oh, He really always treated me as a "child" to improve my wretchedness, to bring Himself to be loved! After wards, when. I loved Him with my whole self, He brought pres sure to bear and treated me as an adult, deaf to my entreaties: "But don' t You see that I'm good for nothing?" He smiled and forced me to do the works of adults.... Oh, only when poor Maria is really completely afflicted does He once again become the Jesus of children for my poor soul, which is so incapable, and con tent Himself with my beetles, pebbles, and little flowers_what I am able to give Him_and shows me that He finds them beautiful ... and loves me because I am "the nonentity that entrusts and loses itself in the All."

289 My dear Jesus! Loved, loved to the point of madness! Loved with my whole self! Yes, I can proclaim it! On the eve of my forty_ninth year, on examining myself carefully, on the eve of the human sentence concerning my work as a spokesman, on scrutinizing my spirit and my whole self diligently, to decipher the true words that are in me, I can say that I now love, I understand that I love my God with my whole self. I have devoted fortyeight years to arriving at this total love, so total that I have no thought of personal fear in anticipation of a condemnation, but

186 About one page is omitted here, containing the beginning of the episode "Jesus with Peter and Bartholomew at Bether" from The Third Year of the Public Life.

187 This loving observation by the writer is included in a description of Jesus' affectionate encounter with some children in a rose garden, the episode referred to the previous note.

tqr210

tqr476 225

tqr7209 only agony over the repercussions it might have on the souls that I have led to God, that I am convinced have been redeemed by Jesus living in me and that would separate from the Church, the connecting link between humanity and God.

621912tqr7209 Some will say, "Aren't you ashamed to have wanted this so much?" No, not at all. I was so weak, so much of a nothing, that I have so desired all this time. And, besides, I am convinced that I have desired this for exactly the time Jesus has willed. Not a minute more, not a minute less, for_1 can say this_since I began to understand what God is, I have never refused God any thing.188 Since, at age four, I felt Him to be so omnipresent that I even believed He was in the wood of the back of the chair I sat on, and I apologized for turning my back to Him and leaning on Him; since, also at age four, even in sleep I considered that our sins had wounded and killed Him, and I would get to my feet on the bed in prayer, in my pyjamas, without looking at any religious painting, but turning directly to my Beloved, slain for our sake, begging, "Not me! Not me! Have me die, but don't tell me that I have wounded You! " And on and on

654tqr7209 O my Love, You know my moments of fervor. Not one is unknown to You.... You know that a mere flash of a proposal by You at once became acceptance for your Maria. Even if You proposed that I give You my love as a fianc'e9_indeed, precisely then, during Christmas of 192 1, my love for You was confirme_the love of relatives, life, health, prosperity ... and increasingly becoming a "nobody" in social life, a wreck that the world observed with pity or mockery, a woman who cannot take a glass of water if she is thirsty and has no one to offer it to her, a woman nailed down, like You, like You, and as I so desired to be, and as I would like to go back to being at once if You were to heal me. Everything! The nonentity has given all, her all as a creature.... Well then, even now, even now that I can be judged negatively and interdicted and stricken, what shall I say to You? "Leave me Yourself, your Grace. All the rest is nothing. I ask only that You not take your love and not allow the ones I have given You to fall back into darkness. "

296 188 Some of the events the writer is about to cite are narrated in The Autobiography.

321 But where have I gone, O my Sun, while You wander among the rose beds? Where

my heart, which has striven to love You, takes me. And it beats and sets the blood in my veins aflame. And people will say, "She's got fever and palpitation of the heart." No, the fact is that this morning You are pouring Yourself into me with the power of a divine hurricane of love, and I ... and I annul myself in You, penetrating me, and I think no longer as a creature, but experience what must be the life of the seraphim... and I burn and am delirious and love You, love You, love You. Have mercy, in your love! Have mercy, if You want me to go on living to serve You, O Divine, Eternal Love, O Love Most Sweet, O Love of the Heavens and Creation, God, God, God.... But no! No mercy! On the contrary, even more! Even more! Until death on the pyre of love! Let us fuse! Let us love each other! So that we may be in the Father, as You said when praying for us: "May [those who love Me] be where We are. [May they be] one." One! This is one of the phrases in the Gospel which have always made me plunge into an abyss of loving worship. What did You request for us, O my Divine Master and Redeemer! What did You ask for, O my Divine Madman of Love! That we may be one with You, the Father, and the Holy Spirit, since whoever is in One is in the Three, O inseparable and yet free Trinity of the Triune God! Blessed! Blessed! Blessed with every beat of my heart and breath ... ! 189

My Jesus divinely comforts his violet. I possess the divine presence almost continuously. And this morning at Holy Communion He moved and went to Father's side.... And afterwards, as I ardently prayed (and I had even knelt down, the way I am able to that is, completely bent over, leaning, falling back on my heals and on the pillows, feeling mortal pains from the posture adopted), saying, "You see, Lord! You see! My fear is that Giuseppe, Paola, Marta, and others will become disgusted with the Church.... And, in addition.... If I were to fall into dejection, into doubt concerning the truthfulness of the Voice? I could be lost, lose You..." He replied to me, "Victim souls are never lost." I am living with this

tqr6588

296 189 We pass over four_an_a_half handwritten pages containing the conclusion of the episode mentioned for March 13, 1946.

tqr7159 pearl in my heart ... and waves of peace and joy emerge from the divine pearl, envelop me entirely, and fill me...

629tqr7146 Later on the mail brought me from a Carmel a relic of St. Theresa of Avila and a photograph of Pope Pius X, the Pope who spoke to me and encouraged me to continue on my way, which was "pleasing to the Lord."1901 was moved by both items. St. Theresa of Avila can understand me, and the holy Pope can protect me, down there, in Rome.... I put the relic under my pillow and the Pope on my bed table. For protection. 191

fi301qc2968tqr4990 March 14, 1946

2968tqr4990

645927 My birthday! So full of apprehension! Over Paola and Mother Teresa and myself....

630912 I was comforted by the Most Holy Presence and then, in the evening, by the appearance of St. Th'e9rese, who had also come on the evening of the 12th, with her rose, no longer in her right hand, but in her left, and with her right hand she indicated that I should take heart and be joyful and smiled even more cheerfully, I would say, than in the February apparition. 192 How she smiled!

6525585 Then, later at night (after 10:30 p.m.), while Marta slept and I, unable to find rest, read a back issue of Civilta Cattolica (given to me yesterday by Berardi193 after the two of us had discussed the Church, which he thought should be demolished ... for the reasons he encountered in the Civilta Cattolica article ...)_I understood nothing because my mind was tired and far from the lines my eyes were skimming over_there appeared the Child Jesus of Lisieux, in the cloister, as seen in January194. But He was not holding the cold, prickly globe in his beautiful little hands, as during this past winter, but a golden rose between his fingers,

652

953 190 See the entry for February 8, 1946.

675957 191 The writer adds that this text was also included in the notebook containing spiritual instructions. Eleven pages are here passed over, dated March 16, 1946, containing the episode "Farewell to Bether" from The Third Year of the Public Life.

953 192 February 2, 1946.

675957 193 Franco Berardi from Mantova, who rented a room from her parents for some months.

953 194 January 2_3, 1946.

695tqr1311 228

in all respects like the one held by his Th'e9rese. And He laughed, very happily, beckoning to me with the rose and his hand to go over there to Him.... And it was not night, as in the winter vision, but day. A mildly warm spring day. The cloister courtyard was joyful with sunlight. And the sunbeams extended under the arcades, over the tiles,

and even beneath the little platform where Jesus was. Everything was peaceful and festive. Oh, if only He had wanted to tell me that the night was over for me and light had been shed and grace had been granted! How peaceful the cloister was! Peaceful and serene.... I would have liked to be there ... and just be the little sister of Therese of Lisieux....

fi301qctqr1827 March 15, 1946

tqr1827

300 I received a letter from the Carmel of .... 195 The Mother Prioress, certainly illuminated by God, had written to me in pencil, since she was ill, to tell me that on February 21 she had written to Mother Genoveffa (Celina) in Lisieux, asking for prayers for me.196 Oh, how can the invitations and smiles of the Little Child of Lisieux not be identified with this news? The sister of my little Saint praying for me....

... I, too, pray. And I pray asking not only for a "yes" more for others than for myself, but also asking that God will grant two graces. One is not to fall into discouragement or doubt, repudiating Jesus by saying, "Maybe it was not Him" if I were to hear a "no." Satan would work with such discouragement_his victory, his promised revenge at the end of my life to make me afraid of death and judgment .... 197 Lord, have mercy *on me! I ask for the second form of aid in the event there is a "yes" so that, the easier it might get for self_complacency to arise, Jesus will help me to keep myself lowly, ever more lowly and humble. May I never

tqr6434tqr6484 195 "Camaiore" is barely legible at this point. A careful attempt was made to erase it. The Mother Prioress was Discalced Carmelite Sister Teresa Maria of St. Joseph, previously mentioned.

300 196 In the small space remaining on this line the following annotation has been added: "(Note of March 23, 1946. They replied from Lisieux that they would offer a triduum for me, March 24_25_26)."

277 197 See March 19, 1945.

tqr487 229

636tqr7065 commit the sin of pride, which so displeases You, O my Lord! I would prefer to be humiliated rather than exalted, if exaltation were to turn me into a proud person not pleasing to You. Have mercy, Lord!

632913 And I also promise special prayers for Dora, as soon as I am calm. That, if it is God, He will manifest Himself, and, if it is Satan, that unhappy woman will be liberated

and the truth may shine forth. It is better for her to be a good and simple Catholic, with no extraordinary signs, than to be a false instrument. And may she be freed from the Enemy. For it must be horrible to have him like that, as a master ... at least in certain hours.

fi301qctqr3034 March 17,1946line In Nomine Domini. Peace be with you.

tqr3034

281 He came at 9 p.m. with the news_not stupefying, for Jesus had been preparing me for it for nearly a year (Pentecost 1945), and more and more intensively. I shall certainly suffer very, very much. I know Satan's promise for the final agony! (February 1945). Father must have understood. Now .... One's heart plunges to the ground on approaching many priests ....

In the sea of bitterness, though, there are two very sweet currents and they penetrate me while the other, very bitter waves bite and torture. Firstly, Jesus has heard my prayer in these days: "Have me censured rather than allow me to get proud." I am n6t_at least, so I believe_censured. But I am not glorified and, therefore, I certainly do not fall into pride. Secondly, in the current trial, aimed at bringing torment to the spokesman, I see Satan as envious of the work, which truly comes from God. I am confirmed as being in the truth because persecution is a sign never lacking for the souls beloved to God, the Most Good.

Now, moreover, I pray to the Holy Spirit to receive "honey," as on the 12th of this month. And, instead of Ezekiel, Isaiah sweetens me with those words coming from God found in chapter 54, verses 2 and 4, as far as "you will not be ashamed"; verses 7, 8, 11, 12, 14, and 15, as far as "an instrument for his work"; and verse 17 as far as the words "shall be without effect." Here is the

tqr492 230

286tqr7042tqr7207 reconstructed passage (see the attached page). 198

Isn't the Lord kind? They can bring about my death, but I am at peace. From today on, as the angel told me to, I shall start pronouncing mentally the phrase In Nomine Domini before writing in notebooks or preparing a letter and for every one of my actions. He told me to on Sunday, March 3, after explaining Holy Mass: 'When this new mutilation takes place and you are no longer de fended, except by Go_for Father, too, will no longer be able to help and protect you_you shall pronounce the words In Nomine Domini as an invocation before writing letters or in notebooks or effecting any other writing or action, always introducing the sentence taught by Jesus Most Holy: 'Peace be with you."' 199

fi301qctqr1877 March 18, 1946

tqr1877

281 Because of a silly accident, I had to tear out and recopy the unpresentable page, ruined as it is. Never mind!

I corrected the first section of the Directions. On page 1, dated October 5, 1945, I found a text affirming that I no longer enjoyed the visions after I had seen them, whereas in the previous months I had also enjoyed them after the act of seeing had been completed and concluded. Indeed! Then, in September and October, it was exactly like that. A case of diabolical oppression to

283 198 "Enlarge the space for your tent, spread out your tent cloths unsparingly; lengthen your ropes and make firm your stakes.... Fear not, you shall not be put to shame; you need not blush, for you shall not be disgraced.

The shame of your youth you shall forget.... For a brief moment I abandoned you, but with great tenderness I will take you back. In an outburst of wrath, for a moment I hid my face from you.

But with enduring love I take pity on you.... 0 afflicted one, storm_battered and unconsoled, I lay your pavements in carnelians, and your foundations in sapphires; I will make your battlements of rubies, your gates of carbuncles, and all your walls of precious stones.... In justice shall you be established, far from the fear of oppression. where destruction cannot come near you. Lo. the foreigner who was not with me shall come; the one who was once a stranger shall join with you.... Lo, I have created the craftsman who blows on the burning coals and forges a tool for his work.... No weapon fashioned against you shall prevail...." _Isaiah 54.

199 See November 3, 1944, in The Notebooks. 1944: We here omit almost six handwritten pages (dated March 17, 1946) containing Azariah's commentary on the Mass for the Second Sunday in Lent.

tqr502 231

tqr481 disturb me and make me discouraged. An attempt by Satan to produce agitation and depression. But it stopped after Extreme Unction and never came back.

623911tqr7211 Many things stopped after Extreme Unction. I was convinced even

before. Even before I recommended that this great help providing such peace not be taken away from the dying. But I said so only because I had faith. Now I say so from experience. And I will say so to those dealing with the seriously ill. And I will leave word of this. Fortify, fortify spirits in the struggles of agony with this Sacrament. Bring peace! Bring liberation, far away from the Enemy!

And now? The "defeated" one, using men as his accomplices, is trying to take me back to the doubt and discouragement of the summer months. Well then? I entrust myself to God! If He does not want my desolation_and I, too, will fight to reject the mists of Satan brought forth to hide Light and Truth from me_Light and Truth will not fade from my horizon. If God does not so will and I hope in Him alone, the men who do not hear God and do not respect God in his manifestations will be left defeated, together with their "tempter." And the day will finally come when they can no longer harm me.

I persistently recall all of Jesus' dictations, the far_sighted and providential dictations by Jesus, from July 1943 on, concerning the need for silence regarding the spokesman and the dictated pages to bring peace to the spokesman himself as long as he lived so that he would not be disturbed and his work would not be ex posed to snares. "Only when these eyes and these hands, which now see and write, are in the tomb shall you make his mission known." This is more or less what He said .... 200 But because of a set of circumstances this order was not observed. I alone have al

660tqr7211 ways observed it, and I always will. The consequences of not having observed Jesus' counsels to the letter are now being paid. I_who am not at all to blame_also pay. May God make up for human mischief!

tqr7220 My angel tells you, Father, that the Holy Masses for the "voic es"

287 200 Similar words are found in the entry for August 23, 1943, in The Notebooks. 1943.

tqr7220 232

6811tqr7220 are to be read and known only by my superiors and should not be disseminated for any reason to anyone until after my death. Accordingly, except for you and, of course, the Father General, the Procurator General, and the other priest who teaches a course on the Sacraments (if you agree),201 no one else should be familiar with them in Rome or elsewhere.

fi301qctqr1868 March 19, 1946

tqr1868

279 Another night time agony! Alright. Whatever God wants. But I can't help thinking that they could let me die in peace, since I am so close to dying, out of mercy.... You know what your presence in my agonies meant.... I frankly told you about my idea of Father Mariano. I here remind you to provide, if possible, for my having a priest nearby who, by virtue of spiritual and chronological age, will be better prepared and capable of generating confidence as regards being able to act with holiness and seriousness and correctness in relation to me. You will always be my Director and the helper of the Spokesman because that is proper and willed by Jesus.202 But the "sick spokesman" is here and should be helped. And helped by someone offering reliable guarantees. Remember this.

And I am also tormented by the thought of Giuseppe, who I should write to, and I would like to be sincere, but in such a way as not to wound that soul recently born to Grace and esteem in the Church and the clergy. My Azariah helps me. You heard what I wrote: Father Migliorini has been called to the General House in Rome because of his competence as a missionary.... It is true... with the removal of what might do harm to a neo_Catholic, suitable, indeed, for making him venerate the Upper Hierarchies even more. Since the goodness of the Father General provided the occasion for robing the decision in a positive light, let us use

201 This is probably the first mention of Father Corrado M. Berti of the Servants of Mary, Professor of Sacramental Theology, who would later play a considerable role in attending to Maria Valtorta's writings. He died in 1980.

202 In the margin she later added, in minute handwriting, "Instead, from July 4, 1946 on, Jesus provided a different solution.... My note of December 9, 1947." The new spiritual director was Father Luigi Lopalco, a Passionist.

what they give us and bless God for it, who allows us to tell the truth without wounding those just born to God.

617892 And I am reflecting on something else. This October, when I was writing the departure of John of Endor and Syntyche,203 I said to myself, "And what does this have to do with the Gospel?" It struck me as a sweetly sad episode, able to shed light on Christian life in Antioch and on Jesus' goodness and Syntyche's fortitude. Now I understand. It was given for us. For me and you, being separated by human wickedness and being occasioned undeserved pain. And if you suffer what John the disciple experience_and that is healthy_I, in my illness, must necessarily be Syntyche and say Fiat with a smile on my lips, letting my heart finish squeezing out its last drops of blood in affliction. And do so to have him depart reassured about poor, sick Maria. And do so to support Marta, who is completely unable to pluck up courage and, if I did not keep watch, would go off the path, even with those one should not accompany, mixing up the obtuse men who do evil_and who must be forgiven out of love for Jesus with God, who

never harms his children. And do so, so that nothing will leak out, through our fault, and there will be no gossip and useless or wicked remarks. Well then.... I will also be Syntyche ... ! Hoping that Jesus will make the promise He made to John of Endor before separating from him come true_"to assist him in agony and death, which shall be peaceful, and give him his Presence in the months of separation to support him"_I impose this pain, too, on myself with a kiss and drink this chalice as well.... And I go forward!

670954 In January Jesus had me give the Carmelites the spiritual intentions for the first four months of 1946.

951 January: to be the lambs of God with St. Agnes.

670954 February: to be the contemplators of Our Lady of Lourdes with Bernadette.

March: to be in St. Joseph's workshop to learn to build oneself the cross.

951 April: to be on Calvary at the foot of the Cross with St. John.

Well then, I am intent on constructing myself the cross under

203 An episode in the work on the Gospel.

302tqr7257 the teaching of St. Joseph...

tqr6572 I am also recalling that Jesus wanted me to copy my offerings and prayers_something I had never before been told to do.204 It struck me as so useless for others and painful for me! I would say, "Anyway, when I'm dead, Father will carry off everything and examine it But Jesus knew and wanted you to depart with this most intimate pages, without waiting until after my death to know about them,

275 I am considering so many matters ... ! I mean: how many things show me my Heavenly Protectors! It is as if I were looking through a very sharp microscope or telescope_or whatever! I see what escapes the human eye, and in a light which illuminates everything.

fi301qctqr1833 March 20, 1946line For Father Migliorini

tqr1833

303 Jesus says:

275 "For the just to obey is always the will of the Lord. But there is no other will in your departure, no other will of God. If I had another, I would contradict Myself. For I

wanted you here, alongside my 'Spokesman.' Here, and not elsewhere.

"Maria, our poor Maria, wrote this on her own because she understood. I confirm it. I prepared you for this hour with the visions of the departure of Syntyche and John. Read them carefully. You will hear the thought of your Savior.

294 "And go in peace because you are in my Grace. And this is all. The judgment of men does not affect or influence the judgment of God. Go in peace, son of mine and of Mary. In peace as regards yourself, in peace as regards poor Maria. I_and my angel_will take your place. And since for spirits there are no separations, there will still be three of us here, as there have been for three years, to do what is the glory of God: to make God known.

275 "I bless you: by the Father an the Holy Spirit and Myself as well, good Servant; and with Me the Mother and the Man of Obedience, Joseph, bless you, and the Man of Charity, John the

204 On February 10, 1946.

tqr7136 Apostle, and all the Saints from your Order. Go in peace, for the angels of the Lord are with you, and God is with you ."205

631tqr6561

296 I have written the following for Father.

281 My Father, I am very happy to be able to add the words of the Lord to my poor words as a creature who, in the sight of God and men, testifies that your assistance at my side, beginning in June 1942 and willed by Go_God definitely wanted this_was the preparatory stage for the ministry to which God destined me. Previously, there was God and the creature's will to serve God. But there was still a lot of_too much_humanity in me, as you know, and God could not come_He, Order, where there was disorder; He, Love, where there were resentments.... You came and ordered everything. And God was able to act because you had come before. You were the "forerunner" going ahead to prepare the ways of the Lord. And the Lord came. And He stayed, for you_Jesus said so one day and repeated it_with your presence kept at a distance the one who hates me because I am an instrument of God. Do you remember that dictation? I should now be fearful because you are going away and Satan hates me more than ever. But I trust in Jesus' promise and in your prayers, Reverend Father, and in those of the Fathers in the Order.

You will read at your ease in the "Directions" what I have been thinking for twenty_two days, gradually written during your first absence. And this will help you to understand me when I tell you that this pain is peace for me and confirmation and that I trust it will be a momentary darkening, like Jesus' from the evening of Holy Thursday until Easter

morning. He taught us how to remain faithful, how to sweat blood without rancor towards those making us sweat it, and how to die on the Cross to save. Let us imitate Him.

I give you my Crucifix, the one that in July 1930 for the first time gave me undeniable proof of the power of the Cross and of faith and my first victory against the devil.206 I allocated it to

205 She later added in minute writing: "On March 20, 1946 it was that way.... Then, on July 4, 1946, Jesus wanted another spiritual guide for me. He knows why. I do not seek to find out. I would suffer too much if I knew... (December 9, 1947).

289 206 See the Autobiography in connection with that period in her life.

tqr481 236

281tqr6609 you in my will, for it is sacred to me because of what I obtained with it and because it was in the hands of my dear ones at death. It was to have been placed in my hands in agony and death, until the coffin was closed, and then to have been left with you. This means that if Jesus grants me the grace of dying with you near by, you will bring it to me in those hours...

And now I give you my thanks, my thanks for everything, be cause of everything, as regards everything. You have never made me feel I was an orphan and alone, sick, poor, and weak. You have been affection, help, peace, and support. Here and elsewhere I will not forget you. I shall now feel I am alone on earth...

But I will say no more; otherwise the new Syntyche will lose the strength to hold up her cross and the one belonging to her Father. I must temper myself further, constantly, until dying in the effort, and have faith, faith, faith in the Lord.

Maria

Mary says:

"We are close to the incarnation of the Word in Me. 'I am the handmaid of the Lord. Let it be done according to his word.' For, even if it is not an order, it is a 'permission' by God which is presented to us. What is presented to us is thus holy. Beloved son, beloved daughter, Romualdo and Maria, children of the ever Sorrowful Mother because of the sorrows o her beloved children; say my word yourselves as well, and the Most Holy Word will take shape in you more vitally than ever to the point of making you other instances of Himself. Be maternally blessed."

And St. Joseph says: "And blessed by me, who always believed and always did what the Lord ordered: in going, in returning, and in accepting. And I was guided by the angel of God because I always subjected my human judgment to that of Heaven."

fi301qctqr1878 March 21, 1946

tqr1878

tqr6243 Jesus says:

"Before Romualdo, leaves, and in order for him to leave with

tqr485 237

622918tqr7196 clear elements for responding, I will elaborate on what I indicated on March 3.

"Why did I advise Emma Federici to go away? I am virtually being accused of making a mistake. No, the superficial and the ignorant can believe and think that in those words not I, but others spoke or that I was mistaken. I shall briefly speak to you about the justice and goodness of my counsel, as I mentioned in regard to the daughters of unknown parents.207

"I know the state of hearts. And I know the capacities of hearts. I thus know what the woman is who just had to be Sister Gabriella of Mary Immaculate without, however, wanting not to be Emma Federici any longer.208

"You now know Judas, don't yOU?209 If he had remained the Jew he was, the one belonging to the Temple, he would not have been without blame. But at least he would not have had in his spirit the sin of being the Betrayer of God. Can you say I ever flattered him? I rejected him. I resisted. On several occasions I said, 'Depart. It's better to be a mediocre Jew than an infamous apostle.' But God can go no farther, out of respect for man's free will! And I went no farther. I sought to change the soul of the one who was obstinate in evil, even though unable to delude Myself. It was my duty as the Master. I never fail to do my duty. I sought to provide help for this unfortunate, to work to save him, not be cause I was able to save him, but because it was my duty to try to and, above all, to leave you an example of how to act with certain souls that are a mixture of good impulses and impulses which are not good. There is too little meditation on how deeply this teaching is concealed in the personality of Judas. For this reason, in this illustration of the Gospel which I am giving you, shedding light on the four Gospels so that you will love them, know, and understand, I have thrown a great deal of light on the person of Judas. For in his darkness there is more material for the instruction of those charged

with guiding men.

"And now let us talk about Enima Federici, who just had to be

286tqr6511 207 August 18, 1945. 208 She added to the line: "(Please use only the initials, T.F.' This is the Lord's will)". Here and below she crossed out the name "Emma Federici" and left only the initials.

209 As presented in the work on the Gospel.

tqr531 238

3156886tqr7300 a religious, but who was unable to want to be just a religious_that is, a new being in whom the whole past was dead. Instead, everything was alive, though constricted under the monastic habit. And everything freely revive_and more violently than ever_because of a set of circumst4nces. Shall we list some of them? It was harmful for her to be the Superior and harmful to have been greatly praised and harmful_immensely harmful_to be free from super vision by her Superiors, because of the circumstances of war. The reaction of the self, constricted for so many years under an obedience which was not loved, which now felt itself to be no longer subject to control, involved the violence of a hurricane which nothing could mitigate, O Romualdo. Your word as a good spiritual master could not or my words in dictations and visions or those in special dictations provided to support her, as I gave caresses and missions to Judas in order to be able to say, 'I have used all means to save him.'

"When I said to her, 'Go!' it was because those individuals would at that point have lost their soul~ if they had remained where they were. There was rancor and rebellion in them, and they could no longer obey and respect . And the scandal would have been even vaster. The people who bewail what happened ought to bless God for allowing the matter to halt within those limits' And the five who went away ought to bless Me. They can still make reparation and merit, away from Camaiore. In Cacf2b maiorecf0b0 , in the Order, they could not. It was over. I did not deceive, but I said, 'Leave.'

"You that know have seen that their will did not abide by any divine or priestly or enlightened counsel. They are thus punished. And you know I said, 'Enough,' for God is good, but does not let Himself be trampled upon. I let them follow their stub born path of acts of imprudence and disobedience and, out of mercy alone, continued to call them back to the right path. Pray for them, that Mercy may not abandon them, especially her, the one who did not want to transform herself, except in words. Re member, remember the very severe dictation.210 And not even

287tqr6618 210 See December 2, 1945. She added an illegible date for the dictation and a reference to Jeremiah 31:21_22.

tqr535 239

tqr2713 that was of any use.

295 "But neither you, Romualdo, nor you, Maria, should harbor remorse. Even if I had come down from Heaven, I would not have changed her heart . I am at the door to her heart. But I can~ not go in because she has filled it with her self and not her God. I knock, and she does not hear because inside she's full of her voices, not mine. Oh, pride! Pray and pray and pray for her."

And, after a moment of silence, Jesus concludes, "If only you knew how much demerit she has accumulated!" And his voice is extremely sad.

fi301qctqr2086 March 24, 1946line The Third Sunday in Lent

tqr2086

295 Awaited so long, with a yearning to hear the angelic words, so gentle, clear, and consoling.

I must tell you, though, that from the moment you went away an angel, who does not seem to be mine, has been constantly and visibly present for me. I say he does not seem to be mine because, whereas Azariah shows himself to me by materializing in beauty, as I described for you at one point,211 this one is completely spiritualized, in a very intense light that only a miracle of God allows me to fix my gaze upon, and he has the incorporeal beauty of spiritual beings and does not use his feet to move, but the two lights of his wings, and everything in him is light: his face, his hands crossed over his chest, and his extremely white, immaterial robe.... And I say "hands," "face," and "robe," because we poor mortals can express ourselves only materially to say what we see. But this very beautiful spirit, who never leaves me and with whom my soul embarks upon continuous loving conversations, has only the incorporeal condensation of his spirit in the form of a face, hands, and clothing, to present himself to my spiritual sight and is thus reduced to the minimum necessary to fulfill this purpose, which really involves using improper, very material words to speak of his face, hands, and robe. In short, he looks to me like the

211 January 15, 1946.

tqr476 2.40

556869tqr7279 Angel at Gethsemane, who was "light in the form of an angel."212 I

looks to me like one of the many I have seen in the choirs in Paradise.... Oh, light, light singing in the boundless azures of Heaven ... ! He looks to me like one of the Christmas angels ... for the shepherds ... one of the angels at COMpito.213 During one of the last nights of exile they lifted me into ecstasy as they skimmed over head, singing unrepeatable harmonies....

290 I don't know who it is. I know his presence is my comfort. To me, he is more than gentle moonlight for the solitary, lost traveller and gives me certainty that I am not alone, but in the best of company, with the best of guides, and on the best of ways: in the company of the angel of God and on the way the angels follow: God's. I don't know who it is. I delight in his presence, but he does not disclose himself.

Yesterday Marta was away for six hours, in Camaiore.... Well, alone in my room for three out of six hours, I was so happy with this angelic presence that I even got physical relief from it.. I got recollected in that meditation and contemplation which may look like somnolence to strangers, but is instead a spiritual ardor, and I was enraptured.... What peace ... !

295 But now Azariah shows himself and speaks. The luminous angel is not Azariah, then.... And I write.214

And Azariah kneels to listen to Gabriel, who, increasing his light, greets me with the words "Ave Maria! " Nothing but "Ave Maria." He then utters a tremendous wor_oh, it really is tremendous!_and gives me an order. So condemnatory in its motives! But I will take it with me to the grave. "It is much more tremendous," the Archangel says, "than the secret of Fatima and should not be revealed because men, even these for whom it is issued, do not deserve to know it ." And then the Archangel_together with Azariah, who gets up again from his genuflection sings, "Let us bless the Lord." I reply, "Thanks be to God," as Azariah taught me, and with them say, "Glory be to the Father

290 212 This description appears in her work on the Gospel, corresponding to Luke 22:43.

213 S. Andrea di Compito, where she was evacuated. See The Notebooks. 1944, note 312.

214 We omit over ten handwritten pages containing Azariah's commentary on the Mass for the Third Sunday in Lent.

50tldot4656tqr7126 and to the Son and to the Holy Spirit.." And now I also have the anguishing weight of this tremendous knowledge....

621918 Since the Archangel greeted me with the words "Ave Maria," I think it was he who spoke on December 5. Do you remember that card with a rule for Dor0215 But I do not ask about anything ... and remain in my uncertainty.216

fi301qctqr1823 March 25,1946line In Nomine Domini

tqr1823

297 And I finally take you up again, sweet Gospel, the holy following of my Master along the ways of Palestine! After performing all the acts of obedience, I resume you_or, rather, you resume me.

I don't know if there is anyone reflecting on the unspoken, but very instructive lesson the Lord provides with his silences, caused by three different motives.

1. Mercy towards the weakness of the sick_and at times utterly dying_spokesman.

2. The punishment of silence for those behaving badly as regards his gift.

3. The lesson He is giving me_and this is what I want to talk about_on the duty of obeying always, even if it is an act of obedience which may strike us as inferior to the work we are suspending on that account. Oh, it is not easy to be "voices"! One always lives in the continual exercise of vigilance and obedience. And Jesus, Master as He is of the world, does not allow the act of obedience being performed by his instrument to be contravened when the act has been indicated by someone with the authority to indicate it.

283 In these days I had to obey in doing the things which Father Migliorini had told me to do. They were rather bureaucratic and thus rather bothersome. But Jesus never intervened because I had to obey. And exactly, totally, as Azariah said in his explanation

215 See note 12 1.

297 216 We omit eleven handwritten pages (dated March 31, 1946) containing Azariah's commentary on the Mass for the Fourth Sunday in Lent.

283tqr7078tqr7229 of Holy Mass.217

But now, having done everything, I can contemplate You, O my Lord 218

tqr1657

fi301qctqr1568 21pril 1, 1946

tqr1568

295 Jesus says:

297 "My blessing for my crucified one on the anniversary of her crucifixion.219 And an act of obedience to Me to be performed at once. You shall write to Father immediately. And you shall add what I tell you to news about yourself."

295 And here is what He tells me. Jesus says:

297 "On March 19 you wrote in the 'Directions' and presented an oral entreaty and wrote and told the Fathers 'to provide for your having a priest nearby who, by virtue of spiritual and chronological age, will be better prepared and capable of generating confidence about his fitness to act with holiness and seriousness and correctness than Father Mariano.'220 If you had not already been scourged in those days by excessive lashes of pain, I would have scourged you for that sentence. But I had mercy. You had by then squeezed out all the justice you were filled with and did not have a crumb left to recall an aspect of my justice. The dictation on December 25, 1945. Recalling other painful experiences of yours as well, I showed you compassion. But now that_nourished by the union with your Lord permitted by the calm following upon the disturbance resulting from so many distressing events taking place in a short perio_your justice is once again strong within you, in order to make you understand my justice, now that your fears of having to deal with another Father Pietro P221 have been

288 217 Contained in The Book of Azariah.

297 218 We omit about thirty_four handwritten pages containing the episode "Simon of Jonah in His Struggle and Spiritual Victory" and two other episodes (dated March 27 and 28, 1946) from The Third Year of the Public Life. Three notebooks following thereafter are also omitted in this volume because they contain only additional episodes in the same sequence (dated March 23_May 16, 1946).

283 219 She remained bedridden from April 1, 1934 on.

220 See note 17 8.

297 221 Father Pennoni_ See note 127. He is referred to on different occasions in The Notebooks. 1944, beginning with the entry for August 29, 1944.

tqr498 243

632tqr7063 allayed, now I will speak. To tell you that you have distrusted your Lord, his love for you, and his thought_to the point where you requested a priest other than Mariano.

571871 "But what did I say on December 25? I said, 'To whom should Little John be entrusted when Father Migliorini is no longer in Viareggio? To the person among the Servants of Mary in Viareggio who bears the name of my Mother.'222 Little John must have Mariano as a father; and Mariano must have Little John as a son. And if age is reversed in the two beings, the elements will remain intact_one who protects and one who is protecte_and with the same result: the mutual elevation of the two whom I join, through the intercession of my Mother. And you ought not to have even remotely considered that I could make a mistake, be imprudent, or not be solicitous towards my Maria. You were wrong to push your judgment forward to cover over mine with it. And you were wrong to judge without knowing, to judge Mariano by the memory of Pietro, to believe that all are the same as one who was not good. Never do so again. Trust your Lord. He wants nothing which is not a good for you. Remain united, then. And be at once a mother and a daughter to him.

"My young priests! But it is precisely they who should be nourished with the supernatural, to overcome and neutralize the poisons of the rationalistic world, which ruins them! Do you know what my Mother calls young priests? She calls them 'my children.' And she loves them measurelessly, and if she sees one of them who does not drag along his mission, but bears it with joy and flies over the ways of perfection, she rejoices as if it were a resurrection. And if she sees one of them who is at fault and, instead of turning from a priest into a saint, turns from a priest into a man, or even less, she suffers as if it were another sword thrust into her heart. Mary, my Mother, has prayed to Me for Mariano. And that ought to make him very dear to you.

"Will this union last? Will it not last? Do not be concerned. It will last just long enough to give Mariano a perfecting which

572872 222 "Who should little John be entrusted to? 'John, here is Mary, your Mother'; 'Mary, here is your son, John.' The names indicate who to give you to. But how I would have preferred not to have Mary looked after by anyone else but Romualdo! And yet it is good for you to get used to other voices, if only in order to lose other painful memories..." (December 25, 1945).

tqr482 244

307tqr7036tqr7227 will be of use to him in his ministry. Let the Wisdom that is entirely Love act. And abide by the measures which I have prescribed for you.

tqr476 "You shall tell Romualdo not to keep these words greedily for himself, but to submit them immediately to his Superiors so that they will make provision according to my will. And you shall tell Romualdo that what was done in Viareggio must not be repeated in Rome_that is, strewing my words on all sides. Enough acts of imprudence and disobedience!

"In the dictation for Romualdo on March 20 I promised him that my angel and I would take his place in the complete direction of Maria. And that is being done. Like a child guided by her mother, Maria is guided by Me and the angel in all things, not only spiritual, but also concerning everyday life. And she has al ready observed this guidance. Let Romualdo thus be at peace, considering that the angel and I cannot fail to guide properly and that Maria gives grounds for serenity because she is an obedient spirit and lets herself be led without resistance, even though her will, if left to itself, would be totally contrary to mine. Let him be at peace, then, and obey as 'our' Maria obeys.

"My peace be with you."

And I feel the need to close this notebook after having carried out a reflection in this regard which I had waited to conduct until today, in expectation of a reaction by my poor self, after the effort I made from March 17th to the 21st_and even before_to remain ... balanced during the storm which for you began on February 27, but for me had begun_and violently_in December and reached its peak between the 17th and the 21st of March. 1 know myself ... and know that I push on and on, as long as there's a need to push on, to stick it out, in order to support, guide, com fort, and so forth. But afterwards ... I take revenge_that is, my nature does. And there is desolation, discouragement, and ... nervousness.... But_not for the sake of boasting, since for me there is nothing to boast about, though there is reason to give praise to Jesus, who really changed me miraculously_I must say that, after you left on the evening of the 21st, rather than the occurrence of what I anticipated, I experienced not only an absence of nervousness

245

630tqr7050 and discouragement, but even of the painful stupor which sometimes takes hold of me when an event which is very unpleasant for me has transpired. And instead of

these things, which did not appear, there came upon me a great, boundless peace, much deeper than the peace I had previously enjoyed truly a heavenly peace.... I have waited three days to say this be cause I could not convince myself I would remain in that state. I am now convinced. I have even gone through hours of physical agony in which my desire for you was generally strongest. But even in those hours peace was inalterable and perfect. I believe this assertion ought to make you happy so that the truth of God's working in me will shine increasingly, in poor Maria, who on her own has all defects and who has been freed from them, one by one, by her Jesus. And let us bless Him for this.

589881 Even today's dictation_and it is a reproach for me_does not disturb me.... I admit I was at fault. I thank the Master for having corrected me. I promise to avoid falling into such a failing again. And I remain at peace, as if, instead of reproaching me, Jesus had praised me. I well know that on my own I am not worth two obsolete coins! My only desire is to make Jesus happy. That alone. No one is more convinced of my indigence than I am.... But this does not demoralize me. On the contrary! It makes me sing more forcefully than ever the Magnificat of praise to Him, to Him who does all things in me....

292 (Personal note. The heart crisis today is probably a result of the hour of such intense mutual love on Saturday, March 3, which Azariah refers to.223 I thought I would die during that hour from excessive love.... My physical heart was altered all day yesterday and gave way this morning. But Holy Week is approaching ....)

223 In his commentary on March 31, 1946.

tqr491 246

fi301qctqr1577 April 7, 1946line Passion Sunday

tqr1577

92tldot3695tqr6587 I awoke from a calm sleep in which I had dreamt I was in a meadow with short, newly_sprouted, emeral_green grass, encircled by a wall which was already high, but concerning which_I don't know why_I was saying, 'It ought to be raised higher," and I further specified, "for defense"; and, indeed, the wall rose to a height of at least five meters. Really insurmountable, as it was so smooth and high.... I saw only this large meadow, untrodden by human feet, and this very high wall, and, above, a sky packed with little stars which the advancing dawn rendered ever smaller and paler. And

the one who awakened me was my Lord, who called me and touched my head. I opened my eyes and said, "Here I am, Lord. I was sleeping... And I felt a bit confused on considering that I had imitated Peter, James, and John, who slept rather too often in the most solemn hours of their Master: on Tabor and in Gethsemane.

307 But Jesus smiled and said:

292 "And I was awakening you, my sweet victim, who consume yourself out of love for Me. I have come to tell you that I am wherever creatures suffer their passion, and I speak to you, through the mouths of all the heavenly spirits, with the figures of the whole liturgy, and, in addition, with my love, increasingly forceful and present. For I know what the Passion is, in the elements preceding it and in its conclusion. And I feel infinite compassion for those suffering out of love for Me and souls. All of your moments of anguish, souls that are victims of the world and of love, have been experienced by Me. Day by day, the more I disclose to you my three_year Passion as the misunderstood Master, as the mocked Voice, and as the persecuted Savior, the more you see yourself, in your measure as a creature. And all those whom I have chosen for extraordinary service are like you. But as I fixed my gaze upon the 'goal,' the luminous, serene, glorious goal of my long and manifold sufferings, and said, 'I must go through this, which is painful, to reach that, which is glorious,' so all of you, to be able to proceed amidst the cruel brambles on your way, filled with snakes, thorns, and pitfalls, and proceed

tqr486 247

623926tqr7155 with your burden on your back to arrive at the goal_the immolation which is also the attainment of your purpose, or co_redemption_you must always keep your eyes fixed on this 'goal,' perfect charity towards souls, which is fulfilled by complete self _ sacrifice. There is no greater love than to lay down one's life for one's brothers and sisters and friends. I said so and I did so.

616tqr7153 "Maria, my dear one, beloved Maria, my violet, you that consume yourself for Me, your Love, and for your brothers and sisters and whose love is truly returned only by Me, my Consumed One, come, proceed.... Let us go together. The world and Satan can hate you, but only as far as the limit I have set_high, insurmountable, like the wall seen by you in the dream. They are be yond, in their noisy, chaotic world, sullied by all the forms of concupiscence, sown with all the most poisonous heresies.... You are here, in the desert of this meadow, which has only serenity and simple poverty and blooms with grass free from corruption. You and I have made this meadow together. I, with my words, and you, with your acts of obedience. Do you see how big it is? What peace it gives forth ... ! And, above, the clear sky and the numberless stars gazing at you and awaiting you. They are your friends in Heaven, my beloved bride. My light makes them seem smaller and duller. But when I leave you, they flood in with their heavenly light and comfort you. In solitude_but never alone proceed. Until the end. And then, in a beam of

starlight, from your Morning Star, you shall be taken up, soul consecrated by pain, Maria consumed for the sake of your God and souls_and let this be the inscription on your burial niche, O little martyr, this and nothing else regarding all that will remind people of you_you shall be taken up into the Place of Eternal Peace and from there you shall beam light upon men; the light of love and the light of truth shall be the pages which you have obediently written to record my Words on paper, and good men shall re member you as a light. Good men ... ! In this, too, you are like Me, for my infinite Light was loved and received only by a few in my time. The others, darkness, did not want to receive Me and remained darkness.

609903 "I bless you with all my loving predilection, for your comfort, for your comfort, for your comfort! "

tqr487 248

284 I was left moved and joyful.... I remained like that until my Azariah began his explanation.224

My afflictions derive entirely from observing every day that the Words which God has spoken to me are in the hands of everyone, disseminated, altered, and used with no approval at all.... What great, great pain I am caused by this disobedience to the very clear orders of Jesus ... ! Only God can measure the breadth and depth of the torment occasioned me by the acts of disobedience by others. But it is the time of the Passion 225

fi301qc2186tqr4101 April 18, 1946

Jesus' Words During My Thanksgiving for Holy Communion on Holy Thursday

284 I was ardently praying for Father, Paola, M. Teresa, Fed.,226 and, finally, myself, that it might become clear that I was innocent and that God might defend me. And I was praying with the words ldblquote O Lord, I offer You Holy Communion today, the Feast of the Holy Eucharist, that You may help me and help those dear to me or those I feel greatly need help. Blessed Virgin of Fatima, St. John the Ap_"

306 Jesus cut off my words, saying:

"You have named the two Eucharistic souls par excellence.

284 "Mary, my Mother, was the perfection of Eucharistic souls. The Eucharist means to have God in oneself with his Divinity and his Humanity. Mary had God in her spirit with his Divinity from the moment she was conceived in Anna's womb; she had God with his Humanity when she changed from a daughter into God's Spouse and became pregnant with God; she had God with his Body, Blood, Soul, and Divinity from the evening of Holy Thursday until her Dormition, for the Eucharist was her Food, and her womb and her spirit were the ciborium of the Eucharist.

306 "John, the Beloved One, had purity and love from the use of

288 224 We omit about twelve handwritten pages containing Azariah's commentary on the Mass for Passion Sunday.

225 We omit almost fourteen handwritten pages, dated April 14, 1946, containing Azariah's commentary on the Mass for Palm Sunday.

226 Father Migliorini, Paola Belfanti, Mother Teresa Maria, and Enuna Federici.

tqr492 249

tqr559 reason on; he had an ardent desire for God from his most tender years onward; he had total faith in his Jesus, encountered near the Jordan River; he had victory, over against human respect and human calculation, out of love for Me. From the evening of Holy Thursday until his nearly one-hundredth evening he opened himself to receive Me in the Sacrament of Love, as he had previously opened his intellect to receive my Word.

"They are the two most perfect Eucharistic spirits among all who belonged or will belong to the great family of Christians."

And He said nothing more, for these are days of penance, and there is no greater penance for poor Maria-who can no longer carry out the ordinary, daily acts of penance she greatly loved, except when Jesus' goodness grants that she may-than this silence of. Jesus.... But today I was happy because I had been able to resume the forms of penance which Jesus had taken away from me because of my condition. I offered them to make reparation for Jesus' sufferings and for Father Romualdo, who, precisely today, directed a rebuke at me.... Another flogging, more painful than the material ones.... I offered this rebuke, too, to the Suffering Jesus for my suffering Director-who makes me suffer more than anyone else.... And, completely alone in my room, I resumed-it was 9 p.m.-for Marta was visiting the Seven Churches....

Shortly before Miss Rocchiccioli, the sister of my pastor, who had come to wish me well, had left. After speaking about one thing or another, she happened to mention Dora Barsotelli-describing her in terms of the opinion held by many and repeating her assertions that when her husband came, he would be told that she was not sick, but hysterical (so it seemed to me, more or less ...) and that was because she had fallen in love with the local priest (?). Wonderful ... ! That was all we needed! My remark: if she were holy, she would not say certain things. Miss Rocchiccioli was right. But the bad part was that she generalized and concluded, "When the evacuation took place, they told me about some man or woman who wrote revelations, dictations, or whatever! And Father Migliorini attended to her. Did he ever bring you some of them to read?"

I answered, "He never brought any to me." Indeed, there was no need for him to bring them.... It was I who gave them to him to be taken away ... so that he would keep them, but....

And Miss Rocchiccioli ended, "I certainly never believed in that because the saints don't put themselves on display, and the mere fact that they want to be known shows that they are not saints. But, for the sake of curiosity, seeing that Father Mariano was reading these notebooks, I asked him for them. But he refused to give them to me, saying that Father Migliorini, his superior, did not give his permission. 'Well, keep them,' 1 replied. In any case, to believe in a saint I wait until he's canonized. So what! Well! Whether it was a man or a woman, such saints, unless they are crazy, do not make themselves known and wait for the Church to speak out" and so on.

"You are right," I replied. "The soul that has understood God does not seek praise and human notoriety. " And I said so with utter conviction! It is what I have been preaching for three years.... But it was never heeded.

Inside, though, with the pain of one seeing something more than a human masterpiece crushed in the mire, I wept, thinking once more of all the harm that had been done to God's Work. It is useless to be offended, my Father, and rebel against the truth, which is this. It is useless to try to persuade anyone that what has been done in opposition to God's will and the continuous prayer of the woman who has never wanted to be known and did not want the Work to be known before her death in order to obey God is not harmful. In addition to the pain of having to lie by saying, "I don't know this," there is the pain of hearing that exactly what has not been done is being judged as an error, and the Work, as fanaticism-something it does not deserve-and, above all, the pain of seeing that what is the word of God is taken as an object of mockery....

What great, great pain! I am truly scourged more than by lashes.... But You know the

Truth, 0 Jesus Christ! You know it.... Miss Rocchiccioli, I am convinced, said it without malice, not knowing she was in front of the person she was criticizing, and if she finds out one day, she will be left mortified more than 1. But, in the meantime, how many mortifications and what great pain from seeing the Work stripped of its decorous, supernatural guise! A piece of buffoonery! Reduced to a bit of ludicrous tomfoolery....

251

616912tqr7157 Oh, Father! You, that speak imperiously because Maria points out the full seriousness of the mistake made by disseminating the King's secret227_what do you know about this agony of mine, which really makes me shed tears and life? What are you grieving about ... ?

609890 It is the evening of Holy Thursday.... Jesus forgave.... And I forgive....

fi301qctqr1280 Aril 19, 1946line Good Friday

270tqr1585

293 Your Blood and your Passion.

306 (The three memorable Good Fridays: April 18, 1930_the first attack of angina pectoris in church at 3 p.m., hours of agony after hearing the words "God, why have You abandoned me?"; March 29, 1934_'the wound of compassionate love mortally wounding me; April 23, 1943_from limited, intimate words to a real dictation, with his presence. 228)

fi301qctqr1726 April 20,1946line Holy Saturday

101tqr1663

306 The words of the Most Glorious Risen One, who nonetheless is having me share in the agony of Our Lady until dawn tomorrow, appearing to me only to give me new life in the triumphal beauty of his Body rising from death.

"For those who may not understand the reasons of infinite mercy for which I do not disclose or accuse or point out before your excessively prompt disdain souls that are imperfect, even blameworthy, I shall recall the final words of the prophecy of Jonah, he who was a figure of Me in being swallowed into the body of the whale: 'Shouldn't I show

pity to Nineveh, the great city, in which there are more than 120,000 people who are unable

291 227 Tobit 117.

306 228 The first two events are recorded in the Autobiography, and the third, in The Notebooks. 1943.

tqr487 252

299tqr7047tqr7212 to distinguish their right hand from their left?'229

tqr6594 "And the One speaking to Jonah was the Lord, the Lord of the time of indignation and sternness_it was God the Father.... But 1 am the Son, who became incarnate and died to bring you forgiveness and love. I am Mercy. I am Love. I am Forgiveness. I am Compassion. I defended the adulteress, not because her sin seemed slight to Me, but because the ones accusing her were not sinless. And one cannot condemn when one is not sinless. I taught you this by that act. I forgave the great sinners that the Gospel makes known to you. For to forgive, to forgive under one's own protection, is to provide time to be redeemed. I taught you this by such forgiveness and protection. I forgave my crucifiers because 'they did not know what they were doing.' They were intoxicated with the ferment of their passions. I taught you this truth by that forgiveness. For all who err are intoxicated with some wicked passion. This does not justify them in their evil action. But Mercy grants forgiveness to give them time and assistance to emerge from their error. Only when 'everything is finished' for them, too_that is, earthly life ends, which is a chain of constant acts of mercy by God, a constant protection by the angelic spirit fighting against the infernal one_then Justice succeeds Mercy, out of Justice towards Itself and the just, who must not be equated with sinners.

306 "Let this make you and those who might be amazed at my behavior towards the souls you know about (Federici, Dora, Antonio, Pia, and so on) understand why Mercy redeeming from condemnatory Justice still superabounds for these souls. And imitate Me in order to be, like Me, clement and gentle in heart and charitable towards your neighbors who are sinners: 'prayer, suffering, love.' And do not complain about Me or judge my judgments, which are all just, or my actions, which are all holy and which you are unable to understand with your limited senses and affections."

And after the Lord, another rebuke from Father Migliorini.... Let us go ahead and collect

them with holy mortification! Sooner

229Jonah 4:10_11.

tqr492 253

642tqr7064 or later, as happened in Compito on December 19, he will have to say, "Now that I know the truth of all matters, I will formulate a different judgment." Perhaps he will say this to me when we are both on the other side.... But it does not matter. At some fine moment he will say so! I await that moment. I know how to wait. And I know how to remain silent when I see there is no de sire to accept sincere words. Even Jesus remained silent when He understood that it was useless to speak because even the most persuasive, undeniable explanation or assertion of facts which were unfortunately true could not be accepted by his opponent. I will imitate my Jesus by delegating Him alone, my Master and Judge, to defend me and make the truth shine out and provide for me, a spiritual orphan, since Father Migliorini no longer understands me 230

fi301qctqr1558 May 3, 1946

tqr1558

294 The superbeatifying Voice of the Holy Spirit says:

289 "Because I am upon you. You are in the sheaf of my rays. I am all the light you receive. I am all the peace you enjoy. I am all the joy you experience. I am upon you, invisible, but present. You are protected, even though you think you are alone. For Love is never lacking alongside the agonies and sacrifices of those working for the glory of God and the redemption of souls.

"I was alongside the immolated Word, even though nothing seemed to show that I was there. He invoked the Father as absent. Not Me. I was in Him, who was elevating love to the power of Sacrifice. I was in Him and gave Him the strength to undergo the boundless pain of the world, of the whole world, and for the sake of the world. I had formed the Most Holy Body. It was right for Me to be in the Heart of the Victim of Love to gather in his infinite merits and take them to the Father. I was the Priest on Calvary. The One uplifting and offering the Victim. I was the Priest because Love is always the priest in sacrifice_indispensably so.

230 We omit about twenty_two handwritten pages, dated April 21_28, 1946, containing

Azariah's commentary on the Masses for Easter and In Albis Sunday.

tqr472 254

tqr6557 "I am upon you, with you, in you. And I give you strength to suffer and offer you with your suffering to the Father. Let yourself be immolated by the Love who loves you. Remain in Me as I do in you.

"May the peace of Love be in you."

This brief and gladdening dictation by the Holy Spirit, in these early hours of the first Friday in May and feast of the Rediscovery of the Holy Cross, is a response to my inner question while I prayed and suffered very much because of an intense heart crisis.

I was asking myself, "How is it possible for a creature to suffer enough material pain and moral pain together to reach the point of agony and at the same time feel such intense joy as to leave the impression that the latter consumes even more than illness and is at once more necessary than medicines? Why am I so happy, though so ill an_what matters more_so saddened by Father Migliorini in regard to the writings coming from Heaven, which, in spite of all assertions to the contrary by Father, I feel are under judgment and precisely under severe, ill_disposed judgment?"

And the Holy Spirit, with that incorporeal voice of his which leads to ecstasy just by drawing near, said these things to me...

Father Mariano came with the Most Holy Sacrament while the Holy Spirit bid me farewell before becoming silent. And Father Mariano saw I was crestfallen.... But I think my sensations_and I think so with no fear of error_resemble those of the martyrs in agony: physical weakness and complete physical suffering, but joy and spiritual peace reaching the maximum limit a creature can enjoy while still on earth 231

fi301qctqr1607 May 13,1946

tqr1607

289 After having kept me for many days in this novena under the luminous splendor of her apparition, Our Lady of Fatima spoke to me as follows:

231 We omit twenty_two handwritten pages, dated May 5_12, 1946, containing Azariah's commentary on the masses for the Second and Third Sunday after Easter.

tqr486 255

1046tqr1532

620919tqr7175 "Most beloved daughters of mine, have the soul of Lucy, Hyacinth, and Francis, who received me because they were simple, like their little sheep. Be able to look upwards at all times, for the Mother does not go down into the mud, but soars over you from the azure of Heaven. With my whiteness as a robe for your soul, with your spirit praying, like my hands joined in prayer out of compassion for mortals, with the gentleness of my smile to make community life sweet, and, above all, with a heart which is, insofar as possible, immaculate_for daughters also inherit their mother's heart from her and her heredity_imitate me, love me, and elevate yourselves.

"I am not speaking to Maria of the Cross.232 She is in my heart, the only cradle to give her peace. The poor, weary dove can come into my pierced heart and stay to quench her thirst with the compassionate tears of the Mother upon her and rest, forget ting that there is hatred in the world, because it would be too painful for her to continue without the consolation of my love. Love one another, though_the three of you and her. Love one another in me and in my Most Holy Son, who has joined you in love through a great desire of his love.

"In Iria there is a new cathedral. Beautiful. But I want the little chapels of hearts loving my Heart. They bear a stronger scent of love and are more replete with roses. Make it possible for me to descend into your hearts to communicate my sweetness and instruct you on constant acceptance of the divine will. An acceptance which made me a Queen, for those who remove their crowns shall be crowne_that is, the crown of sanctity rests on the spirits able to remove the crown of their humanity by agreeing to serve the Lord in all things.

"My blessing be upon you."

282tqr6537 The night before, May 12, displaying herself as most beautiful, as she was certainly seen by the three shepherd boys up in the holm oak, she said to me with a smile capable of provoking ecstasy, "I bless you, my beloved daughter. All of the blessings of the Mother and all the love of my Heart, in order to console you

tqr5125 232 The name chosen by Maria after the fashion of consecrated life.

1046tqr1532 256

tqr5125

for everything. I bless you, beloved daughter. I bless you." And in May 13 my great

physical and moral suffering I fell placidly asleep, as if 1946 everything had been calmed by Mary's smile and words.

fi301qctqr1588 May 16,1946line 4:45 am.

tqr884

293 My Mother.

279 My Mother! Gently sad. With a pacified face, no longer ashen, as in the early apparitions, the face of her best hours and also more peaceful, as if softened by a reflection of her soul, nourished by peace.... But she was sad. She was looking at me with loving compassion. The kind of look I would often have wished for from her while she was my mother on earth and which I received so rarely and always weaker than this look now. She looked at me.... She seemed to be suffering.... But she was no longer far away from me, in ultramundane regions, as in the first apparitions. She was right here with me, towards the foot of my bed, and looked around her_I don't whether it was out of curiosity or to greet her things, which she was seeing again around me. She smiled at her portrait, placed closed to me, smiled more luminously at her Our Lady of Sorrows and at my miniature, and then looked at the Jesus I had at the head of the bed, and her gaze was so hard to characterize that I am unable to describe it. She seemed to be praying and venerating and to be humbling herself, asking for forgiveness.... She seemed to be suffering.

I thought she was sad because for two months I had been unable to have a Mass said for her. Previously, from December to March, she had grown calm_or so she seemed to me, for I no longer saw her_as if the monthly Holy Mass brought her relief. I said so to her, "You are right, Mom. But if you only knew the state I'm in! At times they no longer pay attention to me...

293 She shook her head in denial.

279 I went on, "I don't know who to turn to in order to be sure they are relieving you with the Holy Sacrifice .....

She replied, "I know. Here, we know. But it is not for myself that I am suffering. It's for you. Poor Maria! Never understood,

tqr484 257

610900tqr7182 never loved, never happy. Not even now, when you are so sick and so deserving of help. How wrong all of us were about you! "

"Do not suffer, Mom. You know I am used to this state. And I say no more, understanding that my words would be numerous rebukes arising from recollection of the

past_of her and my past

tqr7229 She answered, "I can't help suffering. Because now I under stand. Immersed as we are in a burning, luminous bath of expiatory love, we see, know, and learn now, here, to love our God and our neighbor, whom we loved only slightly and poorly while living. And the sufferings of our neighbors increase our expiation be cause, once selfishness has fallen away, we are able to love and suffer with them and for them. But do not be afflicted for this reason. It helps us to enter Paradise sooner. Be patient, Maria. Only God loves you. Why, He loves you immensely. And now your mother, too, loves you immensely, though she cannot yet give you all she would like to in order to make reparation. The time of remorse is over, the first time... and I am in active love. But I still cannot do anything but pray for you. Be calm, though. You are al ready able to love and are thus protected by Love. I am learning to know, instant by instant in eternity. In knowing more and more, I am learning to love more and more. When I am able to love as we were commanded to, expiation will come to an end, and I will then be able to do much more. Paradise and power, on earth and here, are obtained by loving. Do not weep, my tot [a term of endearment Mother applied to me when I was a child which meant 'my little one and which she went on using even when I was a grown woman in her very rare moments of expansiveness]. The others are being harmed. They must weep, for they are causing harm. Oh, if you only knew how much expiation there is here for what one's neighbor is made to suffer! And they will all suffer it. And it will be just because they show no mercy to either the creature or the means used by God. How good we ought to be as long as we can! Be patient and offer God your patience in reparation for your mother. The best of offerings precisely because it is presented by you, by you alone. It is your offerings, your sacrifices that bring me relief because I have failed to show love mainly towards you, towards you among all the living.... Peppino is no longer among the living....

Goo_bye, Mario... " (another name Mother applied to me, since she would have preferred a boy to a girl, and she called me "Mario" almost as a consolation for having brought a female into the world ...). And a fresh kiss grazed my cheek as the vision dimmed ... and slowly disappeared.

283 I called out, "Mom! Mom! Tell me ... ! Are you more purified now, when you are speaking, whereas before you could not? Tell me ... ! " But she went off without answering. I also wanted to ask, "When you were in such agony in December and called to me with that tearful voice, was it because you saw what was ahead for me?" And I also wanted to ask, "Why doesn't Dad ever come? Is he perhaps not at peace, or is he so at peace that he acts from Paradise without coming?" But I didn't have time to. I remained curious, but with a sense of placid comfort....

(Note at 10 a.m.) To the point where, after a night of continuous suffering which kept me from sleeping, I gently dropped off with the rosary in my hands, since, having said the one hundred Requiems for Mother, I had be~ the Rosary.233

fi301qctqr1607 May 21, 1946

tqr1607

283 The vision was left interrupted by the letter from Father Migliorini I received from Rome, and Jesus said to me, "Open it and read it." I did so. And I frankly did not know how to answer... As I was thinking it over, while rereading it, the most beloved voice of my Lord was so close behind me that it caused me to give a start. He said:

303 "In my name reply to him as follows:

297 "Wisdom states and the Gospel states, in such a way that you cannot deny these words in view of their holiness, 'Jesus taught in his native town, Nazareth, and in their synagogues.... And they were scandalized by Him.... And on account of their in_

233 We omit almost thirteen handwritten pages, dated May 19, 1946, containing Azariah's commentary on the Mass for the Fourth Sunday after Easter, as well as slightly over six pages, dated May 20, 1946, containing the episode entitled "Gratitude Must Be Shown to Those Who Have Done Us Favors" from The Third Year of the Public Life and two pages, dated May 21, containing the first part of the episode entitled "A New Sabbath in Nazareth," also from The Third Year of the Public Life.

622tqr7173 credulity He did not work many miracles there' (Matthew and Mark)... And Jesus went to Nazareth, where He had been raised, and entered the synagogue and got up to read.... And He said, "No prophet is accepted in his home town And the people in Nazareth, filled with indignation, pushed Him to the top of the mountain and wanted to hurl Him down" (Luke). 'He then began to reproach the cities in which He had worked many miracles an d which had not repented, saying, "Woe to you, Chorazin; woe to you, Bethsaida...and you, Capernaum ... for you have not converted to the Lord" (Matthew). 'And Jesus said, "Jerusalem, you that kill the prophets and stone those who are sent to you.... Your house will thus be left deserted, and you will not see Me again until the day when you say, 'Blessed is He who comes in the name of the Lord'" (Luke). 'And Jesus, on seeing Jerusalem, wept over it and said, "Oh, if only you knew... ! You have not recognized the time in which you have been visited by the Lord" (Luke).234

620918 "That's it, as stated. Bethlehem did not want the Lord. Nazareth did not want the Lord. Capernaum did not deserve the Lord, nor did Bethsaida and Chorazin. And Jerusalem hated the Lord because 'it did not recognize Him in his Word.' There are many 'christs' and many who set against the christs and their missions what the cities of Palestine set against their Savior and Master. Say this, and say, 'Let those understand who have ears capable of understanding, and let those possessing intelligence reflect and those possessing charity act.'

624922 "The rest remains a lesson between you and Me, O my spokesman, and may my peace, my grace, and my love and that of the Father and the Spirit be with you."

917 And we resumed seeing 235

289 234 Matthew 11:20_24, 13:53_58; Mark 6:1_6; Luke 4:14_30, 13:34_35, 19:41_44.

298 235 We omit about seventy_four handwritten pages containing the rest of the episode mentioned above in note 232, as well as five other episodes from The Third Year of the Public Life written between May 22 and June 3, 1946. A long series of subsequent texts written between 1946 and 1948 and found in multiple notebooks from that period also pertain to Maria Valtorta's life of Christ and are not included in this volume.

tqr476 260

fi301qctqr2032 May 26,1946line Fifth Sunday after Easter

tqr2032

283 Azariah's explanation, which would certainly come, was preceded on this Sunday by the smile of Mary Immaculate, for she appeared in a white robe as in the apparitions at Lourdes and Fatima, but without a blue sash or gold cord: a simple cord as white as the robe kept it gathered in at her waist, and the gentle gold of her hair was visible, since she wore neither a veil nor a mantle. She was the Sweet One robed in white, as she often was in the summers at Nazareth. It was just that her robe now shone more than all earthly cloth and looked like truly heavenly linen. She had been comforting me and smiling at me since last night, and in my pains impeding all sleep_which would have been an escape for a few hours from the excessive number of afflictions oppressing me_I found her to be ever present every time I emerged from an interrupted drowsiness, which was the only repose for my weary, exhausted flesh, which could not truly rest in real sleep. Her whiteness, the white emanation of her glorified Body, and the ineffable expression on her Face beamed like a star into the dark room and into my afflicted heart. The night went by like that, and the gentle Mother was still here in the morning and then in the succeeding hours of the day. Alone with Her, I venerated Her with the silent words of the spirit and asked for nothing because I knew She knew everything, because I knew She was here to console me and it was not necessary for me to ask because the Mother anticipated every request by those She knew to be her children.... With those thoughts I spent the hours.

76tldot3678tqr6572 Many will say, "I would have asked for this or that." If there is a latent request in me, I can have only this one: "Do whatever you know is best." I do not ask for anything at all for myself. God knows what is best. Mary knows what is best. I thus say to both of them, "Do what is best...rdblquote And there is utter peace. A peace

floating above all that men unleash with their wickedness, selfishness, vileness, deceit, and similar ugly manifestations, blowing these elements onto the little sea of my spirit, which on its own is calm, for it reflects Heaven. I wondered, "What punishment will those disturbing the spirits devoted entirely to the

tqr6599

tqr493 261

617901tqr7183 service of the Lord receive?"

And the Most Pure Mother replied:

"The one Jesus has explained to you in many dictations, which, in your case, you have already seen taking place on sever al occasions. For it is useless to give other names to what is happening to one person or another_those who have not fulfilled their mission towards you or have caused you pain and disturbance. The name is the one you know.

"My daughter, do you remember that hour of sad peace in which I appeared to you in the habit of a Servite and drew you to me, under the black mantle, to protect you while I prayed, looking towards the north?236 I shall now explain to you the meaning of that prophetic vision.

"My Son_and I cannot explain the reasons to you at this moment_had placed you under the protection of the Servants of Mary because you cannot remain alone, my daughter, with your great treasure. The Eternal had also given me the protection of a husban_useless for procreating, but necessary for safeguarding_when the Treasure of heaven and the world was about to descend into me. My Divine Maternity could certainly have been fulfilled even without Joseph. But, because of the scandal of an unmarried woman having a child, the signal which this maternity in an innocent woman would have given to that untiring scrutinizer of souls who is Satan, and, finally, a child's need for a father as a protector, Most Holy Wisdom imposed a husband on me. All of the above_mentioned reasons were illustrated from the moment the Holy Spirit infused Himself into me, making me the Mother. I then comprehended the justice of my marriage, which until that point I had accepted out of obedience.

"Well then, my daughter, Jesus had also given you protection. That protection. Do not try to know why it was that and not an other. That would amount to trying to find out why the twelfth apostle was Judas Iscariot and not one of the holy and humble shepherds, for instance. Well then, I received you under the black mantle of a Servite_I, who was crying in that habit be cause I saw (and you can understand where I was looking) that

tqr4316 236 See the entry for October 15 in The Notebooks. 1944.

tqr542 262

tqr6587 my Jesus' decrees concerning the Work, the instrument, and the way both should be treated were being disobeyed excessively. So that you would not feel too much emptiness in the place where, for a special and always adorable reason, my Jesus had set you, to make you feel the full protection of the Queen of the Order and her children in this Order, who through a perfect life are with me in Heaven, I drew you to myself, over my heart, protect ed by my mantle while I wept for those who were failing to carry out their task.

"But, O daughter of mine, do not be disconsolate. Remember your Mother in this circumstance, too. How much you resemble your Mother when, a stranger in Bethlehem and bearing the Incarnate Word, she knocked in vain at the doors, asking for help, shelter, and mercy! Mercy more for the Word she bore than for herself, a poor woman weighed down by maternity and weary from the long journey.... Our John tells the great truth about these acts of rejection, this deafness as regards understanding, and this lukewarmness or coldness in receiving the Word: 'The Word, the Light, shone in the darkness, but the darkness did not grasp it. The Word, the true Light, was in the world, but the world did not recognize it. He came to his home, and his own did not receive Him. 1237And in order not to receive Him they also rejected the Woman bearing Him, who, in the eyes of Israel, was just a poor woman to whom "it was impossible that God could have offered cf2b Himselfcf0b0 ." She was thus a trickster and a liar seeking undeserved protection and honors through deceit.

89tldot635tqr6576 "It is always like that, beloved daughter. We are disliked, persecuted, mocked, and misunderstood because we bear the Word that the world does not want to receive. And we wearily and sorrowfully go from heart to heart, asking, 'Out of mercy, receive us! Mercy on yourselves. Not on us. For we, in this gift we bear, have our weight, it is true, our cross as creatures, but also our peace and glory as spirits, and we ask for no more. But we are solicitous and concerned about the Word, the Word we bring you to be given, for it is Life, to those for whom it has been deposited in us

After the glory of the Lord had been manifested in the Resurrection

237 John 1:5 and L9_11.

tqr492 263

631tqr7050 and his Doctrine had been disseminated in the world, how many in Bethlehem would not have wished to have received the Bearer of the Word on that cold night in Casleu in order to say, 'We recognized her.' But it was then too late! God's moment comes and goes. And belated regret does not make amends for the mistake. The person responsible should be reminded of this.

592897 "But do not be afflicted. In the eyes of God you are justified, just as I was in giving birth to the King of kings in a foulsmelling cavern. We are not to blame for not giving due honor to the Word issuing forth, but those who keep us from honoring Him publicly. The incense of our loving, secret adoration is sufficient to replace every other honor which we are prevented from giving the Word deposited in us. Smile, my daughter, and hope, remembering that the Almighty can raise up children of Abraham even from the stones and will not leave you without priestly comfort and guidance, raising up the person responsible for this duty, just as, at exactly the right moment, He granted you the angelic teacher for your increased comfort .....

And Mary Most Holy shone more gloriously and sweetly than ever while receiving the angelic greeting of Azariah, whose luminous presence seemed tenuous when compared to the most luminous Virgin. And Azariah spoke, remaining on his knees with his arms crossed over his chest and his head bowing low, in front of Mary, as if in front of an altar. 238

fi301qctqr1597 May 28,1946

tqr1597

305 I received a letter from Father Migliorini.... Azariah ordered me:

"Write these words to Father: 'The Lord wants me, Maria, to wait to give you an answer after the novena of the Holy Spirit, after Pentecost, then. And until my reply, which will involve only conveying God's will regarding our case, you, Reverend Father, must not proceed on any definitive step concerning my

238 We omit almost ten handwritten pages containing Azariah's commentary on the Mass for the Fifth Sunday after Easter.

tqr473 264

tqr7053tqr7232 question. Investigate on a friendly basis, in a mild manner ask the

Reverend Father General (for you can now do so) and the Reverend Counselors or their friends, and see that by June 9 I get your conclusions, to which the Lord will respond."

fi301qctqr1601 June 1, 1946

tqr1601

305 I was ordering my prayers for the month of June and was uncertain as to have the one to the Holy Spirit precede the one to the Sacred Heart. With a beatifying wave of peace the Spirit Paraclete plunged upon me, saying:

"You can place the prayer to Me at the head of every other, with no fear of offending the loving Divine Heart.

"That Heart exists because I formed it. I, Love, am the generator of, the Most Holy Humanity of the Word, and his Heart is the love of the loves of Divine Love itself, and the most ardent Soul of the Triune Fire. In that Heart are the Father, the Word, and the Spirit, but the Spirit, in being what forms a Oneness of and with the first two Persons and with Them completes the Most Holy Triad, is the select Guest of the most loving Heart. All of God delights in that Heart and dwells therein, for, if you are said to be temples of the Holy Spirit and, as one can assume from human limitedness that the throne of the Spirit is in the organ generating life and prompting affections, what throne, in that temple, which is the most sacred temple there is_either built by man or generated by man_could I ever have that is more beautiful, more sacred, or more my own than this one?

"The Heart of Jesus Christ! Formed by the fires of Charity and the lilies of the Purest One! If men were able to grasp what the Heart of Christ is! But the Seraphim can barely penetrate the incandescence of this perfection of love which is the Heart of God, the Perfection of Perfection. Consider, soul of mine. God, the Incorporeal, Eternal One, adorning Himself with the perfect organ in the perfect creation of man and enclosing therein all of Paradise so that it will be a witness to the sublime annihilation of the Word and become perfect in Charity. If the angels could disclose the mysteries of Heaven, they would tell you that to the

tqr472 265

608907tqr7166 evangelization of the earth by the teaching Christ there corresponded the great lesson given to all the heavenly choirs on how to reach perfect love: through the self _annihilation of a God to the point of death out of love for God and men.

"Holy, thrice holy Heart of Christ, radiant Sun in which all the lights of Heaven are incorporated, the glorification of the matter which deserved to share the glory of the soul

because it reached Perfection in Charity, Fortitude, Justice, Temperance, and Obedience. For_all of you, remember this, O dearest children of Wisdom_Christ was Flesh and Soul, like every man, and through an inscrutable decree He, though unstained, had to know temptation. He was the Man. He was the new Adam. He had to show how the first one should have acted to possess glory without experiencing torment and how it was possible to possess glory without undergoing torment only by doing the will of the Creator heroically. And Christ showed this. And then He suffered and died to make reparation for what Adam had committed. And everything_obedience, resistance to temptations, good will, generosity, forgiveness, wisdom, and sacrifice issued forth from the Heart now beating in Heaven, for each and every one of you, for all who have comprehended Love.

"God is Charity. The Heart of Go_Jesus is the throne of God Charity.11239

fi301qctqr1556 June 2, 1946

tqr1556

302 The Divinity says:

296 "For the lily immolating herself do not wish for any other dew but that of an increasingly perfect love. Let not even the love of blood ties cause you to emerge from justice. Do not desire, then, for her anything but what is most perfect. And be joyful because the prudent virgin is fueling her lamp with her perfect love, and when the Bridegroom shows up on the way, she will be ready to go out to meet Him."

239 We omit about twelve handwritten pages containing Azariah's commentary on the Mass for the Sunday in the Octave of the Ascension.

tqr481 266

286tqr7054tqr7233 The Lord says:

"Peace be with you, and may the Paraclete baptize you with his Fire so that you will be my witnesses and the guardians of this miracle, which I have granted to you out of love for your souls and the Order dear to the immaculate, pierced Heart of the Holy Mother of Myself, of you, and of every believer in the Most Holy Lord.

ldblquote I am not addressing my servant Romualdo or any other servant in particular who presently holds a post distinguishing him and rendering him influential in the Order. 240 As in the group of apostles and disciples, as long as I was among them, I did not allow distinctions for either Myself or the others, and doctrine and love and reproach

were meted out in equal measure because I did not see Peter or James, John or Matthew, Andrew or the Iscariot, Stephen or Elias, Matthias or Abel, but my Church, that Church where, though a hierarchy is necessary, it does not mean separation and difference, but always brotherhood, since the Church is the perfect, homogeneous organism where I, Christ, am the head, and all of you, members, so, now, I am speaking to the Order of the Servants of my Most Blessed Mother, to which my Charity has wanted to give a gift and a mission in these times in which anti_Christian darkness rises to blind spirits and the fevers of accursed doctrines introduce themselves to kill, while the flock on which I have mercy is fainting with hunger and cold.

"Creatures pass. Today they are here. Tomorrow they no longer are. Grass soon drying up after a brief season, they be come dust and even their name is forgotten. Blessed are those whose name is written in Heaven because they have done my Will. But the Order remains. And the Order must continue what the Rule or Death may interrupt. And this is what I want. I am thus not addressing my servant Alfonso, head of the Order, or my servant Romualdo_in whom the grace gratuitously given by my Goodness creates obligations of obedience and gratitude to wards the Giver so as not to change from grace into disgrace but the Order, for which I am pointing out this way. And I am

tqr6581 240 He is referring to the Order of the Servants of Mary, to which Father Romualdo M. Migliorini belonged. At that time the Prior General of the Order was Father Alfonso M. Benetti, who is named below.

tqr526 267

tqr491 268

596897tqr7153 pointing it out for the sake of Wisdom, Justice, and Charity.

"My Will, expressed clearly and constantly since the beginning of the work_and Romualdo is well aware of this_is that my Word should be made known, disseminated, and used by the consecrated and the faithful, whereas the instrument must re main unknown until after her death. The pen of a writer would never be celebrated, not even on account of one of those foolish enthusiasms of the masses. But the writer is celebrated. Maria is my pen. Nothing more. I am the Writer. The Thought is mine. I can do what I want with it, then. And I want my Thought, translated into a Word through an impulse of Love, to go and vivify those who are dying on this earth, where the forces of Evil are so active.

"I remind you of the red dragon in the Apocalypse, who with his tail dragged after him a third of the stars, causing them to plunge down. And I remind you that, after laying

snares for the woman_who, in solitude, in the place prepared by God for her to be nourished there for one time, two times, and half a time, was protected and saved from the hellish flood of Hatre_he halted on the sands. And I remind you that the dragon, furious over being unable to destroy her, went to wage war on those among the Women's progeny who remained, those who observed God's commandments and conserved the testimony of Jesus Christ. And I remind you, though, that these were seen to be seduced and disturbed by the words and wonders of the Beast and many followed him. Only the saints among them were overcome with death, but not in spirit.241

tqr1636 "What is it that is sanctified? The vaster and vaster knowledge of God, given to counterbalance the increasingly immense, active, and corrosive preaching of the Beast, provided with the means suitable for the new times, with the means penetrating where people do not. I said so: 'The children of this age are shrewder than the children of the light.1242 They use the new means and with subtle propaganda penetrate where the static nature of the children of the light does not. Books are destruction

241 Revelation 12_13.

242 Luke 16:8.

303tqr7205 nowadays because they represent penetration. Why not counterdestroy, then, what they, the dark ones, are building over the ruins of what was mine and they have demolished? Sow over the ruins and, by my Grace, which shall accompany your efforts, and new mustard steles shall arise from the ruins_the smallest seed, which, however, produces so much foliage that it gives shelter to birds without a nest.

"Too many souls no longer have a nest in faith simply because they are not aware, they do not know Me. The poor recollection of a Go_Man dying on a Cross is not knowledge of Me. Knowledge of Me is to know all the forms of Christ's evangelization, of Christ's sacrifice, of the love of Christ, Man and God. Are the churches empty, half_empty? Let the houses be entered. Rise up, 0 sleeping ones! Rise up, O shy ones! It is not time to sleep. Do I have to be the one to shout to you sleepers while the boat is seized by waves threatening shipwreck, 'Get up, for you will perish if you don't'? Let that not be the case. Look at how many perish or are seduced because they have only the poisoned bread of heresies of every kind or are seduced because they are stunned by the voices of the false apostles serving the Beast. Help the Master, who has mercy on this throng and gives you bread so that it will not die in the desert. Give this bread. How? I have been telling you how for a long time and will repeat it. "

1) Seek approval which will defend and ensure the Work. Seek at once and do not desist until you find it.

2) Print the Gospel cycle, which consists of three parts: firstly, the conception, birth,

childhood, and marriage of Mary; secondly, my Annunciation, conception, birth, childhood, and adolescence; thirdly, the three years of Gospel life.

"I want the first two parts because the measure of God's infinite goodness, power, and forgiveness truly began when the Immaculate One was formed in Anna's womb. The first beat of the Good News was in the first beat of the embryonic heart of Mary of Joachim and Anna. And you, Servants of Mary, should under stand more than anyone else and firmly believe that it is knowledge of Mary that prepares for knowledge of Christ. Mary is the Victor. Satan withdraws from those loving and knowing Mary. And when Satan withdraws, I enter and can act. John of

tqr546 269

621920tqr7159 Zechariah is called the Forerunner. He was. For very few years. Mary is eternally. The Twelve were called 'Apostles.' They were, for a longer or shorter period of time. Mary is the Apostle eternally. Mary thus precedes Christ and prepares spirits for the true knowledge of Christ.

"I would like the Work to be disseminated from this Nation, where my Grace has been poured forth so abundantly, where the Apostolic See is located, and where there is so much to be rebuilt in order for it to be saved. But Italy is a part of the Christian world; it is not the whole Christian world. And my lights_that is, the enlightened Pastors, capable of hearing the Voice of God and approving it so that it will be given_a gift of my Divine Heart to the men who are dear to Me because I came to suffer and die for them_are throughout the Catholic Christian world. The other dictations shall be reserved for the future.

"Do not use half measures. I want a secure approval. The spokesman must be completely unknown. She seeks nothing but the following (and you cannot refuse to grant her what she re quests).

" 1) For the Work to be published with all due guarantees.

"2) For the Order to assist her spiritually, and not just with the ecclesiastical assistance of a priest to administer the Sacraments, as with every other Catholic, but also with the spiritual moral guidance of a priest_and one of the best_because the souls taken up by extraordinary missions have a twofold, three fold, and tenfold need for priestly guidance. Heaven speaks for the sake of heavenly matters. The priest must watch over the creature suspended between heaven and earth, turned into a sign traversed by darts of the divine will, of hatred and human exaltation, more defenseless than every other creature because of her mission, which excessively estranges her from the world, which absorbs her, which acutely sensitizes her, and which frightens her with its greatness, with fears of diabolical deceit and of not being able to act as God wills and of thus displeasing the Divinity.

tqr6401tqr6539 "And let the Order help her with material assistance as well. You are

faced with a continuous miracle of a finite being who nonetheless bears fruit because I so will. But my miracle must

tqr542 270

tqr557 not annul your charity. A displaced, atrophic, arrhythmic, shattered heart; asphyxiated, lacerated, poorly healed lungs; constant, increasing fever; tabes dorsalis, which inflames, paralyzes, and hardens nerves and vertebrae; the serous membranes attacked, the liver attacked, the kidneys attacke_this is the wreck always writing willingly, heroically, and cheerfully, for hours and hours. This is the wreck who, after having written for as many as five hours, and dictated for five more, must correct, reread, bind it all together, and maintain correspondence, and think, and show charity

"Sons! Who among you would do all of this for one, two, or three years? Except for dictating, she has been doing so for three years. And I have mercy on her. To the point that I slow down the visions, to give her time to rest. If things had gone as until February, the Gospel would by now have been finished. The way they have gone, we are at Elul, and the months of continuous ministry in Judea are missing, in which the pages of John's Gospel will take on new life. For, if it is true that revelation closes with John, it is also true that many things are mysterious in John, and I alone can make them clear and acceptable, not only by faith, but through understanding.

"I thus want a priest to replace Father Romualdo, here, where the spokesman lives, for the initial copy of the manuscripts, which being corrected by the spokesman, shall be sent to Rome, to Romualdo, who shall continue the work. I approve the assistance by Father Corrado for Romualdo to seek out and correct errors in copying. Bear in mind that even a small mistake can lead to a sentence going against dogma and doctrine. Read, reread, and collate, then, so as not to give adversaries the occasion to find error. And I want the correction of the three parts of the Gospel (the two pre_Gospels and the Gospel in a proper sense) to be carried out one last time, with the help of the hand written text, by little John.

"The instrument does not want to be thanked. Her exertion is her joy; sacrifice, her bread; and my glory and the good of souls, the purpose of her immolation, which preceded her current state as a spokesman by several decades. The instrument wants one thing alone: for my Will to be done. She does not ask you for financial

271

591895tqr7148 gain. She does not ask you for honors. She asks you for charity. In the name of God, as a sister, as a Catholic, and as a sick person. She asks you to protect her

and to protect the Work. I asked you for this before she did. And I do not decree impossible things. The instrument has one desire alone: to die after being handed a volume of the Work approved by the Church through one of her Ordinaries, to die knowing that the river of light which has passed through her being to come to men is being disseminated to nourish, enlighten, and lead men to Me. The instrument does not ask for or think about future glorification. But she implores that the Lord be glorified and that her innocence_upon which Satan hurls himself to strike out at the Lord through the spokesman_be defended. Do not allow the Enemy to drag her into undeserved consternation.

"And be solicitous. The spokesman is a light that is fading out. Act. As others act. Act with justice and charity, as others act with injustice and anticharity. Act at once. From the manner and the time period in which you act to do what I want and what charity requires regarding the spokesman your preparation, your faith, and your obedience will be manifested; the true countenance of your spirit will be seen. And my Grace and Blessing will descend, in proportion to your perfection, on the Order and on individuals, for your protection and comfort.

"Remain in my peace and my union, and know Me and defend Me in my creature, whom I have used for you, for all of you, and whom I have entrusted to you. " 243

fi301qctqr1636 June 17,1946

tqr1636

287 Distressed, embittered, and filled with doubts about everything and everyone_and even about the Blessed Voice_by men's behavior regarding the Work, I felt determined to offer resistance to what I had come to think was a diabolical trick, " since, " I told myself , " if it were He, the Lord, who was dictating, He would also be able to

243 We omit twenty_two handwritten pages, dated June 9 and 16, 1946, containing Azariah's commentary on the Mass for Pentecost and the Masses for the First Sunday after Pentecost and the Feast of the Most Holy Trinity.

tqr476 272

279tqr7187 protect his dictations. " And I drank the bitterest chalice...

tqr6582 But the Voice of Jesus_anguished, urgent, and most loving in its yearning_appeared, calling to me, imploring me:

"Maria! Maria! Maria! It is 1. And how can you doubt this? Even in this storm', is your spirit perhaps disturbed? No, it is at peace. It does not fear the death of the flesh because it is at peace and does not fear the Lord. And it does not fear Him because I am Peace. I told you so at the beginning of the dictations: 'A sign that it is I is the peace I instill.' Oh, Maria! My Maria! Do not be delirious! Do not go so far as not to recognize Me any more.... John! My little John! It is Jesus! It is your Jesus who is calling you, suffering with you, and weeping on seeing you so scorched by pain that you are no longer able to recognize Me. Maria, my violet_why, don't you see that this is your Redeemer, your Lord, your Love? My poor, poor daughter! And what should I say to those bringing you into this state? In order not to say something tremendous, I will be silent with them. But woe to those for whom the Word no longer speaks! Come, my poor daughter. Here, like this, on my heart, here, in my arms. Here, like a frightened child. My Maria! My little faithful 'voice'! Do not suffer. Do not resist my word. Do not fear deceit. I will console you so much that I will convince you, I will reconquer you, you that now adore God, but fear the One speaking to you. I am your Father, Mother, Spouse, Brother, Friend, and Priest_everything. I told you so. It is the hour in which I am all, the hour in which you have come_as I foretol_to be with Me alone because men cannot follow the victims onto their cross, but, rather, are tortures in the torture of the victim. "

52334 And He took me, reluctant as I was, and consoled me.... It was time for that, since they were killing me by taking away the peace of not being afraid....

fi301qctqr1646 June 20, 1946line Corpus Christi

tqr1646

282 St. Azariah announced himself to me with one of those very sweet, unrepeatable angelic songs which have remained in my soul as the most heavenly things I have savored. The light and

tqr476 273

637tqr7088 song of Paradise are something indescribable in both beauty and effects. As I had already been calmed in my torment after the words of my Jesus the day before yesterday, this song ended up plunging me once more into the full, joyful_at once solemn and cheerful_peace which has been my element since I became the instrument of my beloved Jesus. And as I wrote, I listened to this song, a pure melody which is not a word, but which is only the sound of a sweetness ascending as far as blessedness. Oh, it is unutterable! I listened ... and understood more things in that moment than in months of meditation entirely on my own. I knew that, once that instant was over, I could not even explain what I had understood. It was too sublime! But the fruit of what I had understood would remain in my soul.... This song made me understand what the Eucharist is for the Heavens, for those inhabiting them.... This song enlightened me on the ardent angelic de

sire to receive this Bread.... Oh... ! 244

fi301qctqr1611 July 12, 1946line Friday

tqr1611

286 I was weeping because it was Friday, the day for Holy Communion, and I was deprived of it.... The agony, always acute, became tremendous. My whole spirit, wounded, was moaning, and my flesh suffered as if mortally stricken.... And, while weeping, I thought of both the cruel and the good ones among my brothers in religion, considering that the good ones suffered with me and for the same cause as I. And I offered my suffering to relieve theirs and to wrest a definitive "yes" from Jesus concerning the manuscripts. For this time divine intransigence was not bending to any prayer.245

289 My Lord came and consoled me, saying:

287 244 We omit over forty_six handwritten pages containing Azariah's commentary on the Mass for Corpus Christi and then his lessons, dated June 2 3 and 3 0 and July 7, 1946, on three other Masses: for the octave of Corpus Christi, for the Sunday in the octave of the Sacred Heart, and for the commemoration of St. Paul, on the Fourth Sunday after Pentecost.

245 In minute writing, certainly at a later date, she added: "(When the Father General had ordered that I no longer be brought Holy Communion. I nearly died. It was then that Jesus sent me Father Luigi ...). " see notes 2 3 7 and 2 0 1.

tqr466 274

305tqr7304

tqr6661 "Here I am, little John. They do not let us be one: I in you; you, a ciborium. containing Me, for the joy of both of us. Little, little John, let us love one another, and may love be fusion, Come. On my chest, little John, like the other John, and let my love enter into you to give you what has been denied you.

Union bestows confidence. Blessed, I asked for the grace which Father Berti, Father Migliorini, and others requested,

Jesus grew severe, with the unbearable gaze of the moments when He is more Justice than Mercy.... I looked at him in fear, even though I knew that glance was not for his poor Maria. He moved slowly around the room and bent over the handwritten notebooks which had come back from Rome for the corrections to the Pre_Gospel. He repeated

some isolated sentences found therein. I recognized them. He turned and asked, "You under stand them, don't you?"

289 "Yes, my Lord. Do You want me to write them?"

316 "No, they are already written. To repeat them would mean provoking their judgment, which is always the same: 'Is that the way you speak to priests?' The sentence spoken to Me on numberless occasions by the priests of Israel, for those who are at fault speak imperiously to silence those who are right, saying, 'You are at fault,' in order not to say, 'I have been at fault.' And even when the words come from Wisdom and are known to come therefrom, they say, 'It's you that have spoken' in order to strike out at the creature. Do not rewrite them, then. They are already written here so that they will read them. And they are written elsewhere, where no human hand can manage to destroy or human eye refuse to read. For this reason I tell you that in all truth they shall read them one day. But these notebooks and the others which are still in Rome must return to this house, under your protection. The delay obtained does not change the decree. Even if it were my own Vicar who, with the heart of a true Christ, took the Work and you under his protection_and grace and blessing would descend upon his head from the Divinity_the manuscripts must return here, to the house of my spokesman.

tqr462 "The sign of my condemnation of what has been done against your spirit must remain as an admonition for those who have acted and those who will be their successors. The tremendous tor ture

617897tqr7148 they have caused you shall never be erased from your spirit either on earth or in heaven: here, as a mark of agony; there, as a sign of glory_great tribulation becoming election, as stated in John's Apocalypse.246 Let the sign remain for them as in you. For I can forgive all that is done to the 'instrument,' since I have mercy on the 'dead,' like those of the Church in Sardis,247 and I give them time to confirm what is not yet dead and revive what has been extinguishe_that is, the capacity for understanding God through you, my voice. But I cannot pass over without a sign of punishment what is being done to your spirit, and even more to Me, in re fusing to let us be united in the Sacrament, to nourish you with the Sacraments which I have instituted for all the souls in the grace of God or in need of returning to Grace. And to refuse while knowing your conditions and those of this city.

"With my Blood I paid for all souls. I paid in advance. I gave Myself so that you may have Me. Who can refuse Me to my beloved children? I cannot forgive everything because, if it is true that I am He who forgives, as the condition for the measure of forgiveness I establish the measure of the love shown by the blameworthy. Here no love has been shown either Go_for whom communicating Himself is a joy_or you, a soul for Whom to receive Me is life. And if I forgive the pain caused the spokesman, I punish for the pain caused your soul as a Christian. Make this known as well to those to whom it

should be said. "

And Jesus departed after having blessed me.

283 This was at 9:30.... At 11 the mail brought me two letters_or, rather, three: one from Father Migliorini, in contrast to the one from Father Berti the same day, one from Sister Saviane in Venice,248 and the third from Father Pennoni, who mentioned his intention of turning to the Holy Father to receive protection. I shall not make any comments. I simply observe that Jesus has already set forth this possibility, confirming, however, that even in this case the manuscripts must return to me.249

288 246 Revelation 7:13_14.

247 Revelation 3: 1.

248 See note 103 and The Notebooks. 1944, note 540.

249 We omit ten handwritten pages containing Azariah's commentary on the Mass for the Fifth Sunday after Pentecost.

fi301qctqr1601 July 14, 1946

tqr1601

286 Jesus teaches us to die.

Jesus says:

291 "I dictated a Holy Hour for those who desired it.250 I revealed my Hour of Agony in Gethsemane251 to give you a great reward, for there is no greater act of trust among friends than to reveal one's pain to a friend. The supreme proof of love is not laughter and a kiss, but tears and sorrow made known to a friend. You, my friend, have known it. Through the time you spent in Gethsemane. You are now on the Cross. And you feel mortal afflictions. Lean on your Lord as He gives you an Hour of preparation for death.

fi301qctqr303 I.

tqr303

286 "'My Father, if possible, remove this cup from Me.'

283 "It is not one of the seven expressions on the Cross. But it is already an expression of passion. It is the first act in the Passion which is beginning. It is the necessary preparation for the other phases of the holocaust. It is invocation of the Giver of life, resignation, and humility; it is prayer in which the will of the spirit and the frailty of the creature finding death repugnant are interwoven, as the flesh is ennobled and the soul is perfected.

"'Father... !' Oh, it is the hour when the world withdraws from the senses and thought while, like a descending meteor, thoughts of the other life, of the unknown, and of judgment approach. And man, always an infant, even if a hundred years old, like a fearful child remaining alone, seeks the breast of God.

288 "Husband, wife, brothers and sisters, children, parents, friends.... They were everything as long as life was far from death, as long as death was a thought hidden under distant clouds. But now that death emerges from underneath its veil and advances, by an overturning of the situation it is parents, children,

250 See the entry for July 14 in The Notebooks. 1944.

291 251 A number of references to Gethsemane are to be found in The Notebooks. 1944. See, for example, the entries for May 6 and September 13. And, of course, the Agony in Gethsemane is fully described in the major work on the Gospel.

tqr471 277

634tqr7086 friends, brothers and sisters, husband, and wife who now lose their clearly_defined outlines and grow dim in the face of the imminent advance of death. Like voices fading out in the. distance, everything on earth loses strength, as what is beyond gains intensity, what seemed so far away until yesterday.... And a movement of fear strikes the creature.

600898 "If it were not painful and fearful, death would not be the final punishment and the final means for expiation granted to man. Until Sin appeared, death was not death, but dormition. And where there was no sin, there was no death, as with Mary Most Holy. I died because all Sin was upon Me, and I experienced the horror of death.

"'Father!' Oh, this God so often not loved, or loved last of all, after the heart has loved relatives and friends, or has had more unworthy loves for creatures of vice, or has loved things as gods, this God so often forgotten, who has allowed Himself to be forgotten, who has left people free to forget Him, who has let them act,_ who has sometimes been

mocked, sometimes cursed, sometimes negated, now rises again in human thought and takes up his rights once more. He thunders, 'I am!' And in order not to cause death from fear by the revelation of his power, He tempers that powerful 'I am' with a gentle word: 'Father. "I am your Father.' There is no longer terror. The sentiment prompted by this word is abandonment. I, I, who had to die, who understood what it is to die, after having taught men to live calling the Most High Yahweh 'Father,' thus taught you to die without terror, calling the God who amidst the pangs of agony rises again or becomes more present to the spirit of the dying 'Father.'

ldblquote Father!' Do not fear. Do not fear Him, you that are dying this God who is the Father! He does not step forward as an executioner armed with account books and an ax. He does not step forward cynically, tearing you away from life and affections. But He comes opening his arms to you, saying, 'Come back to your dwelling. Come to rest. I will compensate you with interest for what you are leaving. And, I swear to you, in my breast, you shall be more active for those you are leaving than by remaining here below in a hard and not always remunerated struggle.'

898 "But death is always pain. Pain from physical suffering, pain

tqr492 278

tqr6563 from moral suffering, pain from spiritual suffering. It must be pain to be a means of final expiation in time, I repeat. And in a flickering of mists which alternately dim and disclose what has been loved in life and what makes us fearful of the beyond, the soul, the mind, and the heart, like a ship caught up by a great storm, pass on_from calm zones already in the peace of the imminent port, now close by, visible, so serene that it is already communicating a blessed quietude and a sense of repose like that of someone who, having nearly finished a laborious task, gets a foretaste of the joy of the rest to come_into zones where the storm shakes them, strikes them, makes them suffer, get frightened, and moan. It is once again the world, the anxious world with all its tentacles: family, business affairs; it is the anguish of agony; it is fear of the final step.... And after? And after ... ? The darkness attacks, suffocates the light, and hisses its terrors Where has Heaven gone? Why should I die? Why do I have to die? And the howl is already gurgling in one's throat: 'I don't want to die!'

294 "No, my sisters and brothers who are dying because it is right to die; it is holy to die, since it has been willed by God. No, do not cry out like that! That howl does not come from your soul. It is the Adversary who is influencing your weakness to make you say it. Turn the rebellious, vile howl into a cry of love and trust: 'Father, if possible, remove this cup from me.' Like the rainbow after the storm, that cry thus restores light and quietude. You see Heaven once more, the holy reasons for dying, the reward for dying_that is, to return to the Father_and then you comprehend that the spirit, too_or, rather_that the spirit has greater rights than the flesh because it is eternal and of a supernatural nature and thus

holds precedence over the flesh, and then you say the words which are absolution of all your sins of rebellion: 'But may your will, not mine, be done.'

"That is peace. That is victory. The angel of God embraces you and comforts you because you have won the preparatory battle to turn death into a victory.

tqr481 279

fi301qctqr491 II.

289ldblquote Father, forgive them.'

301 "It is time to divest oneself of all that is a weight to fly more securely to God. You cannot take with you either affections or riches which are not spiritual and good. And there is no man who dies without having to forgive one or many of his fellows for something_and in many areas, for many reasons. What man reaches the point of dying without having suffered the harshness of betrayal, estrangement, deceit, usury, or any other form of harm from relatives, consorts, or friends? Well then, it is time to forgive in order to be forgiven. To forgive completely, leaving aside not only the rancor, the memory, but even the conviction that our reason for indignation was proper. It is the hour of death. Time, the world, business affairs, and affections come to an end and become 'nothingness.' Now only one truth exists: God. What good is it, then, to carry over the threshold what belongs to this side of the threshold?

"To forgive. And since reaching the perfection of love and forgiveness_which is not even to say, 'And yet I was right' any more_is very, too difficult for man, the task of forgiving on our behalf thus passes on to the Father. To give Him our forgiveness, Him, who is not a man, who is perfect, who is good, who is the Father, so that He will purify it in his Fire and give it, once it has been rendered perfect, to those deserving forgiveness.

"To forgive the living and the dead. Yes, the dead, too, who have been the cause of pain. Their death has removed many sharp edges from the indignation of the offende_it has sometimes removed all of them. But the memory still remains. They have caused suffering, and one remembers that they have caused suffering. This memory always sets a limit upon our forgiveness. No, not any more now. Now death is about to remove every limit from the spirit. One is entering the infinite. To remove, then, this memory, too, which limits forgiveness. To forgive, to forgive, so that the soul will have no weight and torment from memories and be at peace with all the brothers and sisters who are alive or are being purified, before encountering the Peaceful One.

tqr7217 "'Father, forgive them.' Holy humility, gentle love of the forgiveness

tqr7217 280

granted, which entails forgiveness asked of God for the debts towards God and towards one's neighbor of those requesting forgiveness for their sisters and brothers. An act of love. To die in an act of love is to receive the indulgence of love. Blessed are those who are able to forgive in expiation for all their hard ness of heart and for their sins of wrath.

fi301qctqr448 iii.

tqr448

289ldblquote Here is your son.'

301 "Here is your son! To give up what is dear, with a far_sighted, holy thought. To give up affections and yield oneself to God with no resistance. Not to envy those possessing what we are leaving. In this expression you can entrust to God all that you care about and that you are abandoning, and all that occasions you anguish, including your own spirit.

"To remind the Father that He is the Father. To place in his hands the spirit returning to the Source. To say, 'Now then, here I am. Take me with You because I give myself. I am not yielding out of necessity. I give myself because I love You as a son returning to his father.' And to say, 'Now, these are my dear ones. I give them to You. These are my worldly affairs, the affairs which on certain occasions prompted me to be unjust, envious of my neighbor, and to forget You because they seemed to me of capital importance_they were, but I thought they were more than they were_for the well_being of my family, for my honor, for the esteem they brought to me. I also thought only I was capable of safeguarding them. I thought I was necessary to carry them out. Now I see.... I was nothing but an infinitesimal tool in the perfect organism of your Providence, and often an imperfect tool ruining the work of the perfect organism. Now that the lights and voices of the world are ceasing and everything is drifting away, I see ... and hear.... How insufficient, shabby, and incomplete my works were! How much they were out of tune with the Good! I took it for granted that I was a 'big deal.' You were ... farseeing, provident, and holy and corrected my works and made them still useful. I was presumptuous. Sometimes I even said that You did not love me because what I wanted did not turn out

tqr490 281

tqr7122 well, as with others whom I envied. Now I see. Have mercy on me!'

619915 "Humble abandonment, grateful consideration of Providence in reparation for your acts of presumption, avidity, envy, and replacement of God with poor human

elements, with greediness for various forms of wealth.

fi301qc iv.

301 "Remember me.'

302 "You have accepted the chalice of death, you have forgiven, and you have given up what was yours, even yourselves. You greatly mortified the human self and greatly freed the soul from what is displeasing to God: from the spirit of rebelliousness, from the spirit of rancor, from the spirit of avidity. You have given up life, justice, property, poor life, the poorest justice, and thrice_poor human properties to the Lord. New Jobs, you are languishing and naked before God. You can then say, 'Remember me.'

"You are no longer anything. No health, no haughtiness, no wealth. You no longer possess even yourselves. You are a caterpillar that can become a butterfly or rot in the jail of the body by a final extreme wound to the spirit. You are mire going back to being mire or mire turning into a star, depending on whether you prefer to go down into the Adversary's sewer or rise into God's whirlwind. The final hour determines eternal life. Remember this. And cry out, 'Remember me!'

"God awaits that cry of poor Job to fill him with goods in his Kingdom. It is pleasing to a Father to forgive, intervene, and console. He awaits only this cry to say to you, 'I am with you, son. Do not fear.' Say these words to make reparation for all the times you forgot the Father or were proud.

fi301qc V.

301 "'My God, why have You abandoned me?'

297 "The Father sometimes seems to abandon. He is only hidden to increase expiation and grant greater forgiveness. Can man

321tqr7236 complain about this wrathfully_he who has abandoned God on numberless occasions? And should he despair because God is testing him?

"How many things you placed in your hearts that were not God! How often you were unresponsive to Him! With how many things you rejected Him and drove Him away.

You filled your hearts with everything. You then set ironwork on your hearts and bolted them shut because you were afraid that God, on entering, might disturb your indolent quietism and purify his temple by throwing out the usurpers. As long as you were happy, what did you care about possessing God? You would say, 'I al ready have everything because I deserved to.' And when you were not happy, didn't you ever flee from God by making Him the cause of all your misfortune?

"Oh, unjust children who drink poison and enter into labyrinths and plunge into precipices and lairs of serpents and other beasts and then say, 'God is to blame,' if God were not a Father, and a holy Father, what should He say in reply to your complaints about the painful hours when you forgot Him in the happy ones? Oh, unjust children filled with sins who would demand to be treated as the Son of God was not treated in the hour of the holocaust, tell Me: who was the most abandoned one? Isn't it the Christ, the Innocent One, He who, to save, accepted utter abandonment by God after having loved Him actively at all times? And don't you bear the name of 'Christians'? And isn't it your duty to save at least yourselves?

"In turbid, self_complacent indolence fearing disturbance from accepting the Active One, there is no salvation. Imitate Christ, then, by casting forth this cry at the time of most intense anguish. But make the note of the cry one of meekness and humility, not a tone of blasphemy and reproach. 'Why have You .abandoned me_You that know that without You I can do nothing? Come, O Father, come to save me, to give me strength to save myself because the grip of death is horrendous and the Adversary cunningly augments its power over me and hisses that You no longer love me. Make Yourself heard, O Father, not because of my merits, but precisely because I am a nonentity with no merits who is unable to overcome when alone and now understands

tqr544 283

618917tqr7145 that life was work for Heaven.'

"'Woe to those who are alone,' it was said.252 Woe to those who are alone at the hour of death, alone with themselves against Satan and the flesh! But do not fear. If you call the Father, He will come. And this humble invocation of Him will make amends for your blameworthy indifference towards God, false worship, and disordered self_love, which make you indolent.

fi301qctqr374 vi.

tqr374

299 "'I am thirsty.'

302 "Yes, in all truth, when the real value of eternal life has been grasped over against the false coin of earthly life, when the purification of pain and death is accepted as holy obedience, when one has grown more in wisdom and grace before God in a few hours_sometimes in a few minutes_than in many years of life, a deep thirst arises for heavenly waters and heavenly realities. The lusts of all human thirsts are overcome. But the supernatural thirst to possess God arises. The thirst for love. The soul aspires to drink in love and be drunk by it. Like water which has rained down upon the ground and does not want to become mud, but go back to being a cloud, the soul is now thirsty to ascend to the place from which it has descended. With the walls of the flesh nearly broken, the prisoners feel the breezes of the Place of origin and long for it with their entire self.

"What exhausted pilgrims, on seeing their birthplace now close by after years, do not muster their strength and continue swiftly and tenaciously, unconcerned about anything but reaching the point from which they set forth one day, where they left behind all their real good, now sure that they will find it and enjoy it even more, because they have gained experience of the poor, unsatisfying good which they encountered in the place of exile?

"'I am thirsty.' Thirsty for You, my God. Thirsty to possess You. Thirsty to give You. For on the threshold between earth and Heaven one is already able to grasp love for one's neighbor as it should be grasped, and there comes a desire to act to give God to

252 Ecclesiastes 4:10.

tqr472 284

306tqr7045tqr7224 the neighbor we are leaving_the holy industriousness of the saints, who, as dead seeds, become ears of grain and disseminate themselves in love to give love and make God be loved by those who are still in the struggles of the earth. 'I am thirsty.' There is no longer any water except one which can quench thirst, when the soul reaches the threshold of Life: the Living Water, God Himself.

"True Love: God Himself. Love set against selfishness. Selfishness has died before the flesh in its pleasures, and love reigns. And love cries out, 'I am thirsty for You and for souls. To save. To love. To die in order to be free to love and save. To die in order to be born. To leave behind in order to possess. To refuse all sweet ness, all comfort, for everything is vanity here below, and the soul wants only to plunge into the river, into the Ocean of the Divinity, drink from It, be in It, with no more thirst, for the Fount of the Water of Life will have received it.'

"To feel this thirst in order to make reparation for loveless ness and lust.'

fi301qctqr473 VII,

tqr473

299 "'Everything is finished.'

302ldblquote All the acts of renunciation, all the sufferings, all the trials, the struggles, the victories, the offerings___everything. There now remains nothing but to present oneself before God. The time granted to creatures to become gods and to Satan to tempt them is over. Pain ceases. The trial ceases. The struggle ceases. There remain only judgment and loving purification, or there comes the immediate, most blessed dwelling in Heaven. But what is earth and human will comes to an end.

"Everything is finished! The expression of complete resignation or joyful recognition of having concluded the trial and consummated the holocaust. I do not contemplate those dying in mortal sin, who do not say, 'Everything is finished,' but with a howl of victory and tears of pain, respectively, the victorious angel of darkness and the defeated guardian angel say so for them. I am speaking to repentant sinners, good Christians, or the heroes in virtue. These, increasingly alive in spirit as death seizes

tqr492 285

610916tqr7164 the flesh, murmur or cry out, resigned or joyful, 'Everything is consummated. The sacrifice is ending. Take it as my expiation! Take it as my offering of love!' This is what spirits say, as their next_to_last expression, depending on whether they are under going death through the common law or offering it through a voluntary sacrifice as victim souls. But both the former and the latter, when they have now reached liberation from matter, rest their spirits on God's chest, saying, 'Father, into your hands I commend my spirit.'

"Maria, do you know what it means to die with this elevation coming alive in one's heart? It is to die in God's kiss. There are many preparations for death. But, on the basis of my words, believe that this one, in its simplicity, is the holiest."

286tqr6559 Jesus provided this dictation at twelve, when the vision received in the early hours of the morning had ended. I thought I had finished writing and had set about sewing_laboriously, but out of necessity_to prepare linen needed in the house. I tossed aside the thimble and needle and took up the pen again. And, extremely ill as I was, I received this preparation for death as a true, most precious gift.253

fi301qctqr1951 August 2 0, 194 6

tqr1951

284 While reading a text on St. Therese, I reflected that I had never wished for extraordinary things, either, convinced as I was that they were more of a danger than anything else for our weakness, and I bewailed the fact that my mission had placed me precisely on this extraordinary way. I moaned, "Why, my God? Why such a big thing for me, so small? Why such a dangerous thing for me, so weak? Why this thing so proper to adults for me, who could be saved only through spiritual childhood?"

I was in the midst of these thoughts when St. Th6r~se herself appeared to me in the full Carmelite habit_that is, with the ample

253 We omit about thirty_eight handwritten pages, dated July 21 and 28 and August 4, 11, and 18, 1946, containing Azariah's commentaries on the Masses for the Sixth, Seventh, Eighth, Ninth, and Tenth Sundays after Pentecost.

tqr492 286

tqr6591 white mantle, but without roses or the Crucifix adorned with flowers. No, just the way she must have looked a thousand times in her Carmel when she went to the Chapel.... She approached me and passed her arms over my shoulders in such a way that her lovely left hand was on my left shoulder, and her right hand, on my right shoulder, and she thus had me feel her embrace and spoke:

284 "Do not fear, my little sister. It was a simpler way. But you did not ask for this other one. It is Love who gave it to you_indeed, who placed you thereupon. And you are walking along it with your heart of a child who wants to remain a child. And your way thus becomes doubly heroic. Because of childhood and extraordinariness. To be faithful to both is a great thing. But you will always be a child because you want to. A child on whose lips the Spirit will place the words which are more than an adult's because they are not human words. Maria will always be the little child on the way of spiritual childhood. The spokesman, moreover, in the hours of his office, will follow the extraordinary way, and, so that he will not experience fear or harm on that account, he will follow it in the arms of God. Simply to do the will of God, whatever its grandiosity may be, is to conserve oneself always as a child. For only children act without measuring the greatness of what they do_they act only because they are told to act. Do not fear, little sister. Jesus, who placed you there, protects your heart and will not allow what is extraordinary to harm your heart as a spiritual child. "

And she had me feel the pressure of her beautiful hands, and I felt the mantle extended over my shoulders like a protecting, isolating, defending veil.... I felt her face bending over my head, so fraternally that I was completely comforted by it. I felt protected ... loved. Fears ceased.... I raised my head and encountered her smile, the gaze of her most beautiful eyes.... How lovely she was! Heaven shone from every part of her.... She had me feel all her love and then disappeared in an intense golden light. And peace and the memory of her embrace remained 254

254 We omit about thirty_three handwritten pages, dated August 25 and September 1, 8, 15, and 22, 1946, containing Azariah's commentaries on the Masses for the Eleventh and Twelfth Sundays after Pentecost, the Nativity of Mary, and the Thirteenth, Fourteenth, and Fifteenth Sundays after Pentecost.

tqr476 297

fi301qc2716tqr5029 September 25, 1946

2716tqr5029

283tqr6517 An unwritten instruction (as ordered by Jesus) on what the Work is in the intentions of its Divine Giver (received on September 25, 1946).

tqr6517

fi301qctqr2298 September 28, 1946

tqr2298

284 Jesus Most Holy explained to me why Satan sought to keep me from writing the dictations on St. John's Gospel. A secret instruction.255

fi301qctqr1871 October 5, 1946

tqr1871

284 An unwritten elevation (as ordered by Jesus) on the wonders of the Creation.256

fi301qctqr2092 October 6_7, 1946line During the Night

tqr2092

284 I awakened amidst the sufferings of physical agony, and the Adversary insinuated, to frighten me, "How will you manage to present yourself before God? Judgment.... Punishment .....

I responded by fighting against the Horror, 'I will do as all do, from Adam to the last man. I will die. And, in addition, to be secure at the final moment, I will trust in God's Mercy more than ever. "

Defeated, he went away. And the physical agony also went away.... I placidly fell asleep on God's chest.

255 We omit three handwritten pages, dated September 29, 1946, containing Azariah's commentary on the Mass for the Sixteenth Sunday after Pentecost.

256 We omit about four handwritten pages, dated October 6, 1946, containing Azariah's commentary on the Mass for the Seventeenth Sunday after Pentecost.

tqr487 288

fi301qctqr1996 October 12, 1946line 4 p.m.

tqr1996

284 As corrosive as poison came Satan's insinuation (it was certainly him): "You that so desire Heaven to encounter your father, too, once more, know that you will never find him there_either your father or your mother. You will suffer even there. "

To attenuate the agony of this thought, I replied, 'I will not suffer. I will love God. One cannot suffer from grief over someone or for any reason when one enjoys God."257

fi301qctqr4365 October 13, 1946line Two Hours, Though, after the Explanation of Holy Mass

tqr4365

284 A secret lesson on the merit an infirm person can obtain even from peacefully enduring the thought "On my account, A cannot go to Mass and B cannot rest," and so

on. To endure, too, what they are pained to see as a burden for others is always a virtue. And God is able to draw a motive for a reward for the sick and those who because of them are prevented from doing different things.

And as an explanation for those who in due course will read these brief allusions to secret lessons, I shall say that Most Holy Jesus told me (September 25) not to write his intimate instructions for my soul any more as a punishment of those who are unable to recognize that it is He who is speaking to me or who lie by saying they do not recognize Him in order to discourage my soul with their lack of charity and sincerity. And I have done so since September 25, limiting myself, as He wills, to noting down the topic and the date of the secret instruction.

257 We omit slightly over three handwritten pages, dated October 13, 1946, containing Azariah's commentary on the Mass for the Eighteenth Sunday after Pentecost.

tqr492 289

fi301qc3580tqr4162 4 p.m.

tqr6406tqr6539 Can violence be done to Fire when it flares up and to God Love when He wants to love? To love in a sensibly perceptible way? No. And I am experiencing it.

tqr6539 Today there fell upon me one of the most violent hours of divine love I had ever known. I felt it coming.... And it was not an oppressive weight_though an immense wave_but a force atcf2b tractingcf0b0 , tearing away from the earth and leading up, up, up.... I felt it coming, more and more enrapturing, and before being left oblivious by its inexpressible sweetness, mindful of my prayer and offering on August 15, I entreated, "Not for me! Not for me! For them. So that they will love You." The desire to renounce my mystical joys_provided they see and understan_is always in me.

279 But with a more intense sweetness in the already immeasurable sweetness, from the ocean of Light and Fire dominating me, descending from the Heavens, there emerged the inexpressible Voice of the Triune God, saying: "No. You refuse Me in vain for a sacrifice of love. I want you. I want to give Myself to you. I seek relief for Myself. I seek a heart that loves Me. I do not want knowledge, but love. I do not want to discuss, but to possess. I do not want to reproach, but to love. I want you. Satisfy Me. Console Me. Love Me. I pour Myself out wherever I find someone understanding Me in my infinite desire to communicate Myself. Write and then come .....

And there remained only abandoning oneself ... and hearing oneself be told, 'You must love for them, too. I want to be satisfied by you with the love they are unable to give

Me just as I want it. And I want to penetrate you with Myself so that you will come to love them just as I loved my executioners: measurelessly. For when one loves with perfection, the most unfortunate are loved measurelessly_the ones who are our pain. Without this love of ours they would be lost."

And I became inebriated and burned in a way which it is not licit to describe and loved God and in God the whole creation, with the inhabitants of Heaven, with those living on earth, with those suffering in Purgatory_all of them, all of them, and ... oh,

tqr476 290

tqr7031tqr7210 they would not believe it even if I told them so!_and I loved them as a mother can love sick children, who, if not cared for with the utmost love, may perish and are suffering because they are ill, even though they do not think they are sick or are suffering.

279 Lord, not so violent, if I am to serve You ... ! You know my complete weakness ... ! But when I returned to being a poor creature, with a peaceful sweetness as a reminder of the hurricane of love which had seized me, I felt that God had not heeded my prayer and my heart had resisted only by his will, but it was now beating as wearily as a bird that had risen too high and sung too loudly.... But if my Lord was consoled, if my nothingness was able to serve the All, long live love, and the suffering of my weary heart is sweet.... To die, too, from the violence of love! What do living and dying amount to? All that counts is to make God happy.258

fi301qctqr1991 October 24, 1946line St. Rafael the Archangel

tqr1991

279 I had to interrupt my thanksgiving for Holy Communion, received in honor of St. Raphael, to whom I had turned, saying, ldblquote O good companion, tell me what I should do to proceed on the right way at all times," because he said to me:

"Always walk on the banks of the great river of Grace. In that way you will always be able to obtain Grace, under the sun of the Charity, on the green fields of Hope, tirelessly picking the white flowers of Faith to make yourself immortal crowns with them.

"The sun of Charity will be light and warmth for you in order to comprehend God and love your brothers and sisters more and more. The flowering fields of Hope will attenuate bumps against the rough stones of selfishness and rationalism which bring you so much suffering, and you will be able to endure along the way

298 258 We omit seven handwritten pages, dated October 20, 1946, containing Azariah's commentary on the Mass for the Nineteenth Sunday after Pentecost.

tqr488 291

614920tqr7152 as far as your goal, which is God. The white flowers of Faith will perfume your heart, displeased by so many things, cover your wounds, and, above all, tell you that God is the Father and Love and that everything He promises is true and everything He has promised will be fulfilled. If the become beaded with tears and sprinkled with blood, they will be even more precious in the eyes of God. And when the Enemy, in the form of a fish or of seduction of every kind seeks to devour or seduce you, call me and pray. It is so sweet to come to the little Tobits! And it is so sweet for God to bend over those calling upon Him!

"I have taught you the same way by which I led Tobit.259 A peaceful way because the eyes of God are upon it. A safe way, though not devoid of snares, because it is watched over by de fenders sent by God. A triumphal way because it proceeds among virtues overseen by the Eternal Sun and flanked by Grace, which is all. I am returning to Him who sent me and leave you the peace coming from Heaven. "260

fi301qctqr2256 November 24, 1946line The Evening

tqr1105

293 The Martyrs and their conquests.

297 I saw a place which, on account of the type of architecture and the people there, greatly reminded me of the Tullianum. in the vision of the death of little Castulus.261 It also reminded me of other Roman sites, like the cells at the circuses, where I saw the Christians grouped together shortly before being thrown to the lions. But this was neither the former nor the latter. The walls displayed the usual heavy square stones superimposed, one upon the other. The light was scanty and gloomy, as if filtering through slits and getting mixed with the uncertain luminosity of a little oil flame which was insufficient to illuminate the environment.

259 Tobit 6:1_9.

282 260 We omit over thirty_six handwritten pages, dated October 27 and November 3,

10, 17, and 24, 1946, containing Azariah's commentaries on five Masses, from the Feast of Christ the King and Twentieth Sunday after Pentecost to the Twenty Fourth Sunday after Pentecost.

297 261 See the entry for January 29 in The Notebooks. 1944.

tqr6577 Undoubtedly, the place was also a jail, and a jail for Christians, but, unlike the other places I had seen, this dark, dismal environment was not entirely closed off by gates and walls. In one corner there was a wide corridor starting from the large room and leading to some unknown destination. The corridor, slightly curved as if forming part of a big ellipse, also contained the usual quadrangular stones and was poorly illuminated by a little flame. The place was empty. On the floor, though_which seemed to be made of granite and where big stones serving as seats were scattere_there were some garments.

A muffled noise, like a stormy sea heard far from the shore, was coming from an unknown point. It was sometimes softer or louder. It almost sounded like a rumble, perhaps from the effect of the curved walls, which must have picked it up and amplified it, as with an echo. It was a strange noise. Sometimes it struck me as produced by sea waves or a big waterfall, and sometimes I seemed to hear it as being made up of human voices and thought it was a howling crowd; at other times there were nonhuman sounds and the other noise ceased, bursting out more loudly afterwards.... Now a shuffling of steps, of many steps, was coming from the elliptical corridor, which became brightly illuminated, as if other lights were being brought there, and, along with the noise of the steps, the subdued moaning of suffering creatures....

279 Then the tremendous scene appeared. Preceded by two colossal men of considerable age, bearded, half_naked, and bearing lit torches, there came forward a group of bleeding creatures_in part held up, in part holding up others, and in part even being carried. I said "creatures." But the expression is not appropriate. Those lacerated, mutilated, opened bodies; those faces with cheeks marked by atrocious wounds which had torn their mouths to pieces as far as their ears or cloven a cheek to the point of displaying their teeth set in their jaws, or removed an eye, which was dangling outside of its socket, deprived of the now inexistent eyelid, or entirely missing, as if through a barbarous ablation; those heads without any covering as if a cruel device had scalped them no longer possessed the appearance of creatures. They were a macabre sight, like a nightmare, like a mad dream.... They were a witness to the fact that the beast is

609901tqr7145 hidden in man and it is ready to appear and give vent to its instincts, taking advantage of every pretext that can justify savagery. Here the pretext was religion and reasons of state. The Christians were enemies of Rome and the god Caesar; they of fended the gods; the Christians should thus be tortured. And they were. What a spectacle! Men, women, the elderly, children, and young girls were there pell_mell, waiting to die from wounds or a new martyrdom.

And yet, except for the unconscious lament of those rendered senseless by the seriousness

of their wounds, no voice of affliction was heard. Those who had led them withdrew, leaving them to their fate, and then the less wounded were seen to help the most seriously harmed, and those with the slightest capacity to went to bend over the dying. Those unable to remained upright and dragged themselves on their knees or crawled on the ground, seeking their dearest ones or those they knew were physically and perhaps spiritually the weakest. And those still able to use their hands sought to provide assistance to the naked shapes, covering them again with the garments on the ground or arranging the members of the languishing in positions which did not offend modesty and extending some shreds of clothing over them. And some women placed the dying children, weeping with pain and fear, on their laps, and perhaps they were not theirs. Others dragged themselves over to the young women covered only by their loosely_hanging long hair and tried to dress their virginal bodies once more in the white robes lying on the ground. And the robes became impregnated with blood, and the smell of blood pervaded the air in the environment, getting mixed with the heavy smoke of the oil lamp. And imperceptible merciful, holy dialogues were interwoven.

"Are you suffering a lot, my daughter?" asked an old man with his skull stripped of its skin, which was hanging from the nape of his neck, like a cap which had fallen off; he could not see because as eyes he had only two bleeding wounds, which he turned towards a woman who must have been a glowing bride, but who was now only a heap of blood and was clasping to her open chest_with the only arm that could still do so, in a desperate gesture of love_her little son, who was sucking his mother's

tqr539 294

tqr7049tqr7200 blood instead of the milk which could no longer flow down from her lacerated breasts.

293 "No, my father .... The Lord is helping me .... If Severus would only come, at least .... The child ... is not crying .... Maybe he's not wounded.... I feel lie is seeking my breast .... Am I badly wounded? I no longer feel one hand and cannot ... cannot look because I have no more strength to see .... Life ... is escaping with my blood.... Am I covered, my father ... ?"

294 "I don't know, daughter. I no longer have eyes .....

293 Beyond there was a woman crawling on her belly over the ground as if she were a snake. Through an opening at the base of her ribs her lungs could be seen breathing. "Do you still hear me, Christine?" he asked, bending over a naked girl, without wounds, but with the color of death on her face. A crown of roses was still on her brow over her loose dark hair. She was semiconscious.

72tldot4822tqr6544 But she roused herself at her mother's voice and caress and drew

together her strength to say, "Mother

The voice was a murmur. "Mother! The snake ... clutched me so tightly ... that I can't ... hug you any more .... But the snake ... doesn't matter .... The shame.... I was naked .... They were all looking at me .... Mother ... am I still a virgin even if ... even if the men ... saw me ... like that ... ? Am I still pleasing to Jesus ... ?"

293 "You are dressed in your martyrdom, my daughter. I tell you: you are more pleasing to Him than before .....

"Yes ... but ... cover me, Mother.... I would not like to be seen any more.... A robe for mercy's sake...."

"Don't get upset, my darling.... Here you are. Mother is placing herself here and concealing you.... I cannot look for a dress for you any more ... because ... I'm dying.... All praise for Je_" And the women threw herself over her daughter's body with a great gush of blood and, after a moan, remained motionless. Dead? Certainly at the point of her final breaths.

331381tldot4109tqr6560 "My mother is dying.... Hasn't any priest survived to give her peace ... ?" asked the girl, forcing her voice.

"I am still alive. If you carry me said an old man whose belly was completely open from a corner....

293 "Who can take Cletus to Christine and Clementine?" several people asked.

tqr492 295

619tqc3966tqr7166 "Maybe I can, since I've got good hands and am still strong.

634684tldot4637tqr7155 But I would have to be led because the lion tore out my eyes," said a dark, tall, sturdy young man.

"I'll help you to walk, O Decimus," replied a young who was slightly wounded, one of those least harmed.

"My brother and I will help you to carry Cletus," two robust fellows in the flower of manhood, also only slightly wounded, said.

"May God reward all of you," said the old priest with his belly torn open as they transported him cautiously. And once laid down beside the martyred woman, he prayed over her, and, in agony as he was, he still managed to commend to God the soul of a man who, with his legs stripped of flesh, was bleeding to death at his side. And he asked the blind man who had brought him if he knew anything about Quirinus.

"He died at my side. The panther opened his throat at the start. "

"The beasts act quickly at the beginning. Then they get sated and just play," said a young man slowly bleeding to death not far away.

"Too many Christians for too few beasts," remarked an old man who with a piece of cloth was plugging the wound which had opened his side without damaging his heart.

629684tldot4637tqr7141 "They do it deliberately. To enjoy a new spectacle later. They are certainly thinking about it now observed a man holding up his left forearm_nearly tom off by the bite of a beast_with his right hand.

912 A shudder ran through the Christians.

633916 The young Christine moaned, "Not the snakes! It's too horrible! "

6331002 "It's true. It crawled over me, licking my face with its clammy tongue.... Oh, I preferred the blow of the claw that opened my chest but killed the snake to its chilliness. Oh! " And a woman raised her wavering, bloodied hands to her face.

912 "And yet you are old. The snake was reserved for the virgins."

6331002 "They satirized our mysteries. First Eve seduced by the serpent, then the early days of the world: all the animals."

tqr487 "That's it. The pantomime of the earthly Paradise.... The di_

301tqr7040tqr7207 rector of the Circus was rewarded for it," said a young man.

"The snakes, after crushing many of the women, hurled themselves on us until they opened to the beasts and there was combat."

"They sprinkled oil on us, and the snakes fled from us as prey for food.... What will become of us now? I'm thinking of the nakedness...," moaned a young woman hardly more than a girl.

287 "Help me, Lord! My heart is wavering .....

"I trust in Him .....

"I would like Severus to come, for the child .....

298 "Is your son alive?" asked a very young woman weeping over what had been her son and was now a formless fistful of flesh: a little trunk, just a trunk, with no head or members.

"He is alive and unwounded. I put him behind my back. The beast clawed me. And yours?"

"His little head with slight curls, his little heavenly eyes, his little cheeks, hands like flowers, and tiny feet barely learning to walk are now in the belly of a lioness.... Ah, she was female and surely knows what it is to be a mother and had no mercy on me ... ! "

"I want Mommy! I want Mommy! She was left with Father over there on the ground.... And I feel bad. Mommy would make my tummy get better ... ! " A child aged six or seven whose abdominal wall had been clearly ripped open by a bite or clawing and who was quickly nearing death was weeping.

74tldot6268tqr6581 "You will now go to Mommy. Your brothers, the angels of heaven, will take you there, little Linus. Don't cry this way...rdblquote A young woman, sitting down at his side, comforted him and caressed him with her less wounded hand. But the child was suffering on the hard floor and trembling, and the woman, helped by a man, took him onto her knees and held him there and rocked him to sleep that way.

298 "Where is your father?" Cletus asked the two brothers who had carried him together to the blinded man.

"He became food for the lion. Right before our eyes. While the beast was already biting the nape of his neck, he said, 'Persevere.' He said no more because his head was torn off .....

287ldblquote Now he is speaking from Heaven. Blessed Crispianus!

tqr479 297

613912tqr7169 "Blessed brothers! Pray for us."

"For the final struggle! "

"For final perseverance."

"Out of love for our brothers and sisters."

"Do not fear. Already perfect in love, to the point where the Lord wanted them in the first martyrdom, they are now most perfect because they are alive in Heaven and know and

reflect the Perfection of the Most High Lord. Their remains, which we left in the arena, are just remains. Like the clothes they took away from us. But they are in Heaven. Their remains are lifeless. But they are alive. Alive and active. They are with us. Do not fear. Do not be concerned about how you will die. Jesus said, 'Do not be concerned about earthly things. Your Father knows what you need.' He knows your will and your resistance. He knows everything and will help you. A little more patience, O brothers and sisters. And then there will be peace. Heaven is conquered with patience and violence. Patience in pain. Violence towards our human fears. Crush them. It is the hellish Enemy's trap to tear you away from the Life of Heaven. Reject fears. Open your hearts to complete trust. Say, 'Our Father who is in the Heavens will give us our daily bread of fortitude because He knows we want his Kingdom and are dying for it, forgiving our enemies.' No, I said a sinful word. There are no enemies for Christians. Those torturing us are our friends, like those loving us. Indeed, they are our friends twice over, for they are of use to us on earth to witness to our faith and dress us in the nuptial robe for the eternal banquet. Let us pray for our friends. For these friends of ours who do not know how much we love them. Oh, at this moment we are truly like Christ because we love our neighbors to the point of dying for them! We love. Oh, exactly! We have learned what it is to be gods. For Love is God, and those who love are like God, true children of God. In keeping with the Gospel, we love not those from whom we expect joys and remuneration, but those who strike us and strip us of life itself. We love with Christ, saying, 'Father, forgive them because they do not know what they are doing.' With Christ we say, 'It is right to carry out the sacrifice because we have come to carry it out and want it to be carried out.' With Christ we say to the survivors,

tqr542 298

tqr6540 'Now you are grieving. But your sorrow will be turned into joy when you understand we are in Heaven. From Heaven we will bring you the peace in which we dwell.' With Christ we say, 'When we have gone away, we shall send the Paraclete to carry out his mysterious works in the hearts of those who did not understand us and persecuted us because they did not understand us.' With Christ we entrust our spirit not to men, but to the Father so that He will support it with his love in the new trial. Amen.' Old Cletus, with his belly torn open, dying, spoke with such a strong, secure voice that a healthy man could not equal it. He transfused his heroic spirit into everyone, to the point where a gentle song rose from those tortured creatures

"Where is my wife?" asked a voice from the corridor, interrupting the song.

"Severus! My husband! The child is alive! I saved him for you! But you have come just in time ... for I am dying. Take him, take our Marcellinus! "

323373tldot1475tldot2790tldot4480tqr6557 The man came forward, bent over, embraced his dying wife, and took the child from her trembling hand. And the two mouths, which

had loved each other in holy fashion, joined one last time in a single kiss placed on the innocent little head. "

Cletus... Bless me... I am dying...rdblquote The woman really seemed to have halted life until the arrival of her husband. She now sank into a death rattle in the arms of her husband, to whom she murmured, "Go, go ... for the child's sake ... to Puden-rdblquote Death cut off her words....

316 "Peace be with Anitia," said Cletus.

"Peace!" responded all.

274 The husband gazed at her, lying at his feet, bloodless, lacerated.... Tears fell from his eyes upon the face of the dead woman. He then said, "Remember me, O my faithful wife ... ! " He then turned to his elderly father_in_law: "I will take her to Titus' vineyard.. Caius and Sostenutus are here outside with the stretcher. "

316 "Will they let you go through?"

274 "Yes. Those with relatives among the living will have burial .....

316 "With money?"

tqr487 299

617tqr7153 "With money and without it, too. Anyone who wants to can 1946 come to gather the dead and say goo_bye to the living. They thus hope that the sight of the martyrs will weaken those who are still free and convince them not to become Christians, and they hope our words ... will weaken you. Those without relatives will go to be slaughtered .... But our deacons will look for their remains during the night .....

893 "Are they perhaps preparing a new martyrdom?"

605904 "Yes, that is why they let the relatives through, and for this reason, too, the martyrs will be buried at night. They will be busy with the spectacle .....

893 "At such a late hour? What sort of spectacle at night?"

"Yes, what spectacle?"

"The stake. When it's completely dark .....

"The stake ... ! Oh ... ! "

594893 "For those who hope in the Lord the flames will be like the sweet dew of the

dawn. Remember the young men Daniel speaks about.262 They went singing amidst the flames. The flame is beautiful! It purifies and dresses in light. The filthy beasts do not. The slippery serpents do not. The indecent stares at the bodies of the virgins do not. The flame! If there is a remnant of sin in you, let there be the flame of the stake, like the fire of Purgatory. A brief purgatory and then, dressed in light, we go to God. To Go_Light_we shall go! Fortify your hearts. They sought to be light for the pagan world. Let the fires of the stake be the beginning of the Light we shall give to this world of darkness," Cletus continued.

605904 There are heavy, hobnailed footfalls in the corridor. "Decimus, are you still alive?" asked two soldiers appearing in the room.

"Yes, companions. Alive. And to speak to you about God. Come. Because I cannot come to you, because I'll never see the light again."

893 "Unfortunate! " the two said.

605904 "No. Fortunate. I am happy. I no longer see the horrible things in the world. The allurements of the flesh and of gold can no

262 Daniel 3:19_90.

56tldot62466841tqr7260 longer tempt me by entering through my eyes. In the darkness of temporary blindness I am already seeing the Light. I see God...!

293 "But don't you know that in a short while you will be burned? Don't you know that because we love you we asked to see you, to have you escape if you were still alive?"

"Escape? Do you hate me so much that you want to take Heaven away from me? You weren't like that in the thousand battles we fought side by side for the Emperor. We then spurred each other on to be heroes. And now you, while I fight for an Eternal Emperor, immense in his Power, advise me to be base? The stake? And wouldn't I have willingly died amidst the flames during the assaults on an enemy city, provided I could serve the Emperor and Rome_a man, like me, and a city which exists today and is gone tomorrow? And now that I'm assaulting the most authentic Enemy to serve God and the Eternal City, where I will reign with my Lord, do you want me to fear the flames?"

308 The two soldiers looked at each other in astonishment.

293 Cletus spoke again, "The martyrs are the only heroes. Their heroism is eternal. Their heroism is holy. With their heroism they do not harm anyone. They do not emulate the Stoics, with and forms of stoicism, or the cruel, with their useless, iniquitous acts of violence. He does not steal treasures. He does not usurp powers. They give. They give what is their own. Their wealth.... Their strength.... Their lives.... They are generous ones stripping themselves of everything in order to give. Imitate them. Supine servants of a cruel one who orders you to cause death and encounter death, pass over to Life, to serve Life and serve God. When the intoxication of battle has subsided, when the signal imposes silence on the field, have you ever felt the joy that you feel is in your companion? No. Weariness, nostalgia, the fear of death, and the nausea of blood and acts of violence.... Here... look! Here people die and sing. Here people die and smile. For we will not die, but live. We do not know Death, but Life, the Lord Jesus. "

Those two muscular fellows who had come at the beginning with torches entered again. Two other men, pompously dressed, are with them. The torches held aloft by the two were smoking. The others who were with them bent over to observe the bodies....

tqr507 "Dead.... This one, too.... She is in agony.... The boy is already

301

619tqr7136 ice cold... The old man will soon die... This one...? The snake crushed her ribs. Look_there is already pink foam on her lips...,rdblquote they advised one another.

903 "I'd say ... we should let them die here."

619912 "No. The game has already been scheduled. The Circus is filling up again ...

903 "The others from the jails would be enough."

619912 "Too few!" Proculus was unable to manage the masses. Too many to the lions. Too few for the stakes .....

903 "That's the way it is.... What should we do?"

619912 "Wait." Someone stepped into the middle of the room and said, "Whoever among you is less wounded must stand up."

903 About twenty people got up.

"Can you walk? Remain steady on your feet?"

"We can."

"You're blind," they said to Decimus.

619912 "I can be guided. Do not deprive me of the stake, since I imagine you're thinking of this," said Decimus.

913 "Of this. And do you want the stake?"

619912 "I ask for it as a grace. I am a faithful soldier. Look at the scars on my limbs. As a reward for my long, faithful service to the Emperor, give me the stake."

903 "If you love the Emperor so much, why are you betraying him?"

619912 "I am not betraying either the Emperor or the Empire, for I am not performing acts against their well_being. But I serve the true God, who is the Go_Man and the Only One worthy to be served to the point of death."

ldblquote O Cassianus, with hearts like yours torments are useless. I am telling you so. We do nothing but cover ourselves with purposeless cruelty...," said a superintendent of the Circus to his companion.

903 "Maybe it's true. But the god Caesar .....

619912 "And let it be! You that walk, come out of here! Wait for us alongside the exits. We'll give you new clothes."

The martyrs said goo_bye to those remaining. A young man knelt down to be blessed by his mother. A girl with her blood appended a little cross, as if it were chrism, on the forehead of her mother, who was leaving her to go to the stake. Decimus embraced his two fellow soldiers. An old man kissed his dying

654tqr1265 302

75tldot39946831tqr7221 daughter and set off securely. All of them had themselves blessed by the priest Cletus before going out... The steps of those about to die drifted away in the corridor.

292 "Are you staying here?" the superintendents asked the two soldiers.

279 "Yes, we're staying."

"What for? It's ... dangerous. They corrupt faithful citizens.

The two soldiers shrugged their shoulders.

292 The superintendents went off as gravediggers entered with stretchers to carry away the dead. There was some confusion because with the gravediggers there were also some relatives of the dead and the dying, and tears and farewells between them and those barely surviving. The two soldiers took advantage of it to say to a boy, "Pretend you're dead. We'll take you to safety. "

"Would you betray the Emperor by saving yourselves when he places trust in you for his glory?"

279 "Of course not, lad."

"And neither do I betray my God, who died for me on the Cross.

292 The two soldiers, literally amazed, asked each other, "But who gives them so much strength?" And then, with their elbows resting against the wall to hold up their heads, they remained observing pensively.

The superintendents came back with slaves and stretchers, They said, "There are still too few of you for the stake. The less wounded should at least sit up."

The less wounded ... ! All of them were more or less in mortal agony. And they could no longer sit up. But the voices implored, "Me! Me! Provided you carry me.

279 Another eleven were chosen....

292 "Blessed are you! Pray for me, Maria! Go to God, Placidus! Remember me, O Mother! My son, call my soul quickly! My husband, may dying be sweet for you ... ! The greetings crossed....

279 The stretchers were carried away.

292 "Let us support the martyrs with our prayer. Let us offer the twofold pain of our members and our hearts, excluded from martyrdom because of them. Our Father.... " Cletus, who was fearfully livid and dying, gathered up his strength to say the Our Father.

tqr294 Someone entered, panting. He saw the two soldiers. He retroceded.

tqr497 303

He held back the cry about to burst from his mouth.

298 "You can speak, man. We won't betray you. We, soldiers of Rome, ask to be soldiers of Christ."

"The blood of the martyrs fertilizes the sod!" exclaimed Cletus. And, turning to the man

who had just arrived, he asked, "Do you have the mysteries?"

"Yes, I was able to give them to the others a moment before they were taken into the arena. Here they are! "

The soldiers looked in amazement at the purple bag the man took out from close to his chest.

"Soldiers. You ask us where we find strength. Here is the strength! This is the Bread of the strong. This is God, who enters to live in us. This .....

"Quick! Quick, O Father! I am dying.... Jesus.... And I will die happy! Virgin, martyr, and happy! " cried out Christine, gasping in the agonies of suffocation.

73tldot2145tqr6546 Cletus hurried to break the bread and give it to the young woman, who became calmly recollected, closing her eyes.

"For me, too and then call the Circus servants. I want to die at the stake gurgled a boy with his shoulders torn to

tqr6546 pieces and his cheek open from his temple to his bleeding throat.

300 "Can you swallow?"

298 "I can! I can. I did not ever move or speak in order not to die ... before the Eucharist. I hoped.... Now...."

The priest gave him a crumb of the consecrated Bread. And the boy tried to swallow. But he could not manage to. One soldier, feeling pity, bent over and held up his head while the other, having found an amphora in a corner with a drop of water in the bottom, tried to help him swallow, pouring the water drop by drop between his lips.

In the meantime Cletus broke the Sacred Species and gave them to those nearest him. He then asked the soldiers to carry him to distribute the Eucharist to the dying. He then had himself brought again to the place where he had been and said, "May Our Lord Jesus Christ reward you for your mercy. "

The little boy struggling to swallow the Eucharist briefly panted and twisted.... Moved by mercy, a soldier took him in his arms. But as he did so, a stream of blood issued from the wound

73tldot824tldot17996815tqr7226 in his neck and bathed his shining lorica. "Mommy! Heaven.... Lord ... Jesus...rdblquote he little body yielded.

300 "He is dead .... He is smiling .....

298 "Peace to little Fabius! " said Cletus, who was growing paler and paler.

300 "Peace! " sighed the dying.

298 The two soldiers spoke together. One then said, "Priest of the true God, end your life introducing us into your militia."

"Not mine.... Jesus Christ's.... But ... we cannot.... One ... must first be a catechumen .....

318368tldot1374tldot2555tqr4915 "No. We know that in the event of death Baptism is given."

"You are... healthy... The old man gasped

298 "We are dying because.... With a God like yours, who makes you so holy, why should anyone remain to serve a corrupt man? We want the glory of God. Baptize us: I, Fabius, like the little martyr, and my companion, Decimus, like our glorious fellow soldier. And then we will go to the stake. What good is life in the world when your Life has been understood?"

There is no more water.... No liquid.... Cletus used his trembling hand as a cup and gathered the blood dripping from his atrocious wound: "Kneel down.... I baptize you, O Fabius, in the name of the Father and of the Son and of the Holy Spirit.... I baptize you, O Decimus, in the name of the ... Father ... and of the Son ... and of the Holy ... Spirit.... The old priest had concluded his mission, his suffering, and his life.... He was dead....

The two soldiers looked at him.... They looked for some time at those who were slowly, serenely dying ... smiling in the midst of agony, enraptured by the Eucharistic ecstasy. "Come, Fabius. Let's not wait a moment longer. With such examples, the way is sure! Let us go and die for Christ!' And they speedily ran off down the corridor to encounter martyrdom and glory.

The moans in that place became weaker and weaker and less and less numerous.... The uproar which had been heard at the outset returned from the Circus. The crowd rumbled again, waiting for the spectacle.263

303 263 We omit about seventeen handwritten pages containing Azariah's commentaries on the Masses for the First Sunday in Advent (December 1, 1946), the Immaculate Conception, and the Second Sunday in Advent.

tqr492 305

fi301qc2817tqr4909 December 8, 1946

tqr550

286 The procession passed. I wanted to see.... I was left exhausted just from the effort I had made to keep myself upraised in order to observe.... I was moved, remembering so many things.... I hurled kisses and my soul at the feet of Mary.... I would have liked to be in Bernadette'S264 place_and forever_but in Heaven, not here on earth.

But, O Holy Virgin, if I have given you all my homage as one of the faithful_and you know this_you also know that, more than your image, I have had to recall and observe your appearance with my spirit, for those who see you as I do find the most beautiful reproduction to be so cold, material, and base that they cannot look at it without suffering. Our punishment as seers. Spiritual reality is too different from material reality and gives us a sense of coldness, almost malaise. Oh, You, You! You the way we see You, the way You are! What artist can sculpt or depict You without mutilating You, in such fashion that we can look at You without getting afflicted, the affliction of those seeing a debasement of what is ineffable beauty ... ?

How You love us, O God! By this gift alone of seeing You as You are, every other painful thing receives a recompense.... But in the meantime I tell you that it was sweeter for me to see the people's homage and, above all, hear your maternal greeting this morning when I painfully awakened than to see your image, so different from the way you are.

fi301qctqr2236 December 14, 1946line 5:20 am.

tqr2236

286 I awakened. I found my affliction at my bedside and shouldered it, like a cross. But at the same time the dear Divine Voice was heard: "Jesus is coming to give his kiss (the Eucharist) to his little bride. " I replied, " Oh, my Lord! Grant me a light. Tell me if it

247 264 Bernadette Soubirous, the holy seer of Lourdes. The procession mentioned is t of Mary Immaculate.

288tqr7216 is really You! All that the Fathers of the Servants of Mary in general and Father Migliorini in particular make me suffer leads me to believe that I am deluded, mentally ill, or obsessed. Is it You that speak, or is it my brain that has fallen ill and become delirious? It is You or Satan? My greatest pain is this, and You know it. The fear of listening to voices that are not yours or your saints' or of erring by calling what is just

my own thought your word.

Jesus replied:

ldblquote And even if it were? Didn't I say that men's thoughts emerge from the heart and that you know whether a plant is good from the fruit? Isn't it stated in the Scripture and in Wisdom that those clarifying Me will possess eternal life and those working for Me will not sin? How often has it been stated in open or veiled fashion that those filled with Wisdom are filled with Me and those speaking supernatural words are voices of the Spirit of God dwelling in their hearts? For it is the Spirit of God, my beloved soul, who carries out these operations in the hearts of the men in whom He makes his dwelling, finding them deserving of being indwelt by Him. And the Paraclete Spirit is the Love of the Father and of the Son. If you, then, hear these words sounding in your heart, it is a sign that you are listening to the divine conversations of the Most Holy Trinity. If you hear Me speaking, then, it is a sign that I am in you with my love. Consequently, even if it were really your heart that suggested these thoughts, later written down by you, it would be a sign that your heart is full of God, for 'it is from a man's heart that what emerges from his mouth proceeds.'265 Now then, if your heart prompts thoughts in your mouth and your mind, divine or supernatural sights and words, it is a sign that your heart is holy, that your heart harbors only love, justice, and heavenly things; it is a sign that your conversation is in Heaven and in your spirit you dwell in Heaven, possessing Heaven, enclosed within yourself. Blessed are those who are like you! And what are you afflicted over, O my beautiful tree_sweet apple tree, gentle olive tree_if you yield heavenly fruit, sweet with the Wisdom that We are, luminous like pure oil set aflame with the Light that We are?

"Be at peace! Be at peace, my beloved one, my faithful one,

tqr3740 265 Matthew 15:18_20, Mark 7:20_23. Luke 6:45.

630tqr7046 one in love with Me, and my beloved little bride. Be at peace. And proceed in peace. You are doing what I will. Those attacking you do not wound you, but wound Me, for they attack Me, Me alone; in any event, I_and no one else but Me_possess and manifest greatness and shine and instruct and live in you. Proceed. You bring the Lord, Mary, and the heavenly population of the Saints to be loved. For this reason alone, for this reason alone, you would receive eternal life! And, moreover, there is all your long and ever_growing love. There is your suffering. There is your immolation. There is all of you. Oh, do not be afraid! You cannot err because you are immersed in heroic love. Do not be afraid. What is full or immersed cannot receive any more or be more soaked or submerged by anything except that in which it already finds itself. Do not be afraid. Proceed and forgive.

603901 "The near_sighted and those who because of threefold sensuality_or even just because of pride_live on the flat plain have cataracts over the eyes of their intellect and cannot see the sun shining on the summit of the mountains reaching out to the sky

because they love the sky, the heights, and the purest regions. They do not see the plants whose growth the sun prompts on the peaks. In the same way, they do not see the divine contacts of the Sun God with the summit of your spirit and the plants whose growth there has been brought about by your desire to love Me, plants that the Sun God has grow more and more luxuriantly and that no storm can uproot.

"The words in the sapiential book can be applied to every soul that gives itself entirely to Wisdom: 'Like a cedar on Lebanon I am raised aloft, like a cypress on Mount Hermon. Like a palm tree in En_gedi, like a rosebush in Jericho. Like a fair olive tree in the field, like a plane tree growing beside the water. Like cinnamon, or fragrant balm, or precious myrrh, I give forth perfume. Like galbanum and onycha and sweet spices, like the odor of incense in the holy place.'266 For those giving themselves to Wisdom give forth Wisdom. And Wisdom is fertile; it is a useful, beautiful forest with plants of every kind, including flowers, fruits, and soft fragrances, nourished by the eternal founts of its

266 Sirach 24:13_15.

tqr3438 own nature: the Divinity This praise it not only of Mary Most Holy. In Her Wisdom was complete, and every creaturely perfection was reached by Her. But_I am telling you so_it also applies to all the souls giving themselves to Wisdom, and the Liturgy applies it to many of them who were able to possess Wisdom.

"Who are you? Do they ask and do you ask yourself who you are? I will tell you in the words of Isaiah what your name is: 1, the Lord, give and will give them a name better than that of sons and daughters: I will give them an eternal name which shall never perish.'267 I will tell you in the words of John the Beloved: 'To the victor I will give hidden manna and a white stone on which a new name is written that no one knows except the one receiving it.'268 And I have already given it to you and will not take it away from you if you remain faithful to Me. I will not take it away from you, and you shall bear it with many others, with all 'those who come from the great tribulation,' where there is no more pain, 'for God will dry every tear from their eyes.'

"Are you at peace, little bride? Did I come to kiss you, as 1 said at the outset? Is my Eucharistic honey in you? Do you feel how soft it is? Aren't our two hearts beating with just one beat? Does my blood inebriate you? Is my Sun shining in you? Does it warm and console you? Oh, my Maria! Why, come! Why, abandon yourself! It is so beautiful to love one another and forget Aminadab's chariot's'269 ferocious, harsh, dark, cold, and material. Come to love. Give Me love. I have so few souls that love Me unreservedly, as you do. Why would you like to retreat in fear from the voices of those remaining between

the grass and the guagmire, like frogs that would like to silence the nightingale and fly into the sun like the dove and are annoyed because they cannot do so? Come. It's really Me. Come. You cannot doubt. You can no longer doubt when I hold you like this. But ecstasy is not at all hours. And you must be able to remain blessed, secure, as you are now, even when ecstasy withdraws and incomprehension and distrust willed by men envelop you. Everything shall pass, my soul. But I will always remain for you_forever. After Calvary

267 Isaiah 56:4_5.

268 Revelation 2:17; 17:7, 13_17 (Isaiah 25:8)

269 Song of Songs 6:12.

tqr546 309

comes the Resurrection. After the Passion, the Ascension. 1946 For Christ and for the brides of Christ.

613916 "May my peace and my charity be in you, for you, and with you always. "270

fi301qctqr2227 December 25, 1946

tqr2227

318 Jesus says:

303 "I come and hold out my arms, as with my shepherds, who were the first ones I loved on earth and whom I continued to love because they continued to love Me with their simple hearts of that night. I give them to you as a model because I want you to love Me along the easiest and safest way. The way of simplicity. It is also the way of 'our' Therese of the Child Jesus. It is the way of those who, possessing Wisdom, intuit that arduous ways are dangerous even for the strong, whereas simple ways are the safest. Man must never trust in his strength. Today, very strong, tomorrow more fragile than a rush_and sometimes more than a broken rush. The weight that can break is precisely to desire great, complicated things full of formulas and programs, the hyperbolic methods of a difficult ascent which man on his own cannot undertake.

"No. That is not the way people are easily saved. It is by wanting to love, simply this. What even a child is able to do. What even a shepherd is able to do. I can readily plunge down and carry off someone who loves Me in simple fashion to the dizzying heights of

amazing acts of heroism. But do you think this joy, the blissful joy of possessing Me in Heaven, is greater than the joy of those who have sanctified themselves humbly in the simplicity of their actions, all of them performed out of love for Me?

"Do you think that my humble shepherds, including those who died before I became the Master_and who thus worshipped Me only on that night with their entire selves, bending over before

270 We omit about nine handwritten pages, dated December 15 and 22, 1946, containing Azariah's commentaries on the Masses for the Third and Fourth Sundays of Advent.

tqr487 310

329tqr7050tqr7212 my manger and my cradle, and then with their entire spirit, for a few days or years, until death, after Herod's ferocity separated Me from them_do you think that my humble shepherds, all of them, have a glory and a joy in Heaven which are less than those of the three Wise Men of the East, founders of the lineage of the wise and powerful who would love Me, through knowledge, in the course of centuries? No. On the contrary, I tell you that whereas many learned people, after having loved Me, either were lost because they wanted to know Me with excessive knowledge, or are still purging their scientific, complicated worship of Me_their worship assailed by frozen gusts of science_in the purgative fire teaching them to love without wanting to analyze love and the Object of love, all my shepherds who served Me as disciples passed from death into Life and those among them who expired before I rose to the Father passed from death to peacefully waiting for Me in Limbo.

"Indeed, I tell you that, whereas one of the twelve apostles was lost, not one of the twelve shepherds was left deprived of the halo of the blessed. And that was because, in their simplicity, they were fulfilled and pervaded by my simplicity as a Child. They saw and loved only the Son born to the People of Israel, the Child Savior, 'wrapped in swaddling clothes and lying in a manger,'271 whom they later saw sucking milk and growing, like all children; nor did his poverty and exiguousness as a baby in validate their faith in the divine origin of the Little Child born in Bethlehem of Judah; nor did they calculate the benefits they could obtain from Him, whom most in Israel dreamed of as a king and avenger rather than a spiritual Savior of his people and the world. They loved. Always. Even those who later saw and served Me in the midst of the acclaim of the crowds loved. They were able to love the Savior alone. They were able to follow the Savior alone. They were able to follow Jesus_only to possess the kingdom of heaven. They did not dream or fall into disappointment, incredulity, hatred, or revenge, like Judas Iscariot, who, disappointed in his dream of power, arrived at deicide.

"Be simple. There are two books which all those with good

tqr1370 271 Luke 18_12.

tqr371 311

631tqr7061 will can read and understand, even if illiterate. It is enough for them to have the simple sight of my shepherds. The manger in Bethlehem, the cross on Golgotha. Those two books speak. They say eternal words. They utter teachings in comparison to which the wisdom of all the wise, from Solomon until the last one to come, is something quite limited. My Birth in indigence, to teach you detachment from wealth and honors, to extinguish your thirst for these human honors; my Death in pain, to teach you that it is with pain that the Kingdom is conquered for oneself and one's neighbor and that one must always love.

924 "Love one another and love Me, and my peace be with you."

289 Mary says:

297 "I am your Mother. You are my daughters. But daughters must generate as their Mother did. Virginity is not an obstacle to generating Emmanuel. As a virgin and consecrated person, I also said, 'And how can this happen if I do not know man?' And the angel replied, 'The Holy Spirit will descend into you, and the power of the Most High will overshadow yoU,"272 and there was Emmanuel. The Holy Spirit descends into the souls that my Son has redeemed and that are capable of living in justice and makes his dwelling there, and the souls become bearers of God. That is why virginity is not an obstacle, but, rather, a help to bearing Christ in you and giving Him to the world with the light of your works. Come to the fruitful virginity which gives birth to the Light of the world for the world of darkness.

"I want to teach you what is required so that Christ will dwell in your virgin hearts.

"Complete obedience, to the point of renouncing the holiest desires to follow God's will.

"Perfect discretion concerning the mysteries of God's indwelling within you.

"Unalterable humility in spite of the miracle of his indwelling. Remember that Satan probes to discover Christ wherever He is, and it is necessary to defend Christ from Satan's poison. He would not die_He is God. He would not be stricken_He is God. But you

tqr287

272 Luke 1:34_35.

would. And Christ could not remain where there is thoughtlessness lifting the veils before God's mysteries and where there is the stench of self _complacency. In alliance with Satan, you would thus oblige Christ to withdraw to a place where there is no diabolical disturbance.

297 "Perfect trust in the help God gives in every circumstance to the women bearing his Word.

"Purity of desire. To bear Him not in order to boast of bearing Him, but to give Him to men.

"Innocence in soul and thought, for Jesus remains only in innocence.

"Seraphic charity. It is in fire that the Divine Fire becomes concrete in Jesus_Light, Jesus_Wisdom, Jesus_Peace, and Jesus the Savior. Charity towards God, who knows and comprehends everything. Charity towards one's neighbor, who does not know, does not want to know, and does not comprehend because he does not want to comprehend. Men do not know the Light. Let the women bearing the Light take men, through charity, to knowledge of Light, Charity, and Salvation_of God.

"With these seven practices you become living cradles for the Savior and imitate me, who am your Mother and love you. " 273

fi301qctqr2245 December 30, 1946

tqr2245

297 I heard the news that they had discovered skeletons of apemen in a cave. I was left pensive, saying, "How can they assert this? They must have been ugly men. There are ape_like faces and ape_like bodies even now. Were primitive men perhaps different from us in their skeleton?" But another thought came: "But different in beauty. I cannot think that the first men were uglier than we, since they were closer to the perfect model that God had created, who was certainly very handsome as well as very strong." I considered how the beauty of the most perfect work of creation had managed to become so degraded as to allow

273 We omit eight handwritten pages, dated December 29, 1946, containing Azariah's commentary on the Mass for the Sunday in the octave of Christmas.

tqr160 scientists to deny that man had been created as man by God and was not an evolution from the monkey.

616904tqr7176 "Jesus spoke to me and said, "Look for the key in chapter six of Genesis. Read it. " I read it. Jesus asked, " Do you understand?"

"No, Lord. I understand that men at once became corrupt, and nothing more. I don't know how the chapter is connected with the ape_man. "

Jesus smiled and said:

614tqr7153 "You are not the only one who does not understand. The learned and scientists do not understand, nor do believers or atheists. Pay attention to me. And start reading:274 'When men began to multiply on earth and daughters were born to them, the sons of heaven, O children of Seth, saw how beautiful the daughters of man [daughters of Cain were, and so they took for their wives as many of them as they chose .... At that time the Nephilim appeared on earth (as well as later), after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the he roes of old, the men of renown.' The men who, because of the strength of their skeletons, impress your scientists, who deduce that at the beginning of the ages man was much taller and stronger than he now is, and from the structure of their cranium they deduce that man derives from the ape. The usual errors of men in the face of the mystery of creation.

602904 "You have not yet understood. I'll explain more clearly. If disobedience to God's order and its consequences were able inject Evil into the innocent, with all its varied manifestations of lust, gluttony, wrath, envy, pride, and avarice, and this injection soon developed into fratricide, provoked by pride, wrath, envy, and avarice, what deeper decadence and deeper dominion by Satan must have been provoked by this second sin?

603905 "Adam and Eve had sinned against the first of God's commands for man. A command implied in the other one, obedience, given to the couple: 'Eat everything, but not from this tree.1275 Obedience is love. If they had obeyed without yielding to any pressure by Evil exerted upon their spirit, intellect, heart, and

274 The author seems to have annotated Genesis 61_4 as the text quoted.

275 Genesis 2:15_16, 3:2_3.

306tqr7074tqr7250 flesh, they would have loved God 'with all their heart, with all their soul, and with all their strength,' as was explicitly ordered by the Lord much later.276 They did not and were punished. But they did not sin in the other branch of love_love for one's neigh bor. They did not curse even Cain, but wept over the one dead in the flesh and the one dead in spirit in equal measure, recognizing that the pain which God had permitted was just because they had created Pain with their sin and had to be the first to experience it in all of its ramifications. They thus remained children of God, and, along with them, the descendants coming after this pain. Cain sinned against love for God and love for his neighbor. He violated love completely, and God cursed him, and Cain did not repent. He and his children were thus nothing but children of the animal called man.

"If the first sin of Adam made man degenerate to such a degree, what measure of decadence must have been produced by the second, to which God's curse was joined? What must have been the sources of sin in the heart of the animal_man and what power must they have reached after Cain had not only listened to the counsel of the Accursed One, but embraced him as his beloved master, killing as ordered by him? The descent of one branch, the one poisoned by Satanic possession, knew no rest and took on a thousand faces. When Satan seizes, he corrupts in all ramifications. When Satan is king, the subject becomes a satan. A satan with all the unbridledness of Satan. A satan going against divine and human law. A satan violating even the most elementary and instinctive norms of life among men endowed with a soul and be coming brutish with the foulest sins of bestial man.

"Wherever God is not present, Satan is. Wherever man no longer has a living soul, he is the beast_man. The beast loves the beasts. Carnal lust_more than carnal because it is seized and sharpened by Satan_makes him avid for all unions. What is horrid and disturbing, like a nightmare, strikes him as beautiful and seductive. What is licit does not satisfy him. It is too little and too honest. He is mad with lust for what is illicit, degrading, and bestial.

tqr1719 276 Deuteronomy 6:5.

598907tqr7173 "Those who were no longer children of God, because, with their father and like their father, they had fled God to accept Sa tan, ventured precisely into what is illicit, degrading, and bestial. And they had monsters as sons and daughters. Those monsters who now impress your scientists and lead them into error. Those monsters who, because of their powerful physique and savage beauty and ferocious boldness_results of the union between Cain and the beasts, between the most beastly children of Cain and the brutes_seduced the children of Go_that is, the descendants of Seth through Enos, Cainan, Mahalaleel, Jared, Enoch of Jare_not to be confused with Enoch of Cain277 Methuselah, Lamech, and Noah, the father of Shem, Ham, and Japheth. It Was then that Go_to keep the branch of the children of God from being

entirely corrupted by the branch of the children of men_sent the universal deluge to extinguish men's lust under the weight of the waters and destroy the monsters be gotten by the lust of the godless, insatiable in sensuality because they were aroused by the fires of Satan.

"And man, contemporary man, jabbers about somatic lines and zygomatic angles and, in not wanting to admit a Creator, because he is too proud to acknowledge he has been made, he admits de scent from the beasts! In order to say to himself, 'By ourselves we evolved from animals into men.' He degrades himself, practices self _degradation, because he refuses to humble himself before God. And he is sinking. Oh, he is really sinking! In the times of the initial corruption his appearance was animal. Now his thought and heart are, and his soul, because of deeper and deeper union with evil. has taken on Satan's visage in too many cases.

"Write this dictation in the book. I would have dealt with the subject in greater breadth, as I told you in the place of your ex ile,278 to refute the blameworthy theories of too many pseudoexperts. But there must clearly be a punishment for those who do not want to hear Me in the words you write under my dictation. I would have revealed great mysteries. So that man would know, now that the times are ripe. It is no longer a time to content the

tqr6114 277 Genesis 4:17. See Genesis 4:25_26 and 5 for Adam's descendants.

278 See the entries for May 30 and July 14 in The Notebooks. 1944, and note 312.

tqr526 316

316tqr7050tqr7201 masses with fables. Under the metaphor of the ancient stories there are the key truths for all the mysteries in the universe, and I would have explained them through my little, patient John. So that man would draw strength from knowing the truth to climb back up from the abyss and be on the same level as the enemy in the final struggle which will precede the end of a world which, in spite of all of God's help, did not want to become a pre_paradise, but preferred to become a pre_hell.

"And show this page, without handing it over, to the ones you know you should. For one it will help against the remains of a pseudoscience atrophying the heart; for others it will assist an already strong spirituality through which they may see the un mistakable sign of God in everything. "279

fi301qctqr1945 January 7,1947

tqr1945

283 I have been living in joy since the start of the year. What joy! How many intimate lessons by Jesus in my long nights as a sick person! What love! Since the night between the second and third day of January his hand has removed from me that agony which yielded to nothing in my stomach and then.... This morning the sweet parable of the two lights. But if He had not ordered me to write it, I would not have written it. He is now giving me many secret and very gentle lessons, but says it is useless for me to write them. And I obey.280

fi301qctqr2034 January 19, 1947

tqr2034

Jesus says:

"I could have spoken before to give you this gem, O my little

283 279 We omit almost thirteen handwritten pages, dated January 5, 1947, initially containing Azariah's commentary on the Masses for the Feast of the Name of Jesus and the eve of the Epiphany and then an annotation on a grace connected with a delicate family situation.

280 We omit about thirteen handwritten pages containing Azariah's commentary on Masses for the Sunday of the Holy Family, for the octave of the Epiphany, and for the Second Sunday after the Epiphany.

tqr476 317

633tqr7053 John. But such is the dignity of the Holy Sacrifice, too little known for what it is by too many Catholic Christians, that I have given precedence to the explanation of it. And this is the first lesson that I give to many, speaking only exceptionally on feast days and on Gospel passages which I have already dealt with ac cording to the usual teaching. When a priest or a voice speaks in the name of God and by God's order, when a precept is obeyed, I, who am the Lord, remain silent, for great is the dignity of a teacher who speaks in my name and by my order, and great is the dignity of a rite_very great that of the Holy Mass, the rite of rites, just as the Eucharist is the Sacrament of Sacraments.

613910 "Now then, listen, O my little John. I told you a long time ag0281_yoU were in

the place of exile and suffered as only I know_that every Gospel passage and episode is a mine of teaching. Do you remember? I had shown you the second multiplication of loaves of bread and told you that, as with a few fish and pieces of bread I was able to satisfy the hunger of the throngs, in the same way your spirits can be sated limitlessly by the few passages which are included in the four Gospels. Indeed, for twenty centuries an incalculable number of men have been fed by them. And now, through my little John, I have increased the episodes and words because starvation is truly about to consume spirits, and I have mercy on them. But even from those few episodes in the four Gospels bread and fish have been coming to men for twenty centuries so that they will be fed to the full and there will still be food left over.

297 "All of this is done by the Holy Spirit, who is the Master teaching from the chair of Gospel instruction. 'When the Paraclete comes, He will instruct you concerning all truth and teach you everything and remind you of all that I have said,'282 teaching the true spirit of every word, of every letter in the episode. For it is the spirit of the word, and not the word in itself, which gives life to the spirit. The uncomprehended word is a vain sound. It is uncomprehended when it is just a term, a noise, not 'life, a seed of life, a spark, a source' sinking its roots in, inflaming,

281 May 28, 1944, in the dictation commenting on the episode of the "Second Multiplication of the Loaves of Brea" in the major work on the Gospel.

278 282 John 14:25.

tqr487 318

299tqr7079tqr7258 washing, and nourishing.

283tqr6614 "The wedding in Cana.283 For twenty centuries it has been a point of departure for spiritual masters to preach the holiness of marriage effected with the grace of God and to preach the power of Mary's prayers,_her teaching of obedience_'Do whatever He tells you to'_my power in changing water into wine, and so on. None of these fruits picked from the Gospel passage are mistaken. But these are not the only fruits contained in the episode which you can grasp.

"My little one in love, a lover of Me, hungry for Me as Eucharist, this is one of the episodes in my public life in which the final miracle of the Go_Man, the Eucharist, is germinally present. The Resurrection is indeed a miracle of the Go_Man, the first of all the miracles appearing from the moment when the glorified Go_Man Jesus, the Victorious One, emerged from the Victim destroyed by Sacrifice. Before the God was still concealed in the Man. His Nature shone forth by way of flashes in his words and

miracles, like the bursts of flame crowning a mountain peak from time to time and bringing people to say, 'Fire is concealed here, and this mount, apparently like many others, is a volcano whose soul is the element of fire instead of just layers and layers of earth and rock.'

"But the Humanity of the Christ who had to suffer and die was in all respects like that of every man, undergoing flesh subject to the law of matter, with a need for food, sleep, drink, and clothing, the discomfort of cold and heat, and weariness from a lot of work or a long trip, and the density of flesh, an_indigence for the Omnipresent One_being constricted to a single place. Everything except sin and its appetites. Indeed, every thing, and, above all, what is martyrdom for the just: having to live among sinners, seeing the offenses committed against the Eternal by them, and the descent of man into the slime of the brutes. The Man_I am telling you so, Maria_in his intellect and his heart suffered more from this than from everything else. The stench of vice and sin! The worm_like mass of all forms of concupiscence!

283 John 2: 1_11. The teaching which follows could be included as a commentary on the episode of the "Wedding in Cana" in a new edition of the major work on the Gospel.

tqr6614

tqr541 319

tqr562 I tell you: I began to expiate them from the moment I got close to them-so great was the torment they brought to my soul and intellect. The angels enumerated the blows of the immaterial scourges of human vices upon my Humanity, as numerous and more painful than those of the Roman flagrum.

"After the Sacrifice, my true Body, though remaining a true Body, took on the free beauty and power of glorified bodies, which will be yours, too, where matter will resemble the spirit with which it lived and struggled to become a queen as the spirit is king. And the Body was glorious, like the Spirit, which was divine in it, no longer subject to all that had previously mortified it, and space was no longer an obstacle, nor was a wall an obstacle or distance or my being here in Heaven and your being there on earth in order for Me to be true God and true Man in Heaven and on earth, with my Divinity, with my Soul, and with my Body and Blood, infinite, as befitted my Divine Nature, contained in a fragment of Bread, as my Love willed-real, omnipresent, loving, true God, true Man, true Food for man, until the consummation of the ages, and true joy of the elect for what is no longer an age, but eternity.

"The Eucharist was the final miracle of the God-Man; the Resurrection, the first miracle of the Man-God, who by Himself changed his Corpse into the Eternally Alive. The Eucharist, a transformation of the species of bread and wine into the Body and Blood of Christ, stands at the limit between the two periods, like a star, the morning star, between the two times called night and day. And when the morning star shines, pilgrims say to

themselves, 'It's day now,' even if it is not day yet, because they know that this light, at the borders of the sky, is the harbinger of dawn. The Eucharist is the Morning Star of the new time. Its light as a miracle of love is a harbinger of dawn, of the dawn of the time of Grace. For this reason, radiant in its flames, it remained suspended between the time that is coming to a close and the one that is opening up, at the end of my preaching, at the beginning of the Redemption.

"If the star of the Epiphany shone to tell kings that the Universal King had been given to the world, the star of my Eucharist shone at the Paschal Supper to tell the world that the

true Lamb was about to be immolated, was already being immolated, offering Himself spontaneously as perpetual food for men so that his Blood would moisten not only door jambs and lintels,284 but circulate in utter unity with them to make them saints and the Immaculate Flesh would fortify their weakness while the Soul of Christ and the Divinity of the Word dwelt in them, bringing the inseparable Presence of the Father and the Eternal Spirit. And between the announcement of the star of the Epiphany and between the announcement of the star of the Eucharist the light of the miracle in Cana thus shone with its misunderstood symbols to tell the world what Incarnate Wisdom and Power would do in the stony hearts of men and with the poor water of the thought.

"'Three days later there was a banquet.' Three days: three periods before the feast of joy. The first, from the creation of the world until the punishment of the world; the second, from the flood until the death of Moses. The third, from Joshua, a figure of Me, until my coming. And three more periods, or three days: the three years of my preaching before the Paschal feast. And as happens with a nuptial banquet-where, the closer the moment for the feast comes, the more preparations for it intensify-so it was with my banquet of love. The voices of the prophetic concert and the lights of those awaiting the true Bridegroom coming to wed Himself to Humanity to make it a queen thus became clearer and clearer.

"'And the Mother of Jesus was there.' The Mother! Can the Mother be lacking if the new man is to be born? Can Eve not be there if from now on she must be 'Life' where there was Death? And can the Woman be lacking as the hour approaches when the Serpent will have oppressed the head and limited his freedom of action? She cannot. And the Mother of the living, sinless Eve, the Woman of the 'Hail Mary' and the Fiat, the Woman with the powerful heel, the Co-Redeemer, was present at the banquet with which Humanity's betrothal to Grace began.

"But 'when the wine ran out,' the guests would not have delighted in the presence of Jesus. Oh, when I came for my banquet

284 Exodus 12:7.

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635tqr7091 of Grace, I truly found that the wine soon ran out. There was too little, and it was quickly consumed, and men fell into sadness because I disappointed their hopes of becoming inebriated with the human juices of power and revenge.

642939 "What had I found on starting my mission?" Stone vessels prepared for the purifications of the Jews'_that is, for material purifications. Just that. Hearts, after centuries and centuries of impure assimilation of Wisdom, had turned into stone vessels. And not, indeed, to purify themselves, but to be used for purification. Rigorism, the exteriority of rites. That rigorism which caused hardness without serving to cleanse even themselves. The usual sin of pride in believing oneself to be perfect and believing others are impure. The opaque hardness of stone opposed to the light and the suppleness of Wisdom, which enlightens to bring understanding and helps to love. Closed hearts. Even the water filling them does not make them soft. It serves to freeze them. And nothing more. When the water is cast aside, they are arid, hard, and without fragrance. This is the exteriority of rites which fill up without penetrating, without transforming, without bringing sweetness and fragrance. The vessels_the hearts were empty. They did not contain even that minimum of the useful element which is water to purify others. They were empty. They had not even thought of filling themselves with the minimum. Empty, surly, harsh, useless, dark within like a cavern, and gray on the outside from dust and old age.

"'Fill the vessels with water.' Oh, how much living water I poured into the Jews' hearts of stone so that they would at least have a minimum so as to be useful for something! But they did not change, and almost a majority of them rejected the water, remaining empty, hard, dark, and surly.

"'And now draw it out.' That's it. In the hearts where the water was received it turned into select wine, to the point where the steward said, 'Everyone serves the best wine at the beginning and then the worst, whereas you have reserved the best for the end.' I indeed reserved the best for the en_I, the Bridegroom at the great banquet. At the Last Supper, my final act as the Master, I, the Bridegroom, did not turn water into wine, but wine into my Blood for a new transformation which would help you, 0

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2956907tqr7326 men, to be happy with my happiness, which is holy and eternal. For three years I had filled the empty vessels with the Water coming from Heaven. But now water was no longer enough. The time was coming, for struggle and rejoicing, and wine is useful for those struggling and unfailing for guests. And I gave you the Eucharist, my Blood, so that you would drink my own strength and be strong and my cheerful desire to serve God and become heroes, like your Master, and my joy would be in you.

"And that miracle of transformation of one species into an other285 has never ended. The vessels at the Cana banquet were quickly emptied, leaving those invited to the wedding inebriated. My Eucharist has been filling the chalices and ciboriums of the whole earth for centuries. And until the end of the ages the hungry, the exhausted, the thirsty, the weary, the afflicted, the dying and those barely beginning to exercise reason, the pure and the, penitent, the sick and the healthy, priests and lay people, and men of every race and condition, on the mountaintops and on the plains, among the polar snows and at the equator, and on water and on land will come to drink, eat, be nourished, be saved, and live on my Blood and my Flesh, this Wine given at the end of the Banquet, on the threshold of the Redemption, so that it would be the perpetual Banquet of the Bridegroom for those loving Him and ongoing Redemption of your weakness and falls.

"The wedding at Cana. The transformation of water into wine. The Paschal Supper: the transubstantiation of bread and wine into my Body and my Blood. The former, to mark the beginning of my mission of transforming the Jews in that ancient time into disciples of Christ; the latter, to mark the beginning of the transubstantiation of men into children of God through grace re turning to life in them. The last miracle of the Go_Man. The first and perpetual miracle of Love made man. This, my little John, is one of the applications_and it is the highest one_of the miracle at the wedding in Cana.

"And in you_and forever_may my Body and my Blood be

290tqr6607 285 Though this expression may prove exact for the miracle at Cana, in the case of the Eucharist one should speak of "transubstantiation "_that is, a change in the substance_as is stated more clearly in the next paragraph and at other points in the dictation.

623tqr7158 the precious, incorruptible Things through which, as Simon Peter says,286 you have been redeemed, so that you will exalt the virtues of Him who called you from the darkness into his glorious light. My peace be with you, little bride, longing for Love. Peace be with you. Peace be with you. Peace be with yOU."287

fi301qctqr2030 January 28, 1947

tqr2030

290 Concerning the dictations on August 24, 29, and 30 and September 2, 1944. In the pre_Gospel.

Jesus says:

"Given the obstinate responses of some to these luminous points in my teaching_which ought to open up many horizons for you and help your souls and the souls administered by you to tend towards this rejoicing, which is the recollection, knowledge, and recognition of what God is, and enjoy a little bit of Heaven on earth and receive therefrom great assistance for progressing in perfection_let us deal with the topic as if we were facing stubborn children with whom one must never grow tired of teaching, and with arguments which cannot be rejected.

'What is man? The Catechism says, 'A creature endowed with reason composed of soul and body.'

'What is the soul? The Catechism says, 'The noblest part of man because it is a spiritual substance endowed with intellect and will, capable of knowing God and possessing Him eternally.'

'Who created man? The Catechism says, 'God created him.'

'Why did He create him? The Catechism says, 'So that man may know, love, and serve Him in this life and enjoy Him in the other forever.'

289 "How did He create him? Genesis 2:7 says, 'And the Lord formed man from the mud of the earth and breathed the breath of life into life, and man became a living creature.' And Genesis 1:27 says, 'God created man in his image.' The Catechism con_

286 I Peter 2:9.

301 287 We omit over eight handwritten pages, dated January 26 and February 2, 1947, containing Azariah's commentary on the Masses for the Third Sunday after the Epiphany and Septuagesima Sunday.

51 firms, 'Man was created in the image and likeness of God.'

299 "And how? Perhaps in his face? In the shape of his body? God does not have a body or a face. To become man I had to take on your shape, for I had no bodily shape of my own. God is most perfect Spirit_simple, eternal, with no beginning or end. The Catechism thus teaches that 'man is said to have been created in the image and likeness of

God , for the human soul is spiritual and endowed with reason, free in its working, capable of knowing and loving God and of enjoying Him eternally_perfections which in man reflect a ray of the infinite greatness of the Lord.'

"A ray of the infinite greatness of the Lord. A great truth, since only We, as Triune, know Ourselves and enjoy Ourselves with the fullness of joy, generating Ourselves through this joyful love, which is knowledge of our most perfect Perfection. And We wanted you to have Us as an example to create in you the divinized creature that is man as a son of God. For this reason we placed Love in you, which is our Essence, and we proposed Love as the goal of Perfection in order for you to come to be with Us without end, just as you were in Us before Creation existed, when We contemplated you, before you emerged from nothingness, so as to be, according to our will, the creature in whom God, who divinely conceived this creature for his glory, is reflected. Now, in God there can be nothing except what pertains to God. Man thus belongs to God and in full justice can call Him 'Father' and in right and proper justice must want to reach and possess Him after having striven to love Him and know Him.

290 "Blessed are those who are able to ascend to the summit of blessedness, which is union with Go_that is, knowledge of God, fusion with Love, contemplation of the Trinity, which is One, of the Fire that does not consume, but recreates and supercreates, making the human creature what he was conceived to be by Love: a god who is a son of God. The Father has truly placed the seal of his paternity in his son: the capacity to know and love God, in both this life and the next.

"God, then, created man as composed of two substances, one called the body_initially created with mud and subsequently procreated with the flesh and blood of man_and one called the

tqr489 325

562tqr1080 soul, which, uniquely created in each case, only once and for one flesh, descends to unite itself to the flesh forming in a womb. Without the soul man would be an animal creature guided by instinct and natural gifts. Without the body man would be a spiritual creature with the supernatural gifts of intelligence, will, and grace, like the angels.

303 "In addition to existence, what had God given to the masterwork of creation, represented by man, in whom the two creatures, animal and spiritual, are joined? Gratuitous gifts which theologians divide into natural, preternatural, and supernatural

"Natural: a healthy, beautiful body, with five perfect senses and a rational soul endowed with intelligence, will, and freedom.

"Preternatural: integrity_that is, the perfect subject of sense, free from incitements of every kind, to reason; the immortality of the body, which would not have experienced the

horror of death; immunity from all pain; and knowledge in keeping with his state as a chosen creature and thus great knowledge, which his perfect intellect assimilated without effort.

"Supernatural: the beatific vision of God, the Grace making man a son of God, and the destiny of enjoying God eternally.

"Man, then, by virtue of both his origin and the gifts received, could truly call himself a 'son of God' and know Him as a son knows his father.

tqr7112tqr7162 "What is Grace? The Catechism says, 'Grace is a supernatural gift which illumines the mind and moves and comforts the will so that man will do good and refrain from evil.' But it is love, above all. God's Love for his favorite creature, who is man, a love elevating the creature to the nature of the Creator through deification, in such fashion that the words of Wisdom are fitting: 'You are gods and sons of the Most High.'288 It is, moreover, a means of salvation, since man needs means of salvation, having remained weak through the consequences of sin. Indescribably active, when it does not encounter impediments or inertia in you in regard to the work it seeks to carry out in you, it sanctifies the creature and the creature's actions and has three lesser branches emerging from its sublime trunk which are called actual, suffi cient,

562tqr1080 288 Psalm 82:6, John 34:10.

tqr7112tqr7162

and efficacious grace. But it is a single Grace: a transforming principle, a divine quality inherent in the soul, like light whose splendor, enveloping and penetrating souls, cancels out their stains from_ sin and communicates a radiant beauty to them.

303 "This is taught by the Church in the conclusions of the Council of Trent. And I, the Teacher of teachers, contemplating Grace for what it is, in the eternal is of God, say that Grace is a principle transforming the creature into a son of God, a divine quality which is thus similar to the Light from which it comes, whose splendor, enveloping and penetrating souls_whether it is a gift given (as it was to Adam) or a gift given back (as with the Catholic Christians restored to Grace through the merits of my Sacrifice and the Sacrament instituted by Me)_communicates to them not only a radiant beauty, but the capacity to see and know God, just as the First Man knew Him by seeing and comprehending Him with his spirit filled with innocence and Grace.

"Grace, then, means restoring man to the capacity to love and know God. Grace, then, is a light to see what is Immense Darkness for man's thought, but Infinite Light for the spirit in grace. It is, then, a voice, and a very wise voice; sight, most luminous sight to contemplate God; a gift given to assist the soul's desire to know God; a means to remember the Origin just as that Origin wishes to be remembered; and an instrument for the deification of the creature. And the more creatures, through their own will and

through the justice attained by way of a loving will, grow in Grace, the more what is union with the Divine will grow in them, along with wisdom, which is one of the divine attributes, and, with wisdom, the capacity to comprehend, know, and love Truth and truths. For Grace is the Spirit of God, who enters into man with all his gifts, transforming, elevating, and sanctifying man's faculties and actions. And, among these, the first one and the main one is love. The action through which you were created.

"To love is to know. Only those known are loved. The more one knows, the more one loves. No one could claim to love an unknown relative or a man living worlds away just as a relative living nearby or a family friend is loved. Love for the former will not go beyond an abstract feeling of brotherhood or kinship

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633tqr7113 which brings no joy if it lasts or pain if it ceases. Whereas the loss of a relative who is known well or a friend is real pain. And when it has occurred, people try to preserve every reminder of him in order to feel the loss less intensely, or, if it is only a case of being far away, they try in every manner to make it less complete so as to perceive the absence as less serious. Observe the eager ness with which boys who have become orphans in childhood seek to reconstruct for themselves an ideal image of their de ceased parents through memories left by them or garnered from the lips of relatives and friends.

630932 "Creatures need to love and must remember to feel less alone and love. Memory is like a chain hurled into the distance joining one to the beloved. The end is ' not visible, but the movements which are felt to be arriving along the loving chain of mutual memory tell us that we are loved as we love.

634936 "For this reason God gave the first human beings knowledge of Himself. So that they would be perfectly happy in the period of Grace and Joy and then receive a reminder which would further unite them to the Father, hidden behind the haze of sin, rising up like a wall between the fallen and Perfection, but not definitively lost because love endured. Adam. and Eve knew God, received the spiritual beatific vision of Him, and understood his Essence because their spirits_I say 'spirits'_in Grace were able to grasp his incorporeal, supreme Beauty and understand his Wisdom in God's voice 'in the freshness of the evening.'

"Oh, sweet conversations, the raptures of creatures deified with God, their Maker, in the peace of the earthly paradise, divine teachings learned without effort by two intellects unflawed by physical imperfections or moral imperfections, accepted without that stubbornness which makes it hard for you to accept the divine lessons, for you are no longer able to love like the Innocents, O poor men, mutilated by too many holy things and filled with too many others that are useless and harmful, poor men, who could become perfect again if you possessed a perfect love!

ldblquote O lessons of God, wisdom flowing from the Paternal Source into his blessed children, received as a gift, loved as a feast, mutual love which was a word, which was a question anticipated by

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302 an answer, which was trust, which was a smile, which was peace! A page of joy forever destroyed, a page written in the books of life and at the dawn of life and then sullie_and no longer continue_by the indelible imprint of Sin_who can read you to those living in exile so that they will understand what they have lost and be humble? Humble, seeing how far they have fallen, considering how good God is in still giving so much love and wisdom, in spite of the fact that the serpentine head of unsubdued pride is always ready to rise up in them to argue with God, who reveals Himself, counsels, or commands for a good purpose.

"Adam and Eve, then, possessed the gift of Grace, which is love, light, wisdom, and knowledge of God, and this gift, since they were at once public and private men and progenitors of the whole human family, would have been transmitted by them together with the other gifts to their descendants, and there would have been no need for them to labor to remember God, to climb back up from the darkness to the Light with exertion, going against the stream of temptations, with the haze of ignorance, with all the wretchedness deriving from the fall from Grace. There would have been no need for a reminder because the Good lost would not have had to be remembered, but there would have been only joyful delighting in the Beloved.

"Adam and Eve then sinned, and God cast them from his sight and excluded them from his friendship and from Eden, 'placing two Cherubim at its entrance,' as Genesis says, and condemning Humanity to work, pain, ignorance, and death, as regards its material part, and to privation of Grace, knowledge of God, and the heavenly Paradise, as regards its spiritual part. The Catechism says, Adam and Eve lost the Grace of God and the right they had to Heaven; they were cast out of the earthly paradise, subjected to many forms of indigence in their souls and bodies, and condemned to die,' and 'their descendants, by inheriting sin, suffered the harm of being deprived of grace, losing paradise, ignorance, the inclination towards evil, all the wretchedness of life, and, finally, death,' in such fashion that 'if God had not shown mercy, men would not have been able to be saved.'

"What form of mercy did God show the human race? Genesis further replies in its pages, and the Catechism, in its answers:

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640tqr7055 'The mercy of immediately promising Adam the Divine Redeemer or Messiah and sending Him in due time to free men from the slavery of the devil and sin,

restoring them to the state of children of God by giving them back the state of Grace' through my merits and my Passion.

601903 "So, tell me, then: if at the very moment of the condemnation God the Father was already tempering it in its severity with the hope of a Redeemer, with the promise of forgiveness, doesn't this serve to demonstrate that He Himself, always Mercy, even in Justice, for He is eternal and perfect Charity, wanted some sparks of light to remain in man's soul, enveloped in darkness and painreminders_which would impede the despair, discouragement, abandonment, and anguish of those who no longer have a purpose and drag on their days without the energy of hope? Yes, in reality, that's the way it was.

"And, summarizing what has been said up to this point, taken from Genesis_a book written under the inspiration of the Holy Spirit and thus having God as its author, as the Vatican CounCil289 explains_and from the Catechism, in the text prescribed by my true Vicar and Pastor, who is now with Me in Heaven after having loved Me perfectly and thus remembered Me on earth_a truth which no one can reject without declaring himself to be a heretic_one can conclude that innocent man in grace received the gift of grace to know, love, and enjoy God eternally and fallen man received the gift of mercy through a promise, a reminder, then, of the Divine, which would help him to act properly so as to be able to enjoy, in a secure future, after the pain of punishment, the vision and possession of God.

5723 "And now, after having dealt with the topic in general, let us get down to considering it in the points which you are unable or, rather, do not want to_accept, in the dictations of the Pre-Gospel on August 24, 29, and 30, 1944 and September 2, 1944 (Childhood of Most Holy Mary).

302 "On September 2, 1944 I said, 'These are mysteries which are too lofty for you to be able to understand them fully.' The learned,

289 The sentence is obviously referring to the First Vatican Council.

308tqr7089tqr7268 above all, cannot comprehend them. The simple_hearted, instructed by Love and Wisdom alone, understand them better because they do not criticize them. For them, a supernatural word communicating peace is a true word and they welcome it with humility and gratitude. But I repeat: there are mysteries which can not be comprehended if they are dissected on the basis of a human analytical method. Either one

has great faith and inflamed charity_and then they become sufficiently clear_or one does not understand them. But I advise you at least to accept the lights I give you to make your science less incomplete. Always remember that even the most learned man remains too little and finite in comparison to the Infinite and the Wisdom of the Infinite. And I also advise you not to alter my words or deform their meaning so as to cause the spokesman affliction. It is not charitable to sadden one's brothers and sisters and accuse the innocent.

"You want to know how it could be said that souls pre_exist. Where did you find that word, which I did not say? In the bottom of your thought, not in my pages. Souls do not pre_exist. They are not objects piled up in warehouses to be carried off at the right time. God does not need stocks to have the material ready. "In the dictation on August 24, 1944 I say to little John, 'You have seen the continuous generation of souls by God.' I used that term to give all of you a more intense sensation than ever that man is a son of God because the father is the one who begets and also to bring you to understand the beauty of the part in you that is like God. There is nothing in God which is not God. Your souls, then, in coming from God, are supernaturally divinized through both their Origin and Grace, which is infused into believers in the true God and Christ the Redeemer by Holy Baptism. and conserved by fleeing from sin.

"If I was already illuminating the purpose by showing the principle, which is the heavenly life of possession of God, and did so while showing the principle_the creation of the soul by God, to become incarnate in flesh and be sanctified during existence so as to be a victor in Heaven_I ought to have been under stood, for you are not fools, but learned, and are so concerned about this science of yours. Comprehend, then, with good will, the thought of your Lord, which is clear and comprehensible for

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622tqr7156 all those willing to understand it. What about it? You would be like those who accused Me, in my mortal days, and still accuse Me because I say it is preferable to do violence to oneself by re moving a sinning eye or hand or foot rather than conserve them while sinning? Do you not understand the metaphor, then? Are you unable to transfer a material comparison into the spiritual domain? Well then, if you are so limited, I shall make provision by replacing the term 'generation' with the other, 'creation' (Pre Gospel, p. 13).

tqr4713 "I gave the spokesman the vision of the creation of souls.290 Read the vision described by the spokesman (notebook s.t., p. 63, May 25, 1944). A vision which, as I state further on (notebook XY, pp. 794_796, May 31, 1944), was given in such fashion as to make the immaterial act of creation visible to the seer. In de scribing that vision, the spokesman uses the term 'create' (line 30, p. 63, notebook s.t.), just as he states, with truth and simplicity, that he 'does not see, because he is in Paradise_an utterly precise conclusion by the seer_when original sin sullies souls.' In Paradise, in fact, that cannot occur. From this you see that the spokesman is truthful. And he further declares that he 'does not see the spirits who, when their time on earth is over, separate from the flesh and

return to be judged.' Maria says that she 'comprehends how they are judged from the changes in Jesus' expression' (line 74 on the same page).

"To return to the Origin, to present oneself before Jesus the Judge, does not mean to go to a given place or exactly to go to the foot of the eternal throne. These are formulas used to assist your thought. The soul that leaves the flesh which it animated finds it self immediately before the Divinity, who judges it, with no need to ascend and present itself at the threshold of the Blessed Kingdom. The catechism holds that God is in Heaven, on the earth, and everywhere. And the encounter thus takes place everywhere. The Divinity fills Creation with Itself. It is present, then, in every place in Creation. It is I who judge. But I am inseparable from the Father and the Holy Spirit, omnipresent in every place.

"Judgment is swift, as creation was swift: less than a thousandth

290 See the entries for May 25 and 31 in The Notebooks. 1944.

of your smallest unit of time. But, as in the atom of the instant of creation the soul has time to glimpse the Most Holy Origin that creates it and take this memory with it so that it will be an instinctive religion and guide in the search for faith, hope, and charity, which, if you observe carefully, are, in a nebulous fashion, like unformed seeds, even in the most imperfect religions_faith in a divinity, hope in a reward given by this divinity, love for this divinity_in the atom of the instant of the private judgment the spirit has time to comprehend what it has not wanted to comprehend in earthly life and has hated as an enemy or mocked or denied as a vain fable or served, perhaps, with lukewarmness which demands reparation and bear with it, to the place of expiation or to eternal damnation, this memory, to prompt flames of love for Eternal Beauty or the torture of punishment, with rage over the Good that has been lost, regarding which the intelligent conscience will bring reproach for having wanted freely to lose it. For they will remember it, and as terrible, without being able to contemplate it, together with their sins.

291 "The creation of the soul and the private judgment are two atoms of instants in which the souls of the children of men intellectually know God to the extent which is proper and sufficient to give them an instrument to tend towards their Good, barely glimpsed, but remaining impressed upon their substance, which, as intelligent, free, simple, and spiritual, has immediate comprehension, free will, simple desires, and movement or inclination or appetite, if you prefer, to reunite itself with love to Him from whom it came and reach its end, whose beauty it has already intuited, or separate from it with perfect hatred, reaching him who is their damned king, and possessing in the memory 'of hatred' a torment, the greatest of the infernal torments, an indescribable despair and malediction

(remember the dictation on January 15, 1944291).

"My saying, 'Be perfect as the Father is perfect' was not a vain or exaggerated statement. Man was about to be elevated again to the state of Grace. I could, then, very rightly give this command of perfection. Because you had been created for perfection.

291 See The Notebooks. 1944.

tqr290 And this desire of the just for perfection is a spiritual desire coming directly from God, who goes so far as to give you the command 'Walk in my presence and be perfect' (Genesis 17:1). And, more broadly, though implicitly, He repeats it to you in the laws of Sinai and in the lessons of the Sapiential Books and in the words of the patriarchs, the prophets, and all of the inspired, in whom it is I who speak. And, finally, as directly and explicitly as can be, in my command: 'Be perfect as your Father is perfect.' And, like an echo of my Eternal Word, it is in the words of my Saints, from Peter on.

298 "'Be perfect,' I said. To free the spirits of those in ancient times from that anguishing sense of fear which prohibited them from being able to think they were worthy to resemble their Father. For too many centuries the Most High had been the terrible God for them, and love and hope and faith had trembled before the severe Immensity of God. But the time of Mercy, Forgiveness, Peace, Friendship, and filiation with God had now come. The command of unlimited perfection was thus given: 'Be perfect as the Father is perfect.' And, with the command, the implicit assurance encouraging you to be daring, 'for, if you only want to, you can become so.'

"God does not carry out vain acts or say vain words. I did not give a vain command, then, or provide a vain stimulus for your hearts with this command. I reawakened a desire in you which had diminished, which my Father and yours had placed in an intense way in the spirit of man and which man was to transmit with every other gift of God to his descendants: the desire to possess God, to enjoy Him in Heaven after a lifetime spent in his service. This desire, intensely reawakened, would have been vain if it had not been destined to turn into reality. But creatures can reach this reality. It is, indeed, God's desire that they reach it. And it is for this reason that God leaves in the soul_even of the most savage_a reminder of God whereby that soul, as best it can, may in a more or less distant future arrive at its goal: the knowledge of God, which is blessedness, through having loved and served Him as well as it could so as to possess Him afterwards.

345 "And if most souls then live in a way which seems to belie my

assertion, that is not a negation of what I am saying, but a demonstration of how perverted man is in his affections and desires, because of his alliances with Evil. There are truly many who strangle their souls with the noose of vices and sins after making them slaves of Satan, with whom they have allied themselves. They strangle them definitively so as not to hear them cry out and weep any longer, recalling that Evil is not licit and that there is a punishment for those carrying it out. They are the ones who change from children of God into human creatures through the loss of Grace and then change from men into demons, for man, when separated from Goodness, is bindweed which clings to Evil in order to prop itself up. Where there is no supernatural law, it is hard for there to be moral law, and always imperfectly. And where human morality is imperfect or absent, the threefold concupiscence is alive, in whole or in part.

298 "But if most souls seem to deny the natural memory of and desire for God and their will, which involves tending towards a joyful end, with their way of acting, it must be recalled that in man there is the carnal creature, as well as the spiritual one, and that man has free will, which always serves the stronger part. Now, if one weakens one's soul with vices and sins, it will certainly become weak while the animal part will become fortified and overcome the weaker part to the point of killing it. But not on this account can it be denied that the soul is created with a capacity for remembering and desiring its end naturally.

tqr492 "The soul's nature is a spiritual nature. The soul thus has spiritual desires even if, because of the privation of Grace (those who are not regenerated by Baptism), it has only natural desires for the spiritual kingdom from which it comes and where it instinctively feels the Supreme Spirit to be present. Furthermore, in the souls regenerated in the Grace of Baptism and maintained and fortified therein by the other Sacraments, the soul's being attracted to its end takes place in divine fashion because Grace_that is, God Himself_draws his beloved children to Himself_ever closer, more and more in the light, the more they rise by degrees in spirituality, so that separation diminishes and seeing is more intense; knowledge, vaster; comprehension, broader; and love, more perfect, to the point of arriving at contemplation which is already fusion

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633tqr7066 and union of the creature with the Creator, a temporary, but indelible, transforming act, for the embrace of the Fire of the Divinity closing over its enraptured creature impresses a new character on these living beings, who are already separated from Humanity and spiritualized into seraphim, expert in the Wisdom God gives them, for He gives Himself to them as they give them selves to Him.

606899 "For this reason, it is proper to specify that the inspired writer 'has God as the author.' God, who reveals or illuminates mysteries or truths, as He pleases, for these instruments of his, 'spurring and moving them with supernatural virtues, assisting them in writing in such fashion that they rightly conceive with their intelligence and faithfully

seek to write and, with suitable means and infallible truth, express all of the things, and only those things, which are commanded by Him, cf2b God.' Itcf0b0 is God who, with a threefold action, illuminates the intellect so that it will know the truth without error, by either revelation_in the case of still unknown truths __ or exact recollection, if they are truths already established, but still rather incomprehensible for human reason; it moves so that what the inspired one comes to know supernaturally will be written faithfully; it assists and directs so that the truths will be stated in the form and number which God wills, with veracity and clarity, so that they will be known to others for the good of many, with the very words of God in the direct teachings or with the words of those inspired when they describe visions or repeat supernatural lessons.

"The work which is given to men through little John is not a canonical book. But it remains an inspired book which I am giving to help you understand certain passages in the canonical ones and especially to comprehend what my time as Master was like and know Me_I, the Word, in my words. Neither I nor, much less, the spokesman, who, because of his utter ignorance in this field, is not even able to distinguish between dogmatic theology and mystical or ascetical theology and does not know the subtleties of definitions or the conclusions of Councils, but is able to love and obey_and this is enough for Me, nor do I want anything else from the spokesman_neither I nor he say that the Work is a canonical book. In all truth, though, I tell you that it is

an inspired book, for the instrument is not capable of writing pages which he does not even understand unless I Myself explain them to him to take away his fear.

"And yet, since_in the hours when he is a 'spokesman'_that is, he is seized by Me as if by a Divine Eagle carrying him into the kingdom of Light so that he will see and come back into your midst, bringing you gems of supernatural value_little John is in the wise truth of vision and comprehension, he uses the term 4create' to speak of the formation of souls by God's will (note book s.t., p. 63). I repeat once more: I used the term 'generation' in the dictation to give you the measure of your dignity as children for God. But_I repeat this, too_if that is an obstacle for you to believe, go ahead and replace 'generation' with 'creation' and be at peace over this trifle, which makes you skittish.

"The continuous creation of souls by the Father does not mean 'pre_existence,' as you say, stating that I said so. And the souls' remembering does not mean 'pre_existence.' But it cannot be denied, either, that, though the instant of creation is extremely rapid, the soul, an intelligent spiritual substance, created by the Most Perfect One, can be formed with awareness of its origin. Mustn't God the Creator_who has given relative reason to lower creatures and extremely vast reason to human creatures and very swift, as well as vast, intelligence to angelic creatures_have cf2b givcf0b0 en immediate, vast intelligence to the created soul? Isn't it created by Him, like angels, men, and animals? Can it alone, then this flame begotten by Fire_be darkness or ice? Can it alone be so slow, stupid, blind, deaf, forgetful, and brutish as not to poscf2b sesscf0b0 even the rudimentary

motions of instinct spurring animals to choose foods and elements and climates which are favorable for them to live and procreate? Inferior even to vegetables, that sense there is life in the sun and that, even when planted in a dark place, lean towards a hole through which light is descending and come out into the open air through it in order to live? 0 men! And just to deny, so as to bring pain to my spokesman, can you go so far as to call the soul inferior to plants? The soul: this wonderful substance, which I, in a sublime metaphor, called 'the spiritual blood of eternal, powerful, holy God,' blood of the Father (I am speaking in metaphors, I repeat), which is alive in you.

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622tqr7040 and makes you immortal, powerful, and holy as long as it is alive_that is, as long as it is joined to God by Charity. The soul: this part of Heaven_and Heaven is Light and Wisdom_which is contained in you, so that the Infinite would have a throne in you that was still Heaven, and which contains you so that the sanctifying embrace of Heaven will remain protective around your humanity as it fights the good fight.

579880 "Do you perhaps object that it no longer has the integral intelligence of the first soul because it is stained and damaged by original sin? I reply, first of all, that nothing impure emerges from Creative Thought. Original sin is in man and in the children of man, not in God. Not in the being created by God, then, but on becoming incarnated in the man conceived by man the soul contracts the inheritance connected with the descendants of Adam, except in the case of an exceptional, singular decision by God. Secondly, I remind you that the most impure being, he who was Lucifer and is now Satan, did not lose his powerful intelligence because he changed from an archangel into a demon, but uses his very sharp intelligence for evil rather than good, as he would have used it if he had remained an archangel.

"How do you answer, then, if I ask you why Satan remembers God and is intelligent? Do you have no reasons to set against my assertion? Do you have nothing to object? No, you can make no objection. For one must either deny what you teach or admit that Satan is intelligent and remembers God, to the point that he hates Him as he does precisely because he remembers Him as he does, with the power of his spiritual intellect, and torments you as he does precisely because he is perspicacious in knowing how to choose the methods suitable for making you fall, in accordance with your human self. The Catechism specifies that the sinful angels were excluded from Paradise and condemned to Hell, but no definition deals with the loss of intelligence in demons because the fact that their intelligence subsists is demonstrated by the perspicacity of their actions to harm you.

"Souls remember. Why? Because as God, to temper the severity of the condemnation, at the same time gave Adam the hope of a redemption, and of that redemption, so, too, He left him the memory of the blessed time so that it would be of assistance to

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3026120tqr7083tqr7244 him in the pain of exile and a holy stimulus for the children of Adam to love Him who, for them, was the Unknown One.

"And not only this, but, on creating souls for these children of man, God did not deprive them of that natural inclination to wards the Divinity which by itself alone can help to reach the end for which man has been created: to love the Lord, the omnipotent and omnipresent God whose incorporeal All fills the in finite and which man senses, more or less precisely, and sees to be in everything surrounding, penetrating, or striking him. In savages it will be in the blast of lightning or the enduring radiance of the aurora borealis; for idolaters it will be in the power of the lion or the amphibious life of the alligator; for believers in revealed, but not perfect, religions, in natural phenomena as summed to be the actions and manifestations of individual gods; in the educated man who is a thinker or scientist, in astral occurrences or in the extraordinary organization of bodies; in the believer, in addition to doctrine, in the very life of the soul, which manifests itself with its lights and pulsations corresponding to other more ardent pulsations of an Eternal Love that loves it, in the wonder of being born and the mystery of dying, one, part of the human, and the other, to live through a truer life; but all human beings in all things sense an invisible, powerful Presence, whether they deny it_and in denying it they already admit that it exists, for one denies only what exists and knows to be believed in by many others_hate it, confessing with hatred that It exists, or love It, proclaiming with love that they believe it is re al and hope one day to be able not, indeed, to believe in It, but to enjoy It.

"God has done this: He has left the inclination towards Supreme Good in man. And what is this, if not memory? And what do you think about it? That He could not do so, He who is omnipotent and has been governing Creation for millennia, without effort or fatigue, and, without pausing for an instant, creates and judges souls and simultaneously knows all their actions, foreknows them, since Past, Present, and Future are a single is before his Thought; He follows their development and judges them with no confusion or error, judging the souls that at his command leave the flesh to which they were sent and return

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645tqr7091 to the heavenly world supercreated, recreated, or, I would have to say, destroyed by the free desire of the will? But this term, for you that always grasp the material sense of words and not their spirit, would prompt you to cry out your anathema. I will thus say 'ugly,' 'filthy,' 'mutilated,' and 'deformed' from having voluntarily erased the memory of the Divine. For it is this memory, above all, more than any lesson that can be learned in schools of any kind, which teaches the soul to pursue virtues out of love for its God and in the hope of possessing Him one day, beyond life, in the Life without end.

589895 "Among all many gifts which Love has preserved for fallen man, this is truly the

highest and most active. I am speaking of souls in general, not of those of Catholic Christians, members of the Mystical Body, vivified by Grace, which is the gift of gifts. This natural inclination towards Supreme Good, which is the spiritual memory of Go_sometimes so faint that the other two parts of man do not notice it, though guided by it in thought and governed by it in action_is a stimulus towards seeking the Divinity, acting so as to be worthy of it, and, in a word, living in such a way as to come to be reunited with it. Because of it souls create a religion for themselves_if they do not already possess one_which may be mistaken, through ignorance of the Truth, but which remains love for the divinity_that is, conformity to the end for which man was created: to love and serve God on earth and enjoy Him eternally, immediately and completely or after a more or less lengthy period.

"Memory creates love; love, justice. The justice of the creature generates a greater love for it on God's part. And the more love and justice increase in the creature, the clearer knowledge becomes. With love, then, the memory of God grows more and more, for, as I said, memory is knowledge of love, and where love is, God is present. Moreover, when souls have Grace as a light for remembering and a voice for learning, what do you say? That this Grace does not make you very much like innocent Adam and thus capable of knowing God? What do you say? That when good will and the work of sanctification are joined to Grace, which is restored to you through my merits, your knowledge of God does not come ever closer to that which was Adam's joy? In truth, in

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296tqr7241 truth I tell you that this is what happens, and memory, in the saints still living on earth, is no longer a memory, but knowledge.

tqr6563 "Are you astonished at my assertion? Weren't the patriarchs and prophets, deprived of Grace, but just, transported into the vision of God, and didn't they hear his voice? Didn't they gaze upon the glory of God and wonderful Heaven?' Now, when cf2b Abracf0b0 ham reached the age of ninety_nine, the Lord appeared to him' (Genesis 17:1). 'And the Lord appeared to Moses in a fiery flame in the midst of a bush' (Exodus 3:2). 'And when Moses had ascended the mountain, the cloud covered the mountain and the glory of the Lord.... And Moses, having entered into the cloud...' (Exodus 24). '...1 saw someone resembling a man, and within him and around him I saw a sort of electrum' (Ezekiel 1:26_27). 'And I heard a man's voice shouting from the midst of the Ulai and saying...' 'There appeared Gabriel..., and he instructed me...' (Daniel 8:16; 9:21_22). Just to recall some points where it is stated in the canonical books that even those deprived of Grace were granted heavenly visions or words.

297 "To know. God and 'converse with Him' in the interior Eden is, indeed, to see and foresee. For God has not changed over the course of millennia, and his lessons for his chosen ones are vast, full, and luminous, as with the two innocents who were naked and

were not ashamed because they did not know the poor sciences of matter, but only the sublime wisdom of love.

"And after this can you still impugn the words written by the instrument, as if they were errors? I do not even consider the possibility that you could deem them an error by the Master or fail to recognize who the One dictating is, from the abundance and wisdom of the gift. After this can you still impugn the truth that souls have a memory of Go_as if it were an error of the instrument_which, the more the soul evolves in justice, is more intense, and very intense when the state of grace is joined to the justice of the creature_that is, filiation received from God, perfect when, as in Most Holy Mary, there is an eternal virginity of the spirit, uncontaminated by contact with Sin, and there is a fullness of Grace, complete innocence, possession of Wisdom, and perfect charity? So perfect in Mary Most Holy that no other creature will ever have it.

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618922tqr7153 "Tell me, Servants of my Mother, what is Most Holy Mary for you? The new Eve who knows God as the ancient one did? No, more than Eve. For, in addition to being the Innocent One, Daughter, Spouse, and Mother of God, contemplated as such by God from all eternity, She is the Ewe alongside the Lamb, the Victim, consumed with the Divine Host to make you 'knowers of God.'

"And now rerea_stripping your minds of your 'fig_leaf robes,' which you have sewed around your intellects and which intercept your vision_reread the passages where there is mention of memory, knowledge, and sweet conversations of the Threefold Unity, gathered into the Immaculate Heart of the Woman Full of Grace, with her adoring soul. Reread the pas sages where I speak of the operations of Grace, which is Light and Wisdom and which makes the memory of God more and more luminous and, when joined to justice, makes memory increasingly perfect knowledge, sometimes lofty, always holy, in the spirit of the saints. And then pray that a new Pentecost will take place in your intelligence and that all the gifts of the Spirit, the Teacher of every truth, will enter to renew you and set you aflame once more in that divine likeness which is supernatural love with supernatural Beauty, without which union and like ness and comprehension are impossible.

"On your knees, in the humble spirit of the humble, before Him who speaks to you because He has mercy on you, pastors, and lambs, and takes a 'nonentity' precisely because she is such and because He loves to repeat the gesture He made before the concupiscent humanity of the Twelve, to confound, with his Divine Wisdom, the poor human science of the learned, who linger to count the threads on the ziziths, which are dusty after having been closer to the ground than to heaven, and, because of this fu tile, hair_splitting work, cease to gather and conserve the luminous pearls whose context the work is. Ziziths_for those not understanding the metaphor_are the useless wasting of time and the even more useless displays of human knowledge used to determine whether the physical capacity of a place or the number of its inhabitants_deduced from human work

long after my time and thus inexact_correspond to what an instrument has

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306tqr7077tqr7256 asserted or whether the period and stay in a place to which he refers_always collated according to a measure which men have created for themselves_correspond to the infinitesimal fraction of time which they deem perfect. But, tell me! Is it the number of days, the size of a country, or the total of its inhabitants that interests you, or is it the work's doctrine? As regards the former, thousands and thousands of human authors can give you abundant fodder; as for the latter, only I can give you what ought to be sought in the first place. For only what I give you is of use to you for eternal life. The rest is hay which, after being digested, is expelled and becomes refuse. You will not enter Heaven because you know how many days someone was in a place or how many citizens were in a city, but because you have perfected yourselves by drawing luminous life from Word who is Life and Light.

"Love Me more than science. Bless Me and not your knowledge. And also love the 'boy' I have taken to set him in your midst. And, along with Me, bless the Father, Lord of Heaven and earth, for having revealed Himself once more to a little one in stead of revealing Himself to the learned. A little one, a boy, a nonentity. Yes, but a nonentity consumed by the desire to serve and love God and make Him known, a nonentity who by himself alone has awakened in himself the memory of God, ever more in tense, a nonentity who has consumed the diaphragms of humanity with his love and voluntary holocaust, a nonentity who has come to love the Light more than existence and honors, a nonentity who has plunged so deeply into the total freedom of contemplating God alone that he has lost sight of everything that is not God, a nonentity dead to all that for most is a vital concern, but eternally alive because he has died to live in the Lord.

"Go_I am telling you so_shows his kingdom not to the learned, but to those who are illuminated by grace and are living in love, and it is God alone who chooses, takes, and comes to rest on the summit of the mountain, in the place where Heaven is so close that the spirit, burning, can cry out what should have been the cry of every man: 'Here is my God. I see Him! I understand Him! I know Him! I am devoured and recreated by Love.'

tqr6312 "Little John, you can also remind them that man has a guardian

619tqr7151 angel and that this spirit is not inactive alongside man, upon whom he reflects the lights which he, as an angel, mirrors when worship ping Infinite Light. Be at peace, soul of mine. "

fi301qctqr2038 January 31, 1947

tqr2038

302 Prayed to and beseeched by me so that He would temper his severity_1 could say, and it would be more appropriate, his disdain_and agree to respond, at least for the sake of my peace, regarding the famous "three months" which provoke the examiners, Jesus said to me this morning at 5:45:

"You shall modify the vision on March 28, 1944 with these words in the first period: 'The two spouses head for the Temple first of all along the streets, which are already crowded for the approaching paschal feast. Joseph leaves the two donkeys in a stable after having fed them and goes with Mary to worship the Lord.' When corrected in this way, it will give them the more precise sensation that Mary went to her cousin's during the Passover octave to be with her while Zechariah was away from Hebron to 'appear, as was the obligation of every male, before the Lord during the Feast of Unleavened Bread' (Deuteronomy 16:16)_that is, about a month after the Annunciation. As for the time spent in Hebron, I will tell you_precisely because it is you, my little John, who suffer for the sake of justice_that fortyeight plus forty are exactly eighty_eight, or two days less than ninety, which add up to three months."

Regarding original sin (dictation on March 5, 1944 in notebook 2 Q, p. 55) and the dictations of Jesus and Mary in the Pre-Gospel, following upon the Annunciation (p. 69 ff. up to p. 74), Jesus says:

"The sapiential lesson is so clear and exhaustive_suitable for instructing the ignorant and persuading those who, not having faith or having little, because of rationalism or other factors, are no longer satisfied with fables_that there is nothing to add or remove to the slightest degree. Only voluntary blindness can fail to see the wise truth contained in this dictation. You shall join

tqr496 344

290tqr6669 the dictation on March 5, 1944 to this point so that they will have the whole lesson before their eyes, and if they are humble, they will understand the truth."

I also took the liberty of repeating to Jesus, present and so good, a question I had been asked by a Servite Father_I don't know exactly who, but I think it was Father Berti, and I don't know whether it was by his own initiative or as suggested by others_concerning Jesus' descent into Hell, which I had accidentally come across again, referred to on

January 15, 1944, and which seemed to have provoked someone.

278 He replied.... Father Berti's letter then arrived, asking me to write a note to be presented to the Holy Father. And Jesus, smiling, completely luminous, said to me as soon as the letter was brought to me, "This is why precisely now, after four months, I am satisfying you, and for this priest, to whom I previously told you, you could communicate this point. As for the other points, you know who you must give them to and when, and how to notify them. And now listen, for I shall repeat the beginning."

297 Jesus says:

278 "You shall give these words to Father Berti. You now know it was he who asked you about them:

302 "When I gave the dictation on January 15, 1944 to my Maria and said, 'When I descended there to take those who awaited my coming out of limbo, I experienced the horror of that horror, and if something done by God were not immutable because it is perfect, I would have wished to make it less atrocious, for I am Love, and I felt pain over that horror,' I wanted to speak of the different places in the hereafter, where the deceased were, grouped together in general and called 'hell,' as opposed to Paradise, where God is.

278 "When, in the superabundance of my joy after the consummation of the Sacrifice, I was able to open Limbo for the just and take many spirits out of Purgatory, I shook with horror, contemplating in my thought that only for the place of damnation was there no redemption or transformation of horror. But I did not enter there. It was not proper or useful to do so.

297 "Are you astonished that I took many souls out of Purgatory

tqr485 345

tqc3822tqr7146 as well? Consider: if a Holy Mass can free someone from Purgatory and always serves to abbreviate and sweeten purgation, what must the real Sacrifice of the Divine Lamb have meant for those in Purgatory? As the Priest and Victim, I applied my merits and my Blood to them, and It whitened the stoles which had not yet been rendered white by the white fire of purgative charity.292

"Send him this and my blessing."

fi301qctqc3822tqr7146 February 3, 194 7

tqc3822tqr7146

883 Jesus says:

567870 "The deepest reason for the gift of this Work_among the many others which my spokesman knows_is that in these times, in which the modernism condemned by my Holy Vicar Pius X is corrupted into increasingly harmful human doctrines, the Holy Church represented by my Vicar will have additional material to combat those who deny: the supernatural character of dogmas; the divinity of Christ; the truth of Christ, God and Man, real and perfect in both the Faith and the history concerning Him which has been handed on (Gospel, Acts of the Apostles, Apostolic Letters, and Tradition); the doctrine of Paul and John and the Councils of Nicea, Ephesus, and Calcedonia, and other more recent ones, as my true doctrine, orally taught or inspired by Me; my wisdom, unlimited because it is divine; the divine origin of the Dogmas, the Sacraments, and the One, Holy, Catholic, and Apostolic Church; the universality and continuity, until the end of the ages, of the Gospel given by Me for all men; the nature, perfect from the outset, of my doctrine, which was not shaped as it is through successive transformations, but just as it was given: the doctrine of Christ, of the Time of Grace, of the Kingdom of Heaven and of the Kingdom of God in you, divine, perfect, immutable, the Good News for all who are thirsty for God.

"Over against the red dragon with seven heads, ten horns, and seven diadems on its heads that with its tail drags behind it a third of the stars in the sky and causes them to plunge down_and I tell

862 292 An application of Revelation 7:13_14.

583tqr1194 346

tqc32156768tqr7234 you that they really do plunge down even lower than the earth _ and that pursues the Woman; over against the beasts of the sea 1947 and the earth that many, too many, worship, seduced as they are by their appearance and wonders, set my Angel, flying in the midst of Heaven, holding the Eternal Gospel wide open, even to the pages which have been closed until now, so that men can be saved through its light from the coils of the great Serpent with seven faces seeking to strangle them in his darkness and at my re turn I will still find faith and charity in the hearts of the persevering and they will be more numerous than the work of Satan and men lead one to hope that they may be." 293

fi301qctqc32156768tqr7234

February 18, 1947

tqc32156768tqr7234 Concerning the Visions and Dictations on February 24 and 25, 1944, January 3,1945, and January 17,1945

Jesus says:

"In reality, the visions and words given in regard to my temptation, including the part of it which was not known, are so clear that they are themselves replies to all the objections by those asking questions in this connection, and it would not be necessary for Me to give them broader ones, for the additional reason that_let the one requesting these answers remember this_be ginning on February 25, 1944, I clearly let it be understood that I was not fond of dwelling upon or returning to the episode and did not like others to dwell upon it, drawing the instrument's special attention thereto and thus acting in a manner diametrically opposed to mine, when I replied to the instrument herself, who was then proposing the same objections to Me which she is proposing to Me again now, spurred on once more by the same individual, 'I did not want you to speak about the sexual temptation of your Jesus. Even if your inner voice had brought you to understand Satan's motive in attracting Me to sensuality, I preferred to speak about it Myself. And do not think any more about it.'

293 Daniel 7; Revelation 12_13; 14:64; 17; 20.

591890tqr7167 "I would have wanted all of you to follow my example of prudence towards the little boy I have placed in your midst, who must tell you everything he sees_that is, everything which has been used for and against Christ_but for whom his inexperience and the paternal goodness of God act as providential protection against the crudest forms of wretchedness and actions by men and Satan.

"I would have wanted this out of respect for the little boy, whose eyes see God, and I would have wanted it because this would have witnessed to me concerning the state of your spirits, which I would like to be just, even in the slightest nuances. There is nothing insignificant or useless or irrelevant in justice. Therein the great and visible action of being able to die for its sake has value, as silent, hidden imitation of Me in the way of acting towards your brothers or spiritual children or disciples. For you, as spiritual fathers and teachers, shepherds to whom I have entrusted my lambs, have voluntarily consecrated your selves to this spiritual paternity and this teaching of the little ones, and you must be imitators of Me.

"Finally, I would have wanted this because it would have witnessed to Me concerning the state of your intellect, free from what creates confusion and haze for the truths so clearly visible in my pages demonstrating the constant perfection of Jesus Christ the Go_Man in all the circumstances of his mortal life, in all his actions, words, and even silences. For there are silences which speak more than all words and teach more than all doc trine.

'And this episode, at the point which you do not want to accept, calling it 'inappropriate,' speaks to you precisely with the magnificent lesson of my silence, set against this impure part of Satanic temptation. My silence and my complete indifference to the titillations of Satan should have articulated for you the glorification of Christ.

Instead, in your view, they articulated some thing else_the degradation of Christ. Christ's being tempted by impurity gives you the impression that Christ's dignity was dam aged. You are getting the attempt mixed up with the result. A result would have meant damage. Glorification is the failure of the attempt. Weren't you able to consider this difference? You were

tqr541 348

299tqr7074tqr7239 not able to read the truth which was silenced, but clearly visible in the vision and the dictations.

"To be able to read! Not all are able to do so, and do so with precision. To be able to, and to do so with precision, one must have sight purified of internal flames and external obscuration. If your spiritual sight_that is, your thought_is clear and pure, you see things as they are. In this case, involving Christ's glorification. But if your thought is obscured or enveloped in the smoky flames of human knowledge and the pride of having to be the only ones to know, or, worse, by impure fires, then it is your reflection that tinges what you contemplate with tones opposed to the real ones and turns a chaste, innocent episode into a sensual, sinful one. Place the episode once again far from your lights, though, in its true light, and it will go back to being what it was: witness to a heroic chastity and innocence which are dishonored in vain.

"Now, if you cast the reflection of your humanity upon the episode because you cannot admit that someone may not feel internal disturbance over an external temptation, because you cannot admit that not even the Christ, the Holy One of God, may have been tempted from outside without undergoing internal disturbance, then it is you that are giving that coloring to the episode. But you must not say, then, that this episode testifies to an inappropriate disturbance in Christ, a disturbance which truly may not be admitted out of respect for the dignity of the Lord Jesus, since, in reality, in Christ there always was order and harmony between the flesh and the spirit, both of them always sub missive and perfect in giving glory to their Creator. Say, then, if your opinion differs from what appears not at all doubtfully in the episode in question, that it is you that are casting upon this point in the episode what is churning in yourselves when you make 'suppositions,' as you call other elements of yours, suppositions which nothing in the episode authorizes or justifies any one to suppose or believe. This is serious.

"Why do you make Me dictate these words? Don't you under stand what pain you bring Me by forcing Me to dictate them even for just one among you? Don't you understand that it is not a praiseworthy matter to display scandalized concern_which

649tqr7074 you do not really feel_just to disturb the spokesman, to tempt him to doubt about the Voice speaking to him, to be distrustful, or even to tempt him to modify parts of the work? An act that you would later reproach him for and set against him as capital

evidence that the work is the result of his thought. To modify parts of the work, as if a creature could do so with pages dictated by Me. And why pry over and over into a certain point that I did not dwell upon, not even while I was undergoing it, in either thought or word, by stooping to discuss it with Satan, and my advice had been not to linger over it or go back to it because it fills Me with disgust, now as then? Disgust, I say. This is the only reaction which Satan's obscene insinuation provoked in Me.

592900 "But now_and let it be forever_I will give you the replies you want so that 'you will get the perfect clarity on that point' which one of you states 'would be desirable.' I will give them, not the spokesman, and much less will he take the liberty of retouching the text afterwards (p. 111 of the First Year of the Gospel) 'to make it crystal clear,' as one of you would always like. Let each stay in his place.

"What is temptation? The Catechism says, 'It is an incitement to sin which comes to us from the devil or the wicked or our passions.' It is an incitement. If it incites to sin, then, that is a sign that it is not a sin in itself. No, it is not a sin. Rather, it is a means to grow in justice and augment our merits by remaining faithful to the Law of the Lord. It begins to become a sin of imprudence when man voluntarily places himself in a position to sin, approaching things or persons that can lead him to sin.

"Who does temptation come from? From the devil, the wicked, and the passions. It comes, then, from external factors and external factors. In all truth, I tell you, though, that the internal factors are the most dangerous ones_that is, the disordered inclinations and the instincts or incitements remaining in man with the other forms of indigence following upon Adam's Sin. Internal factors which Satan incites or tries to incite with every means, in this work, which is greatly assisted by the men around you and by the human self, which is a field of constantly reappearing temptations, with a marked tendency towards the egotism of matter and the sensuality of the min_the former spurring the flesh to rebel

tqr497 350

300tqr7085tqr7250 against God and the spirit, the latter leading the mind towards the foolish arrogance which believes everything is licit, even criticizing the works and justice of God.

"I tell you truly that the greatest help for Satan is provided by you by welcoming and cultivating, in yourselves 'the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life,' which do not come from the Father, but from the world. For, without your consent to preparing ground favorable to the invasions of the external factors, they could not penetrate into you, disturbing your interior and aggravating the internal factors. The incitements of sin could not by themselves lead to damnation if man did not cultivate them, as happens in most individuals_cultivating them as flowers of evil satisfying man's disordered sentiment with their showy, inviting appearance and later

turning into the fruits of sin.

"If a devoutly merciless good will were to fall upon the incitements, they would remain sterile, like pernicious plants which have dried up or are at least drooping, to the point where they cannot grow, but are instead subjected to ongoing enfeeblement until their complete destruction. Man instead lets them exist within him, and they grow; they grow, reinvigorated by the greedy mouthfuls which incautious man allows himself, without realizing that every act of yielding to what is illicit, even if small and apparently insignificant and innocuous, paves the way for greater concessions. For the more one savors their spicy taste, the more one's appetite for the concupiscences increases. And satisfied appetite, in its ever_reappearing and growing violence, consequently increases the power of the disordered instincts, and these grow until filling the whole man with themselves and knocking down the barriers of conscience.

"Oh, it happens as with a plant bedded out in a narrow space. As long as it has not fully developed, it is content in the enclosure where it has been placed, but when it is full grown and its roots are as extensive as its leaves, then they can no longer be compressed into an excessively limited space and penetrate under the foundations of the confining walls to seek room, just as the branches have sought it above, and, on growing, they raise the walls, throw them out of joint, and cause them to cave in,

tqr557 351

637tqr7083 opening up passageways through which thieves or boys can come in to set their hands on the plant and strip it of its fruits and branches and mistreat it, sometimes to the point of provoking its death. In the case of the soul, the plant of the disordered inclination towards the concupiscences_in contrast to the spirit's inclination towards its end: Go_opens the way for Satan and the world, forming an alliance against the incautious self as seducers and bringing death or violation, the mutilation of the spirit's beautiful integrity.

610922 "I tell you truly: It is not being tempted that ought to cause fear, nor should the strength of the temptation and the repetition of its violent attacks lead the soul to get discouraged with the thought that this is happening because it is outside the Lord's grace and destined to eternal death. On the contrary, rejoice, O you that are so forcefully oppressed by Satan. It is a sign that you are enemies of Satan and that Satan already senses that you are prey that has escaped from him forever. Satanic wrath always hurls itself against the prey eluding his hunger and against God's conquests.

640952 "It is logical for it to be that way. In the battles between two enemy armies as well, where does an enemy repeat his mightiest assaults? Perhaps against the weakest and least important positions? No, on the primary, best fortified positions. The others are easy conquests which he reserves for last, when the militias are already weary, just to give them the incentive of a victory so that it will spur them on to tougher fights. The head of an army would be quite foolish if he exhausted men and means to carry out imposing

displays of strength and wasted munitions against a city whose defenses had already collapsed through the defenders' neglect or which was ready to surrender without a fight.

"Satan is never a foolish conqueror. He is very capable of organizing his assaults. And if where he sees spiritual and moral weakness and perceives the defensive protection of conscience to be greatly weakene_for man's wicked inclinations have acted as a battering ram against it_or where he sees full consent to accepting him as a friend, he does not make violent assaults, but uses only flattery, where, on the other hand, he sees resistance and foresees a defeat, he rushes forward forcefully with all his

tqr486 352

tqr7073tqr7123ululnone means_from flattery to terror, and he does not tire of repeating a hundred or a thousand times, directly or with the help of the world and circumstances_with all his external means, then, to conquer the prey or torment_the eternal hater of the good wants at least this_the children of God.

294 "I tell you truly that when a creature has reached heroic virtue, or, as St. Paul says, the creature 'has become strong in the Lord and in his powerful virtue,' it is then that one must put on 'the armor of God to be able to withstand the devil's traps,' for it is then that, as the Apostle always says, the creature 'no longer fights with flesh and blood, but against the principalities and powers, against the dominators of this world of darkness, against the evil spirits in the air'294_that is, against mighty Hell, which directly unleashes the great tempests of powerful temptations in a last effort to try to demolish the giant spirit resisting it.

"Is temptation, then, a sin or a glory? A good or an evil? It is not sin. And, though an element of Evil, it can be turned into a means for good and glory through the goodwill with which man rejects it. The freewill decision to yield or not to yield to temptations is not forced upon any man_it was not forced even upon the Christ. A temptation rejected is a merit acquired. For this reason God has left man his splendid freedom to will, so that, through it, and by his own merit, man could arrive at a merited glory.

"Always remember this. And always remember, too, that man's life is an expiation of the evil man does; at best_that is, in the case of someone who does not commit even a single conscious sin_it is always expiation, or, if you prefer, suffering resulting from Original Sin_though my Sacrifice and your being restored to Grace, which I obtained for you by that Sacrifice, have superabundantly reduced it_and every man is thus obliged to suffer to arrive again at that degree of justice, freely given, which the First Parents possessed together with life. Oh, holy, immaculate innocence of the first Creatures, which the present ones must reconstruct with their pain, along with the free gifts which I obtained for you by my Sacrifice!

294 Ephesians 6:10_12.

tqr484 353

619871tqr7192 "Accordingly, when you see the Holiest One of all or a saint powerfully tempted, do not say, 'This is inappropriate.' But ob serve the way those tempted react. And if you see that they re main indifferent to the temptation_a fact which testifies that they have reached the perfection I counselled for you: 'as my Heavenly Father is perfect,' a perfection which no agent can disturb_if you see they remain indifferent to temptation, having won the battle in themselves against all the reactions of flesh and blood, or if you see the just able to fight at the same time against the disorder provoked from outside, which would like to rise up again, and against the Beast, provoking and hurling forth calls to disorder, do not say that 'this is inappropriate,' but say that it serves to make the degree of perfection reached by those tempted shine out or to illuminate it.

"Who can undergo temptation? God? The angels? Men? God, as God, cannot undergo any temptation. The angels, who remained faithful even during the rebellion by Lucifer and his followers, cannot undergo temptation, as they were raised up, after the trial, to the supernatural order, to the contemplation and praise of God. It is only man, then, who can be tempted, man composed of a material substance and a spiritual substance, endowed with rational freedom, intelligence, and conscience, so as to be able to discern good and evil and will good or evil. It is only man, while still fighting his battle, that can be subject to temptation, through the sad inheritance which has come to him from the first ancestor of Humanity.

298tqr7132tqr7300 "Since the day of Adam's fall from the state of innocence to that of sin, since the day the woman wanted firsthand knowledge of the forbidden plant and the Serpent was able to speak to Eve, who listened to him intently instead of fleeing from him and accepted his deceitful words and ruinous suggestions, man has perennially found himself close to the plant of Good and Evil that Lucifer is wrapped around and has undergone temptation. But it is through his victory over the promptings towards sin that he acquires justice and conquers his immortal crown or, if he repeats Eve's gesture and picks the forbidden fruit, obeying the Charmer, gets poisoned, sometimes to the point of dying therefrom. It is precisely through the victory over external temptations

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and mastery over the senses and pride and thus over internal stimuli that you men become 'gods and sons of the Most High,'295 like your Most Holy Brother Jesus, who underwent temptations, but never sinned because He did not want to sin. One can be tempted without one's consent thereto. One becomes a sinner only by one's consent.

"I, Jesus, never consented to sin. On the contrary, having com batted every human reaction which was not acceptable to God, through a spirit of voluntary, loving justice, and having done so since my earliest years, 'remaining subject to my (putative) father and my mother, two just people who taught Me justice, and growing in wisdom, age, and grace,'296 I eliminated in Myself forever every possibility of sudden disorder or inner

disturbance from pressures and circumstances, which, when I grew older, arose around Me, intensifying until my death.

"Do not misunderstand Me! I say 'pressures and circum stances'; I do not say 'lust.' The pressures and circumstances of uncomprehending relatives, of citizens even more obtuse than my relatives, of hostile fellow countrymen, of treacherous enemies, and of betraying friends. It is not only sensuality that serves to prompt sin. There are so many reasons for which man may sin. And what do you say? Do you say, for instance, that cf2b Jucf0b0 das' conduct would not have been a motive for a sin against love m anyone else? Do you say, for example, that the animosity of the scribes and pharisees and all my adversaries, so sly in opposing Me and also so base in their means and the accusations they used to oppose Me, was not a perpetual temptation to react in a human way?

"I did not sin. I said, 'And who among you can convict Me of sin?'297 I said so to my enemies at that time. I can say so to my enemies at present, and also to the incredulous and those doubting my sanctity. But even if I do not say so to you, whom I want to regard as friends, even though you cause Me pain through the pain you cause my little John, my works tell you so.

"Is there perhaps a word or act written in the Work I dictated

tqr2132 295 Psalm 82:6; John 10:34.

296 Luke 2:51_52.

297 John 8:46.

626tqr7075 and elucidated which can convince you of sin, of a single sin, by your Master? I am that work. It is not only I who dictate and elucidate it, but it is I who live it out, I who present Myself to you as I was in my mortal days, in the environment surrounding Me, in the little holy world of my family, in that vaster and different world, in keeping with the beings comprising it, of my disciples, in the vaster, inconstant one_all Palestine_whipped up and traversed by varying currents, like a sea moving around Me, under a changeable March sky, sometimes entirely calm and serene, and immediately afterwards covered with storm clouds and traversed by gale winds stirring up the sea into breakers roaring their acrimony against Me, threatening and also attacking, until ~he final violence of Good Friday.

623919 "Why don't you want to recognize Me? Why don't you understand my language? Why do you want to be like those attacking Me in the Temple, saying, 'We don't know who You are'? Are you, too, like the apostles who at the Last Supper showed they still did not know Me for what I was: the Word, Son of the Father, who was returning to the Father after having long been among men to give them the words which the Father gave Him? But they, my poor Apostles, had not yet received the Holy Spirit, He who illuminates all truth. But you have received Him. Does not even his Light illuminate for

you the Christ who is in these pages? The eternal, most wise Word, who is carrying out a new work of love and salvation because He has mercy on the excessively large number who are dying of spiritual starvation, who are being lost because they do not know Me, who are freezing because they are not assisted with the fires of apostolic love, who are going off the track because they are blind and there is no one to reach out and lead them to Me, whom they are seeking, getting lost on other roads you condemn, but do not pull them away from, poor children whom you condemn because they travel those roads as blind people seeking the Light and whom I will not condemn because I see the movements of their hearts, and I will draw them to Me because I am the Savior of the Jews and the Gentiles, of all who seek the Truth.

"I ask you again, Why do you make Me dictate these words? Are these the ones I would like to say to you? Do not bring Me

tqr492 356

50tqctldot6943tqr7289 pain. The pain I am caused by those I want to regard as my F& 18 friends is the pain which is most painful to Me...

"I, Jesus, never consented to sin. I never felt disturbance be cause of sin. The only disturbance_remember this_I could be occasioned by the stench of evil stirring around Me was nausea, disgust over sin. I preferred to draw near lepers dying of this disease rather than healthy people covered with the scabs of vice and stinking of lust, especially if they were impenitent. My infinite love for sinners, who were to be saved, always made Me overcome the nausea caused by their spiritual stench. My Father, my Father alone, knows what sort of prolonged passion it was for Me to have to live enveloped in the whirlpool of temptations and the muddy wave of the sins streaming over the earth, doubling over and knocking down men. To have to live and see the shipwreck of so many, without being able to imprison the Beast, because the time to do so had not yet come. It still has not. And it heads on, with its hellish breath fuming out, sowing its poison, and is followed by the ever_growing wave of ever_increasing sins. Now, too, I feel nausea and pain over this.

"Who was I? I was the Incarnate Word. I was God, then. And I was Man, then. I was truly God and I was truly Man. I was the Redeemer, the new Adam, 'the First_Born from among the dead,' as my John says, also writing in his Apocalypse, 'Jesus Christ, who loved us and cleansed us of our sins in his Blood,' and in his Epistle, 'There are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit, and these Three are One alone; and there are three that bear witness on earth: the spirit, the water, and the blood, and these three are one alone.'298

"Three in Heaven who witness to the Divine Nature of Jesus, who is Christ, from birth until death and beyond Death and Resurrection, forever and ever, with no interruption at all, as some heretics have wanted to maintain. "The Father, who three times during my public life indicated Me as his beloved Son and his good pleasure and glory. And if on

Tabor the Eternal Father's voice was heard by just three persons, who, because of their condition as disciples, can be silenced by

50tqctldot6662tqr6712 298 I John 5:6_8; Revelation L5.

50tqctldot829tqr879 357

619926tqr7208 the deniers as exalters or deceivers, at the Jordan and especially in Jerusalem, jam_packed for the approaching Feast of Unleavened Bread, many people_to the point that they were indeed termed 'multitudes,' where Israelites were mixed with Gentiles, Jews with proselytes, and disciples with enemies of Christ heard the testimony by my Father.

"Three times, in three times and three different places and circumstances, the Father bore witness to Me without ever retracting. Now, only true versions remain immutable, whereas those which are not true, with the passing of time, undergo alterations which disclose their deceitful source. If, then, on three occasions, in three different times, places, and circumstances, a Voice, always with the. same power, and quite different from mine and from that of every other man, thundered from the Heavens to bear the same witness to Me, it is a sign that I was re ally God, like the Father, since God the Father can be said to glory in only one Son, God, like Him, having begotten Him, and to take pleasure in Him, seeing He is perfect as He, the Father, is by Divine Nature, and perfect in terms of will and grace in the human nature taken on.

"The Word, with his most wise Doctrine and his works, of such a nature and power that they testify by themselves that it is He_a Go_who teaches the former and carries out the latter.

"The Holy Spirit, manifesting Himself in the form of a Dove at the Jordan and as Fire in the Upper Room at Pentecost to finish the work of Christ, purifying and perfecting the Apostles for their ministry, just as I had promised them, and, for those able to see, being present and transparent in every word of infinite, charitable wisdom issuing forth from the lips of the Master, Jesus Christ. The Holy Spirit never comes to the aid of liars. He abandons them to the Father of Deceit and flees far from them. But He was always with Me because I am Jesus Christ, God and Man, just as I said I was.

"And there are three things bearing witness on the earth to my true Humanity: the spirit I gave back, like all men, after a painful agony, my Blood, shed in the Passion, and the water which issued from my lifeless side together with the final drops of cadaveric blood gathered into the cavity of my dead Heart.

297tqr7085tqr7250 358

tqr6585 Now, you know that only a real body yields blood if wounded and that only a real corpse presents a separation of the watery part of the bloo_which you term 'serum'_from the other, which coagulates into clots or at least is already thicker and darker than living blood, if the time elapsed between death and the discharge of blood is

still too short. But I_as my Turin Shroud attests_discharged blood that was already clotted be cause I had already been dead for some time when my side was stricken, and I was already growing cold and stiff, very quickly, on account of the specific conditions which had brought about my rapid death.

"By the testimony of John the Apostle, then, a witness to my death, I am a true Man.

"Paul of Tarsus wrote to those who could have rebutted him if he had exaggerated or lied in describing Me: 'That Jesus, made only slightly inferior to the angels, because of the death He endured, is crowned with glory and honor, having tasted death by the grace of God for the sake of all. And it certainly was very fitting for Him through whom and from whom all things exist ... to make the author of their salvation perfect by way of suffering.... He, too, shared flesh and blood with men to destroy, by dying, the one who held sway over death.... Indeed, He did not take on angelic nature, but the seed of Adam. He thus had to be, in all things, like his brothers and sisters to become the merciful, faithful high priest before God and to atone for the sins of his people, so that, in having suffered and in being tried Himself He could help those who are enduring trials.... We do not have a high priest who cannot be compassionate towards our infirmities, since He was tempted in every way, like us, but without sin.... Every high priest ... is constituted ... so that he will offer gifts and sacrifices for sins and have mercy on the ignorant and misguided, since he himself is surrounded by infirmity.... It was certainly appropriate for us to have such a high priest_holy, innocent,. immaculate, separated from sinners, exalted above the Heavens.1299

283 "Saul, then, a learned man and a contemporary of the Jews of

299 Hebrews 2:9_18, 4:14_15, 5:1_3, 7:26.

630tqr7084 my time, when he became Paul, full of wisdom and truth, with the reality of my historical figure and the lights of the Holy Spirit, also testifies that I am true God and true Man, equal to my Father, by divine, uncreated Nature, equal to my Mother, by human, created Nature, Christ uninterruptedly and eternally, the Perfect One Making Reparation, Savior, and Redeemer.

620918 "And if, then, I was Man, why should I not have suffered temptation, as every other man suffers? If my Father wanted to make Me 'like' you 'in all things,' why should He have granted Me the unjust privilege, and why should I have wanted to claim the unjust privilege of not experiencing the suffering and exertion of temptations, which all men undergo and to which they react in different ways, according to the prevalence or absence in them of the good will to sanctify themselves_that is, of their spirituality or their carnality? But it is precisely because I perfected Myself by way of continual suffering that I was a Perfect Host! If the Father had not wanted the Devil to approach the Man who was his Incarnate Word, couldn't He have prevented him? Didn't He do so in keeping Me hidden from Satan's searching for thirty years through a whole set of providential circumstances? And, if He had wanted to, couldn't He have placed set limits

on the temptations to which I was subjected, if He had wanted to permit some of them, but not all, not that one, as inappropriate for Christ? And couldn't He have made Me superior to men and angels? Why, then, did He make Me slightly inferior to angels and similar to men? Am I not similar to you, then? And isn't there a contradiction in these words of the Apostle, who says I am a Man like other men in all respects and nonetheless also says I am slightly inferior to the angels? Am I not similar to you, then? Am I not similar to God, then, since God is more than the angels? Did the Apostle thus articulate blasphemies, foolishness, and lies? And if he did not, where do we find this difference, this equality, and this inferiority in being different from the angels, inferior to them, and equal to men and at the same time unequal, since I am slightly inferior to the angels? But is it not blasphemy to say that the Incarnate Word is inferior to the angels? What does this difference in Me from the angels and men consist of?

tqr491 360

297tqr7244 "Have you never asked yourselves these questions, with a sincere desire to respond and bringing your intellect to work in the light of God? For, my children, all of you are duty_bound to ask them in the divine light and to strive to understand, to strive on your own to understan_not to make do indolently with the explanations provided by others, so as not to make an effort to understand. If you were to read all the books which speak of Me and of the Most High Lord, they would not be such use to you, if you read them mechanically, as one single notion attained by your own effort to understand, with loving humility turning to the Holy Spirit so as to be able to understand, with heroic justice to have the Holy Spirit as a friend and be led by Him to comprehend the divine language. For only 'those who are led by the Holy Spirit are the children of God.' It is Paul, once again, who says SO.300 And it is natural for children to understand the language of their father.

"But I will tell you the difference and how it is possible for Me to be like you and at the same time slightly inferior to the an gels. "I am like you. I am Man and thus, beyond doubt, inferior to the angels, for man is not a spiritual creature, the noblest one in creation, as are the angels_purely spiritual, markedly intelligent, and possessing a very quick intelligence because they are not weighed down by flesh and the senses and are confirmed in grace, always worshipping the Lord, whose thought they under stand and implement with no obstacle. But can man elevate him self to a supernatural degree? He can by living voluntarily in purity, obedience, humility, and charity, exactly as the angels do. And this is what I did. That Jesus, made slightly inferior to the angels, was Man through the desire of his Divine Father so that He could be the Redeemer. Moreover, He became slightly inferior to the angels through his own will to give you the example of how man, if he so wills, can elevate himself to angelic perfection and lead an angelic life.

"Oh, human life fused so intensely to the supernatural as to cancel out matter in its clamor and weakness in order to take on

tqr1423 3 00 Romans 8: 14.

tqr559 361

614915tqr7148 angelic resonances and perfections! A life oblivious to concupiscence, living by love and in love! Man becoming an angel_that is, creatures composed of two substances who purify the lowest part with the fires of Charity, and all the virtues are in Charity, like numerous seeds enclosed in a single fruit, to the point that they may be said to strip themselves, or, rather, it strips them of all that is materiality until making even matter worthy to penetrate into the Kingdom of the Spirit one day. They place their purified clothing in the tomb while awaiting the final command. But it will then rise glorified, to the point of becoming the admiration even of the angels, for the beauty of risen and glorified bodies will cause even the angels of God reverent astonishment, and they will wonder at these created brothers and sisters of theirs, saying, 'We were able to remain in grace by way of one substance alone; they, men, are victors in trial with both their spirit and their flesh. Glory be to God for the twofold victory of the chosen ones.'

"Christ, similar to men in all respects, wanted to reach the beauty of angelic perfection by a life without a trace, not of sin, but of even attraction to sin, and, while remaining Man to undergo death with his flesh and blood so as to expiate the sins of flesh, blood, the mind, and the pride of life, with absolutely all pain to make reparation for absolutely all Sin, became slightly inferior to the angels, raising human nature up to angelic perfection.

"I am God, then. And I am Man. And as the angel is the inter mediate link between man and God, I, who was to reweld the broken chain, reunite you to God, made my perfect Humanity in to a joining of earth_men_and Heaven_angels_bringing Humanity back to a perfection equal to_indeed, greater than_that which Adam and Eve possessed at the beginning of days, when Man was innocent and happy through a free gift of God, without knowing of or experiencing the hard struggle against Evil and the causes of sin. The Divinity did not degrade Itself, then, in taking on Adam's seed, but Humanity was divinized, brought back, by Man's free will, to the perfection making men like my Father, who knows no injustice.

"The Apostle does not lie, blaspheme, or contradict himself

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309tqr7239 when saying, by inspired words, that Jesus, the Man, became slightly less than the angels in heroic spirituality. God the Father, God the Son, and God the Holy Spirit were not at fault in giving the Redeemer the only covering suitable for Him so that

He would be such and redeem you through the ongoing lesson of his growing in grace to the point of reaching spiritual perfection, in addition to the major action of his Sacrifice, to redeem you from your ignorance, from that ignorance resulting from sin, de grading man's strength, conditioning him with the assumption that, since he is made more of matter than spirit, he cannot at tempt his evolution in the spirit.

"No, matter strikes you as so great and overbearing because you see it and hear it shouting out its bestial sounds. It strikes you as so great because you fear it and do not want to make it suffer out of fear of suffering. It strikes you as so great because Satan alters its outlines before you. It strikes you as so great be cause you do not know. You are, moreover, ignorant of what that magnificent thing which is the soul really is, of what that most powerful thing which is the soul united to God is.

"Leave your fears aside. Leave your ignorance aside. Look at Me. I, Man, reached the Perfection of justice as a man like you because I wanted to. Imitate Me. Do not fear. Keep your souls united to God and advance. And rise. Rise into the luminous regions of the supernatural. Drag along your flesh with your burning will to the place to which your spirit is rising. Become an gels. Become seraphim. The devil will no longer be able to wound you in your depths. His darts will fall at your feet after having struck your armor and you will not be disturbed, as I was not.

"It was just, then, for my Father not to grant Me a nature different from man's* ' though He could have done so. Just. No one can say to Me, accordingly, when I propose my code and say to you, 'Follow it if you want to be where I am,' 'You can be there because You are different from me, in whom the flesh fiercely battles. You are victorious over Satan because in You the flesh is not allied with Satan.' No one can reproach Me for an easy victory or get discouraged about being created differently. In Me and in you are the same things: flesh, intellect, and spirit, to be able

624tqr7205 to live, comprehend, and overcome. I am the seed of Adam. You are the seed of Adam.

624tqr7172 "Oh, I hear you grumbling, 'You are Sinless. We...rquote Adam, too, was sinless, and yet he sinned because he wanted to sin. I did not want to sin. And I did not sin. I, Man, did not sin. My Father made Me of your own seed to demonstrate to you that to be men does not mean to be sinners. I was in human nature, like you. Manage to be like Me in victory. The Father made Me Man, possessing flesh and blood in common with you with which to overcome Satan by dying, and He required the author of your salvation to become perfect_ as Man by his own will and by way of suffering and to obtain glory on account of the death He endured.

617915 "Oh, isn't it also death to be able to die to all that is seduction? Isn't it continuous death to all that is concupiscence in order to live in Heaven eternally? I began to

consummate my Sacrifice to defeat Satan, the world, and the flesh, that had been triumphing for too long, beginning with my first act of will against the blare of the flesh, the world, and their dark king. I died to Myself in order to live. I died to Myself to make you live by my example. I died on the Cross to give you Life.

"Destined to become your merciful Pontiff, I had to know man's struggles through knowledge of man and remain faithful before God to teach you to remain so. A merciful Pontiff so that, having suffered and been put to the test, I would not display the proud repugnance and glacial isolation of those who, on seeing their sinful or weak brothers and sisters, say, 'I am superior to them and draw away from them, not wanting to contaminate my perfection,' and do not know they belong to the eternal race of the pharisees. An expert, merciful Pontiff so that I would be compassionate and ready to reach out_I, the Victor over Evil to the weak, who are not always able to trample it under foot as I did.

"Tell me, you that are scandalized by reading that I suffered that temptation, did I perhaps damage my divine and human Perfection because I was approached by the Tempter? What was altered in Me? What was corrupted? Nothing. Not even the most fleeting thought.

tqr487 364

289tqr7099tqr7264 "Isn't that temptation perhaps the most common one and the one most widely seconded by men? Isn't it perhaps the one most used by Satan precisely because he knows it is the easiest one for obtaining assent? Isn't it by that door_impurity, lust_that Sa' tan often enters hearts? Isn't it perhaps his favorite way and favorite weapon to manage to get in and corrupt?

"What other way did he seize upon at the beginning of man's days to mar the unmarred plant of Humanity? How did he man age to corrupt the innocent of the two First Parents? If Eve's act had been limited to the imprudence of approaching the forbid den plant or even listening to the Serpent, but without obeying or yielding to his suggestions, would Sin have arisen? Would the Condemnation have come? No. On the contrary, the First Parents, on rejecting Satanic seduction, would have imitated the good angels, tempted to rebel by Lucifer in vain, and they would have received an increase in grace.

"I repeat: to be tempted is not a sin. Sin is to embrace temptation. And Eve and Adam would not have been punished for imprudence which had already been expiated by resisting temptation. God is a loving and patient Father. But Eve and Adam did not reject the temptation. The lust of the min_that is, pride_and of the heart_that is, disobedience_when received into their cf2b previcf0b0 ously uncorrupted souls, corrupted them, awakening impure fevers which Satan augmented to the point of delirium and crime. I am not using mistaken words. I say 'crime,' and it is proper. By sinning, didn't they do violence to their spirits, wounding them, inflicting harsh damage upon them? Isn't what sinners do in slaying with mortal sin or in wounding, continually weakening their spirits with venial sins a crime against the spirit?

"Let us observe together the growing paroxysm of sin and the degrees of the fall and then compare it to the episode of my temptation. If there is clear sight and an honest heart, one can not fail to conclude that temptation, an undisputed element of Evil, does not become sin, but a merit for those who are able to suffer through it without yielding to it. To suffer does not mean to enjoy. One suffers a martyrdom; one does not suffer enjoyment. Temptation is suffered by the saints, but temptation is perverted enjoyment for the nonsaints who receive and obey it.

tqr539 365

293 "Eve, then, endowed with knowledge in proportion to her state_carefully note this, for it is an aggravating circumstance in her sin_and thus conscious of the value of prudence, went to the forbidden tree. The first, slight error. She went there thoughtlessly, not with the good intention of recollecting herself at the center of Eden in prayerful seclusion. When she got there she entered into conversation with the Stranger. The phenomenon of an animal speaking, when all the others made sounds, but did not utter words which were humanly comprehensible, did not make her cautious. The second error. Thirdly, in her amazement she did not call upon God to explain the mystery to her and did not even remember or consider that God had told his beloved children that this was the tree of good and evil and that it should thus be regarded, as imprudent to accept everything proceeding from it without having first asked the Lord about its true nature The fourth error: her having stronger faith to believe the assertion of a Stranger rather than the advice of her Creator. Fifth being covetous of knowing what only God knew and becoming like God. Sixth: the greediness of the senses, which sought to experience by touching, smelling, and eating what the Stranger had suggested that she pick and taste. Seventh: to change from someone tempted into a temptress. To go from the service of God to the service of Satan, forgetting God's words in order to repeat Satan's to her companion and persuade him to steal God's right.

"The parching thirst was now at the maximum degree. The ascent of the fatal arch had reached the highest point. The sin was completely consummated there with Adam's agreement to his companion's enticement and represented the fall of both of them along the other part of the curve_a swift fall, much swifter than the ascent, because it was weighed down by the sin committed, and the sin was aggravated in its weight by the consequences_that is, a flight from God, insufficient apologies devoid of charity and justice and sincerity, too, in confessing the fault, and a spirit of latent rebelliousness preventing them from asking for forgiveness.

"They did not hide because of pain over being sullied by sin and appearing as such in God's sight, but because they were nake_that is, because of the malice which had gotten into

297tqr7268 them and given everything a different appearance and made them so ignorant that they were no longer able to consider that God, who had created them and given them the whole Creation, well knew that they were naked and had not labored to cover them or become indignant on seeing them that way, for there was no need to cover innocence or indignation over observing an innocent body.

"Hear the replies of the two blameworthy ones, a precise index of the unrejected temptation and its sinful consequences: 'I heard your voice and, becoming afraid, because I was naked, I hid'; 'the woman you gave me as a companion offered me the fruit, and I ate some'; 'the serpent seduced me, and I ate it.rquote 301

"Among so many words the only one that should have been there was missing: 'Forgive me, for I have sinned.' Charity to wards God, then, was missing. Charity towards one's neighbor was missing. Adam accused Eve. Eve accused the serpent. Finally, the sincerity of the confession was missing. Eve confessed what was undeniable. But she thought she could conceal from God the preliminaries to sin_that is, her thoughtlessness, her imprudence, her weak will, which got contaminated at once after taking the first step towards disobeying the holy command not to expose herself to the temptation of picking the forbidden fruit. That command should have been a warning for her, who was most intelligent, to make her understand that they were not so strong that they could not place themselves with impunity in a position to sin without going so far as to sin. They would have gotten there by perfecting the freedom granted them by God with their own will, coming to use it only for Good. Eve lied to God, then, by remaining silent over the reason for which she had eaten the fruit: to become like God. Threefold concupiscence is thus in Man. All the signs of friendship with the serpent are evident in pride, rebelliousness, deceit, lust, and selfishness, which have replaced the virtues previously existing.

"And now let us compare this encounter of Lucifer with the First Parents to Lucifer's encounter with Me, the New Adam who had come to restore the order violated by the First Man.

tqr1563 301 Genesis 3:9_13.

tqr537 367

596899tqr7137ldblquote I also went to a solitary place. But why? When? To do what? To prepare Myself with penance_an indispensable preparation for God's works_for my mission, which was about to begin. The protective peace of home, family, and my city, a peace which could barely be grazed by inevitable contrasts in thinking between my relatives and Me s I was entirely spirit, and they, entirely humanity, dreaming of human joys for Me. Now the time for evangelization was coming, the dangers of exaltation and hatred and contacts with sinners and with everything representing what is commonly called the 'world.'

"I prepared Myself with penance and prayer. I completed my preparation with victory over Satan. Oh, he clearly felt that the Victor had arisen, on seeing Me steadfast before the seduction of impurity and strong in the face of hunger, pride, and avarice! But I want you to contemplate Me in the part you deem inappropriate and compare the Pure Jesus to the Pure Couple of the First Parents, in whom the Serpent's venom was able to act be cause they wanted to accept him and did not want to endure the effort of rejecting him, since they had imprudently approached him. I did not seek Satan. I was sought by him. When he found Me, I endured his being close by. It was a right and proper experience so that I could be your merciful high priest, tested like you, not disdainful of you, and an example for you.

"Behold Me, O men, behold the Christ, tempted because He was a man, and not overcome because He had voluntarily taken his humanity to a perfection 'slightly less than that of the an gels.' The angels lack a body and thus lack sensuality; therefore, impurity cannot harm or disturb them more than_or differently from the way_it disturbed Me: with horror at this beastly sin.

"Behold the Christ, who did not vilely flee because He was pursued or bargain or barter or negotiate with the Tempter about such a base matter, which does not deserve to be discussed. Let man, the noblest creature on earth, endowed with reason and spirit and conscious of his end, not corrupt himself with real or metaphorical contact with Lust. Let him not con template. Let him not discuss. Let him uplift his eyes. Let him look to God. As a son of God, let him love God and his neighbor. Let him call upon God. Let him remain silent as regards Satan

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303tqr7263 and himself, in the part of himself which would like to deal with carnal matters. The silence of lips and the silence of thoughts on topics which give off homicidal fumes. There is not always silence where the lips are still. Sometimes there are a heart, thought, and will below which speak and rave impurely, even if the lips are able to keep silent and the eyes remain lowered or shift about in poses intended to deceive men. Men, who see man's exterior. Not God, who sees man's interior and regards every form of mental deceit aimed at appearing holy, in terms of both mental lust and calculated, calculating deceit, as dishonorable.

"Why did Satan begin his Temptation with Impurity? Because this sin is the most widespread one. It is in every place and part of the world, at all social levels, and, unfortunately, in all conditions. It has many names. It is sometimes even covered with legitimacy, but it sullies legitimate marriage beds as well as the beds of prostitutes, and I will not speak about other considerations. Because it was so useful to him the first time to* introduce malice into man's heart. Because he believed that with that means alone he

would be able to shatter the thought of redemption forever by corrupting the irreplaceable Redeemer. Finally, because he needed to make sure whether I was the Redeemer.

"He had gotten a hunch that I was now in the world. He was looking for Me. He was wherever there was a form of holiness. But in all of them he saw relative aspects which made him un sure. For so many years he had been unable to part the veil enveloping the mystery of my Mother and Me. The manifestation at the Jordan had shaken him. But dread of Me made him still hesitate to resign himself. He did and did not want to know who 1 was. To know so as to deceive himself about overcoming Me. Not to know in order to deceive himself about not being overcome by the Man.

"He tempted Me with that. My steadfast bearing, so different from that of every other man_who flees or becomes afraid or yields or jeers, saying he is strong, and then falls even more than the one who flees_told him who I was. Convinced about my nature, he persisted. In his first temptation the other three were al ready concealed, especially the last one. My eyes chilled him. My silence exasperated him. My serenity bewildered him. He felt he

tqr546 369

601906tqr7152 was up against a force which it was vain to hope to bend. He sensed that the Pure One could only be nauseated at the dishonest fruit he was offering.

"He then tempted with a seduction which was apparently licit: 'Tell the stones to become bread.' To be hungry for bread is proper to man; it no longer corresponds to the brute beast, as does lust, hunger for flesh. And then, as a man, a son of God, not because I was the Word, but because I was the seed of Adam, like You, I responded. I responded to honor the Lord three times over. And Satan, convinced that it was useless to attempt other tests, no longer offered Me lust. Men did not. They are more foolish than Satan, and they tempted Me, so as to be able to say to the throng, 'He is a sinner.' The pages of the Work show you that men never had better luck than Satan. In any respect.

"Tempted in all things and by everyone, I remained without sin. The Eternal High Priest, by my own will I kept Myself innocent, immaculate, and separated from sinners, turned into an angel by having abolished sense to serve the spirit alone.

tqr2768 "Can you still say that this episode is appropriate, that it is heretical? Is Paul perhaps a heretic in saying in his epistle that I was 'tempted in every way, tested in every way, as a man among men,' with flesh, blood, intellect, and will, like you? Was Paul a heretic in writing to the Philippians, 'Have the same sentiments in yourselves as Christ Jesus, who, possessing the form of God, did not regard this equality as a prize to be seized upon, but humbled Himself, taking on the form of a slave, and, in becoming like men, He appeared as a simple man'?302 Don't you think that in this 'humbling Himself' of the Son of God there are found not only the opprobrious death on the cross, but also the wretchedness of being treated as a man by Satan and the world, that assailed Me with an

ongoing siege and surrounded Me with temptations, bringing Me suffering? Don't you think that great beauty and justice reside in not regarding my equality with God as a prize to be held on to, but wanting to be Man, the Man of reparation, the Man of expiation, the Man of redemption, treated as a man and showing Himself to be God by daily acts of heroism?

302 Philippians 2:5_8; Hebrews 4:15.

tqr541 370

297 And what is there in Me that you do not have? And what did I do that you cannot do? I am speaking of sanctifying oneself to become perfect as our Father in Heaven is perfect.

"With a pure heart and thought, without prejudice, after this lesson of mine reread the episodes you contest as inappropriate and tell Me whether you can go on characterizing them that way.

"You obstinately object in order not to say the words which are second in beauty among all words_'Forgive me'_just as the first are 'I love you.' You say, 'But You said to Judas that there was Good and Evil in You. That is not appropriate! And further on You said, "Temptation stings. The act satisfies and sometimes nauseates, whereas temptation does not fall away, but, like a pruned tree, casts forth thicker foliage," and that makes One assume that You were more and more intensely disturbed because You did not satisfy the temptation to impurity.

"Are you perhaps like Judas, who never understood, who was unable to understand Me, who could not understand Me because He was too full of his sick humanity, which cast its reflection up on everything? If you are like this, I tell you to change your thoughts. And I tell you to remember who I was talking to. To a man who, in being sinful with premeditation and tenacity and, above all, lustful, could not accept what Christ told him in confidence with proper respect and believe it was true.

"I could open my heart to John. The pure one among the disciples of Christ was able to believe and understand the secrets of Pure Christ. The other one ... was incorrigibly filthy and a demon. I remained silent with him, as with Satan. Like father, like son, for Judas really wanted Satan as his father instead of God. 1 then spoke to the disciple who was sick with sensuality as I could speak so as to be listened to further, finishing with the assertion 'I have never yielded,' with the intention of demonstrating to him that people can live like angels provided they want to. Demonstration: the only thing that can make the satans silent and not derisive, if not good.

"I did not give in. I tell you, as I told Judas. No one kept Me from doing so. The Father

had given Me free will, as with everyone born of woman. I could thus embrace either Evil or Good and follow what I wanted to, I wanted to follow Good. I did not

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624tqr7050 want to follow Evil. No, the Son of Man did not want to sin. Satan puffed to keep his fires burning around Me, in the hearts of those encircling Me with hatred and unhealthy love, in order to prompt human reactions in Me. I underwent temptations of every kind. MY will was always dominant. My purity put out the fire where lust was inflamed to tempt Me.

591894 "Purity_not only mine_carries out this action around itself and also covers over those details which are crude and stimulating only for those who mentally or materially feed on impure things. For others, this is not so. I said, 'Everything is pure for the pure. 1303 They are words of divine wisdom. Thought is pure ' the heart is pure, sight is pure, and flesh is pure in the pure, for they are centered on the vision of God.

609912 "The more man grows in perfection, the more he is assaulted by the external forces of evil which are Satan, the world, and men. But in the man filled with God, brimming with purity, who has become slightly less than the angels through his desire for perfection, the assaults are not death, but life, not degradation, but glory There is not one saint who has not suffered temptations, not one person crowned in Heaven whose crown has not been formed with the pearls and rubies of his or her tears and pain, sometimes bringing torment to the point of blood from the tortures by Satan and his allies.

591894 "The martyrs are not only the ones who fell in the arenas and tribunals of the persecutors. 'The great tribulation' about which John speakS304 is this one, too, and the stole of the blessed has become cleansed in the blood of the Lamb, but also in the fire and torture of a loving will and the hate of temptation.

"I did not want to be different from you or want you to be unable to come where I am. I, like you. You, like Me. Tempted and victors in order to be 'gods' in the kingdom of God. True God and true Man, I manifested God's power and man's capacity to become a 'god,' in keeping with the words of the Psalms and Paul.305

281 303 Titus 1:16 (Matthew 15:11 and 18_20, Romans 14:14 and 20).

304 Revelation 7:14.

303 305 Psalm 82:6. "Paul" may have been written by mistake instead of "John" (John 10:34).

tqr481 372

309tqr7082 "I have replied to you with the words of my apostles, joined to mine, for you find it hard to accept the words which little John conveys to you as holy. You cannot find it hard to accept those of my apostles; they cannot prompt doubts as to their supernatural authority. You rea_ them at the altar, comment on them from pulpits, and teach them from magisterial chairs. You thus regard them as words of truth.

293 "And these words support my thesis, not yours_that, since I was Man, it was natural for Me to be tempted; that temptation is not inappropriate for Christ; that Christ does not emerge degraded therefrom, but even more glorified, for the high priest, who had to feel compassion for the weak and those led astray, having been tested, like them, and having been surrounded by infirmity, like them, was able to keep Himself holy, innocent, immaculate, and separate from sinners as regarded imitating them in evil, but remained their merciful Brother in order to say to all, 'Come to Me, you that are afflicted and weary, and I will console you.'

"And I shall end with the words spoken three years ago to little John: 'Do not think any more about the lowest of Satan's actions towards Christ, when you have a thousand select actions by Christ to meditate on and imitate in the Work."

fi301qctqr2155 February 28, 1947

tqr2155

293 In regard to the number of the Holy Innocents who perished in Herod's massacre, Jesus says:

"The number was 320, between those in Bethlehem and those in the countryside. And I shall further specify that 188 of them were from Bethlehem, whereas 132 were from the countryside stricken within a vast radius by Herod's envoys to exterminate the infants. Among those killed there were also 64 little girls, not identified as such by the assassins, who killed in the midst of darkness, confusion, and frenzy to act quickly before anything could intervene to put an end to the slaughter."

tqr493 373

fi301qc2952tqr4785 March 14, 1947

2952tqr4785

282tqr6532 'I will always come. And for you alone. And it will be even sweeter because I

will be entirely for you.... I will not take any thing of what you have deserved away from you: to see Me and to hear Me. I will take you higher up.... Until now you also had to be Marta because you had to work actively to be the spokesman.

From now on you shall only contemplate.... And I will come to you ... and make you forget the world in my love. "

From Jesus' words to me on March 14, 1947.306

fi301qctqr1838 March 16,1947

tqr1838

308 Sweetness and promises of Blessed Jesus.

285 I am indicating today what has been my joy for three days now.

On the night between the 12th and the 13th, as I suffered such agonies from polyneuritis, which disturbed my heart as well, Jesus presented Himself to me with his Most Sacred Heart, uncovered in the middle of his chest and entirely surrounded by quivering flames more luminous than gold. He said to me, "Come and drink" and, advancing near my bed, in such a way that I could rest my head on his chest, He drew me to Himself, pressing my mouth upon the wound in his Heart and squeezing his Heart with his hand so that the Blood would flow out copiously. And, with my mouth pressed against the edges of the divine wound, I drank. I felt like a suckling clinging to a mother's breast.

As I was about to suck, I thought I would perceive the taste of the Blood, as on the occasion when Jesus had me drink from a chalice filled with his Blood.307 I still remembered that taste, that somewhat thick, glutinous liquid, that smell characteristic of living blood. Yet, from the first sip which went down my throat, I perceived a sweetness, a fragrance, which no honey or sugar or anything else which was sweet and aromatized could

306 Maria Valtorta's birthday.

307 March 29_30, 1945.

281tqr7265 possess. Sweet, fragrant, sweeter than a mother's milk, more inebriating than wine, more fragrant than a balm. I find no words to describe what that Blood was like for me!

And the flames? On approaching, I was a bit afraid of that fire. At a distance I sensed the living warmth of those quivering flames, and the closer Jesus drew me to Himself, the more I felt I was getting near a burning furnace, and I am afraid of fire. 1 cannot bear even the slightest heat. But when my head was against the Divine Heart and thus enveloped in the singing flames_for, in quivering, they sent forth a kind of very melodious notes, totally unlike the rumbling and hissing of wood in fireplaces or the roar of blazing fires_I felt the tongues of fire caressing my cheeks and hair, working their way into them, as gentle and fresh as an April wind, like a sunbeam on an April morning wet with dew. Yes, it was really like that. And as I savored these soft sensations, I thought_for my ecstasy is wonderful in this respect: it allows me to reflect, analyze, consider what I am experiencing, and remember afterwards; I don't know if it happens this way with other ecstatics_while savoring in that manner, enveloped in the flames of the Divine Heart, I thought the flames in the midst of which the three young men of whom Daniel speaks strolled singing must have been like that: "He made the inside of the furnace like a place where a dew_laden breeze was blowing.'1308 Yes, just like that! The fragrant wind of the morning in the soft light of the first sun!

And Jesus, after holding me for a long time upon his Heart, against his Heart so that I would drink, separated me from it, holding my head in his hands, uplifted towards Him, bending over me, so that, though I was no longer drinking from his Heart and was no longer enveloped in the living flames, I was drinking in his breath and his words and was enveloped in the fire of his glance. He said to me:

"You see, in this respect every fire, including the fire of purgation, differs from my fire. For this fire of mine involves most perfect charity and does no harm even to do good. And this is the fire I reserve for you. This alone. This is what my love is for you,

tqr1289 308 Daniel 1.50

tqr7150 A fire which comforts and does not burn, light, harmony, a soft caress. And this is what my Blood is for you: sweetness and strength. And this is what I do for you, to compensate you for men. I squeeze out my Blood for you as a mother does with milk for the child born to her_you, my daughter! That is how I love you! ',

609893tqr7150 Since then these words and this vision have been repeated every day, and Jesus always adds these words now:

"And this is the way we will love one another in the future. This is what I will give you as a reward for your faithful service. This is your future as long as you live on earth. Afterwards there will be perfect union."

608893tqr7150 This morning even Father Mariano, who had come to bring Holy Communion, realized that I was farther from the earth than the sun is. I was in Jesus, to drink his Blood and rejoice in the fire of his love.. * !

590883 Some days ago, too, and precisely on March 14, my fiftieth birthday_after receiving the vision in which Jesus, heading for Jerusalem, went singing psalms, just as the pilgrims of Israel do_as I was saying to myself, "How I will miss these songs, afterwards, when the Gospel is finished! What a longing for the perfect song of Jesus_and for his looks when He speaks to the crowds or his friends! " He appeared to me, saying:

583876 "Why do you say this? Can you think I would deprive you of that because you finished the work? I will always come. And for you alone. And it will be cf2b evencf0b0 sweeter because it will be entirely for you. My little John, faithful spokesman, I will not take anything which you have merited away from you: to see Me and hear Me. But, on the contrary, I will take you higher up, into the pure spheres of pure contemplation, enveloped in the mystical veils which will form a tent for our love. You shall be only Mary. Now you had to be Marta, too, because you had to work actively to be the spokesman. From now on you shall only contemplate. And everything will be beautiful. Be happy. Very. I love you greatly. And you love Me greatly. Our two loves ... ! Heaven is already welcoming you! The lovely season is coming, O my hidden turtle_dove. And I will come to you in the midst of the living fragrance of the vines and the orchards, and I will make you forget

tqr487 376

50tldot2429tqr2817 the world in my love..."309

279 Oh, it is impossible to state what this is!

fi301qc85tqr1801 April 1, 1947line Tuesday of Holy Week

tqr1801

279 The fourteenth anniversary of my crucifixion.

Jesus says:

294 "Before the great silence of Good Friday, as with the Apostles, the Word wants to speak to the souls He loves to give the counsels of love. I appear to you already bound and aching in my members. But love knows no chains, and Love is strong and healthy for you.

"Jesus always has a desire to speak to his beloved ones. I ardently desire to communicate Myself in words to the souls that, like flowers, rise up to the stars in the night, with their calyx open to drink in the dew raining down from the sky and bringing refreshment from the scorching flames of the day, and they anxiously bend towards the East to welcome the light of the dawn as comfort for the darkness of the night.

279 "The East: Me.

"The day: the world, which flares up and brings exhaustion.

"The dew: Wisdom, who speaks to you.

294 "The darkness of the night: also the world, with its interests and selfishness, the world, which penetrates everywhere and brings obscurity with the thick mists of the smoking self, even where there ought to be only the luminous air of charity.

"The dawn: I, who am coming, the joyful Light for whoever wants to receive Me.

"And I say to you, 'Be good and imitate Me in your "little" passion. So "little" in comparison to mine!'

52346 "Have charity, which spreads out humbly and generously to the blameworthy, too, as I did at the Last Supper.

339 309 These expressions, adorned with biblical images (Song of Songs 2:10_17) and accentuated by underlining in the handwritten text (our italics), become impressive if we recall that Maria Valtorta spent the final years of her earthly existence in a progressive state of gentle apathy and mysterious psychological isolation. Other references to these images are found in the Valtortan texts. For example, see the entry for June 21 in The Notebooks. 1944.

54

tqr489 377

620tqr7148 "Have complete fusion with God's Will, as I did in Gethse1947 mane. You will never get to the point of sweating blood, for what Heaven requires of creatures is nothing when compared to every thing, which is what Heaven required of Me.

559864 "Have a friendly greeting even for the Judas who is wherever a master and disciples are.

"Have the heroism of silence in the face of offenses and of speaking at the right time to serve Truth and glorify God, as I did in the halls of the Synedrium and the Praetorium and in the nefarious halls of Herod's palace.

588893 "Have solicitous zeal in subjecting yourselves to torments and shouldering your pain, as I did when subjecting Myself to scourging and embracing the Cross.

559864 "Have constancy in ascending, even if the cross weighs you down, and do not get demoralized if weakness causes you to fall. I remind you that I fell increasingly as I got closer to the goal, to symbolize the fact that Satan places ever greater obstacles as the soul approaches the altar of sacrifice, which makes it a host, like Me, and a continuator of Me. Get back up and continue on. God is able to distinguish between one fall and another, and He is a Father who lifts up once more those who fall not out of malice, but because of the voluntary weakness of creatures and the impediments of Satan.

"Have complete detachment, complete dispossession, even of the most licit things, to carry out the ultimate wishes of God, as I did in detaching Myself from my Mother, divesting Myself of my clothing, and giving up life.

"And, finally, forgive. Forgive those who think differently from the way you do and want what you do not want, as I forgave the heads of the Synedrium who wanted my death so as to reign alone. Consider that they are punishing themselves by wanting what they will not be happy with and that they need your forgiveness to receive comfort when they understand their error.

"Do not set limits upon these Words of mine. They are of use for all times and circumstances. For, wherever there are a teacher and disciples, there is always a little Christ surrounded by disciples and persecuted by the world.

572tqr1183 378

300tqr7068tqr7247 "Remain in my peace. Now and always. And may the blessing of my Pierced Hands rest upon you."

fi301qc2487tqr4256 April 2, 1947

2487tqr4256

78tldot3133tqr4360 In regard to the phrase "the soul, which is a particle of God" (May 9, 1945), which Father Migliorini would like to correct to cf2b "cf0b0 which is almost a particle...,rdblquote Jesus says:

295 "Genesis states:'... And He blew into his nostrils the breath of life.'310 Go_Life blew his breath into man. He thus gave him a particle of his Infinite, of his Love_in short, of Himself.

"With his creative will God gives you the soul, the eternally vital part which is in you and which constitutes man's spiritual likeness and image in relation to God, his Father and Creator. The Creator, because He created you. The Father, because, as an earthly father

communicates to his children a physical and psychological likeness to himself, together with the blood of his own stock, so the Eternal Father spiritually communicates to you his image and likeness, together with Life, which radiates from Him and which, by his desire, ought to enjoy Him eternally in the Heavens after the earthly trial. As a true Father, the Father gives you Life, for whoever gives life is a father. As an Eternal Father, for He who gives you life is eternal.

"Some confuse being created by God with being God and say that all that is, is God and that man thus has the same nature and essence as God and that even the other creations of God which we see are God. There can be no greater error of pride.

367 "Man does not have the same nature and essence as God, and much less do other created realities. God is the Creator; man, the one who was created by God. If man were God, he would not need to be created, for God is the Uncreated One. If man were part of a totality with God, earth would already be Heaven, for men, the part, would already possess enjoyment of the All. That enjoyment which is man's ultimate end and at which he arrives after the heroic struggle and perseverance maintained and practiced

310 Genesis 2:7.

6194tqr6815 379

633tqr7051 during the day of earthly exile. How would man be in exile on the earth if all that is were God? Man would then be in God already_that is, no longer in exile. How would he sin if he were God? How could he be born with original sin if he were God? How could he have a beginning by conception if he were God, who has always existed and was created by no one and nothing?

593909tqr7051 "As you see, soul of mine, the heretical doctrine asserting that everything is God destroys numerous truths of God's history and man's. It destroys the relations between kingly, divine fatherhood and filial subjection. It destroys the reverential fear of God. It puffs man up with obscene pride because it makes him raise up his arrogant brow, shouting the same cry as Satan: 'I am You!' Who is like God? Michael's angelic cry is the opposite of the Satanic cry: 'Who is like God?' And the children of God respond, 'No one is like God. You alone are Holy! You alone are Lord! You alone are Most High!'

"That is the hymn of those in whom the 'part, or spirit of God,' as described by the greatest theologians, is really alive be cause it is living in Love, grafted into Jesus Christ. It is the hymn of those able to make the first creation of the soul_the blowing of God's breath into dust which becomes flesh and will go back to being dust and then be reconstructed as flesh in the final resurrection and last judgment_be followed by recreation with the 'life' restored by Baptism and maintained by the Sacraments and the other paternal, divine gifts, 'life'_that is, Grace_and super creation with a heroic will

which supercreates them as truly resembling God, eternal mirrors reflecting Eternal Perfection and with their splendors setting aflame the blazing Heavens, throne of the Immense, Powerful, Holy, Single, Triune God.

578883 "The statement is correct: 'You are gods and children of the Most High.1311 But you are children because of the 'particle' which God has breathed into you, and you must become gods through the constant effort of a whole earthly lifetime. If you were already gods, you would not have to strive to become such. Love calls you to divinize yourselves through love, but you are not born gods and are not gods because One Alone is God. The

311 Psalm 82:6; John 10:34.

304tqr7060tqr7239 'part,' the spiritual soul, infused into you by God, is what gives you aspirations and the way to become the kings in God's Kingdom and eternal children of the Most High_your reward, wealth, and eternal, immeasurable joy.

"Moreover, let those who seek to disturb you because 'the soul is a particle of God' has been written also consider that this has been stated by the Holy Fathers and by select minds in every period of Catholicism and that to deny knowing certain matters to disturb a soul is to commit a twofold sin.

"In addition, let them consider the people I was speaking to Gentiles, for whom it was necessary to use a teaching method which would attract their imagination and their desire to ascend to the Olympian heights, where so many famous personalities in their time had been placed, transformed into deities by the people's idolatry of creatures who, for one reason or another, were out of the ordinary, and this was to attract them, by way of human aspirations, towards the pathways where God is already shining as a distant sun bidding to be reached, given his gentle, majestic, divine splendor. Pagan creatures unaware of the existence of the soul who would understand its importance and dignity and the duty to protect its 'life' only by having them clearly grasp that it has a sublime value because its origin is in God, who creates it.

"It was not easy to attract minds covered by the resistant scales of pagan conceptions towards Goodness! The apostolate was difficult then! 1_and those who were the first to evangelize_had to open minds_as a thin, resistant ploughshare opens clods of earth_hardened by centuries of error, entangled with very stubborn roots, consolidated in their religious thought by a love for their country, which they regarded as in danger if their altars were cleared of idols and Christian truths took the place of pagan ceremonies and beliefs. More refined minds than those of the black people in Africa or the savages in Patagonia and Polynesia, the Greeks, Romans, Gauls, Iberians, and Cymbrians_but especially the first two_were hard to conquer for God's workers. And the histories of the Church document the skill and pain with which the first Christian priests had to adorn themselves to turn the pagan world into the Christian world.

381

Perfect charity, perfect patience, perfect heroism, every perfect 1947 virtue. That is how the pagan world was conquered for God.

599900 "Now it would be necessary to begin again. But if the world is once more a hard clod of soil rendered sterile by error, if it is bound by the roots of evil, and if it is solidified by hatred, there is an excessive lack of gentle, thin, resistant, persevering ploughshares to reopen the soil, free it from unhealthy roots, and sow love therein, at the price of complete sacrifice.

"To want to add an 'almost' is really to come closer to the heretical concept that everything is God. For the deity (not divinity in this case, since a god intellectually conceived in that way as made of everything that exists is not God, but a pagan deity) thus seems to be composed of these particles. No, it is not particles that make up God, but it is God who infuses his spirit that is, part of Himself_to form man: a creature composed of a spiritual substance and a corporeal one. Let it be left, then, as I dictated. For it is correct. And everyone with an upright religious spirit understands that it is correct.

'And as for you, be at peace. It is I who dictate. And I do not know error because I am luminous Infinite Wisdom."

fi301qctqr852 My Note

tqr852

301 This "marginal note" was prompted by Father Migliorini's insistence and assertions that the phrase "the soul, which is a particle of God" was heretical and should be corrected with the addition of an "almost."

I don't know what this "pantheistic sense" is which Father Migliorini says is in the phrase. If I clearly remember the explanations received at school, it seems to me that pantheism and pantheistic religion are those modes of believing and thinking which see and worship the god in which faith is professed as existing even in plants, animals, stars, nature, and so on. But I could be wrong, too, since I stopped going to school thirty_four years ago.

If a pantheistic sense means this, I certainly do not know how Father Migliorini can give that interpretation to this phrase: "the soul, which is a particle of God"_the soul, not the whole

tqr482 382

288tqr7060tqr7235 man _ a phrase included in a vision furnished with a long dictation from which the relations between God and the soul and the differences between God's nature and ours as men emerge quite clearly. In my poor mind, I consider that all Creation_man more than anything else_speaks to us of God, but that among the civilized only a madman can worship God in the plant, the bird, and the far_off star_worship them as if they were God.

I stand alongside old Methastasius: I admire God's works in created things, but I see and worship God only in his divine and lofty Nature and Essence.

fi301qc193tqr1657 April 6, 1947line Easter Sunday

193tqr1657

275 Jesus says to me:

296 "Let us remain together. Host with host, in a communion of love and pain, for the needs of the world."

fi301qctqr1668 April 7, 1947line Monday after Easter

tqr1668

287 Jesus says to me:

301 "You should not wonder at this. I had told you this since the summer of your exile in Sant'Andrea.312

"When, in an and desert, there are no flowers with sweet, healthy sap, but poisonous or flowerless plants, a rose bush arises and is covered with corollas scenting the air, wild bees dwelling in the crags and hollows of dead trees come to those roses because the wind told them that they had arisen, rich in fragrant saps, where there had been only bitter, rare, poisonous weeds. They come happily because they can gather in sweet honey without having to go far, far away to look for it.

"Souls are like this. When a soul of mine blossoms somewhere and emits the fragrance of Me, the poor souls in great need of

312 See The Notebooks. 1944, note 312.

619919tqr7148 sweetness, light, comfort, and nourishment then come. And the one that bears my scent must act like a rose bush arising in the desert: let its soft heart be sucked, give what the Creator has given it.

"Maria, it is I who live in you, my dear victim souls and servants of love. What you give is Me, too, for you are so totally given over to Me that you are no longer for yourselves, but because I exist. You existed until you possessed the desire to be entirely mine. We were then fused. And I, the bigger one, absorbed you, the smaller one. The outward robe is yours; the rest, I living in you. And souls perceive my scent and rush forward. And souls glimpse my light and rush over. You are amphoras giving off the fragrance which fills you. Veils enveloping the light, but not concealing it. They, souls, speak to you in order to speak to Me. Let them come.

"When I create for Myself a little living church somewhere and remain there in the tabernacle of the heart to console and persuade people that I am there_and am friendly, compassion ate, merciful, and patient_the little living church where Jesus rests must be content that souls come to draw close to Jesus.

"You will ask, 'But must she see people, then?' No, soul of mine. Now less than ever. But receive all the words of her brothers and sisters. Always a spokesman. Of my voice for them, of theirs for Me.

"Manage to distinguish. You can because the Light is in you. Distinguish between the needy and the curious. The latter should be kept away. Completely away. Lock yourself, like the valve of a pearl_bearing oyster, over the pearl which is in you, so that empty and sometimes wicked curiosity_always useless and, on occasion, harmful_will not enter where I am: in you and in your house. Let them stay out with their inquiries, pretexts, and insincere letters. And open, not your house, but your heart, to welcome the needy.

"I told you yesterday, before that cry of your soul surged in you, 'We remain together. In a communion of love and pain for the needs of the world.' And don't be amazed, don't get disturbed, don't grow proud. Three futile things, and the last one is harmful. It is only natural that your fragrance should exert an

2946777tqr7200

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attraction. Entrust the entreaties they present you with to Me. Do not grow proud, for this is happening because I live in you, not because of your own virtues. I alone reign, then.

"And be at peace. Always at peace. As I love you_you see this in all things. Wherever it is you and I alone who want some thing, it always comes true. Where it does not come true, it is be cause men and Satan obstruct. But God is not in a hurry. And the obstacle,

the delay produced by the obstacle, serves to make the wonder of my Work and of my actions in you shine more beautifully, my lamb, who let yourself be led, sheared, and immolated by your Jesus without putting up any resistance. The Shepherd's most docile sheep.

"Blessed are the meek, the obedient, the generous, and those abandoning themselves to the Lord for the salvation of the world. Blessed are you, soul of mine."

fi301qc52tqr1627 April 8 1947

52tqr1627

275 My Lord tells me to note down what follows here.

274 Young Gitilio Pierotti, one of my neighbors, who had returned from prison a few months before, having developed an intestinal carcinoma which had been identified inadequately and too late, was operated on, in a last attempt, on February 18, 1947. But since the tumor was seen to. be too widespread to be removed, the incision was closed, leaving the cancer to complete its work....

On the morning of the operation, since the young man and his mother had begged for my prayers, I ardently complied. And Jesus then replied to me (at 7 a.m. on February 18th): "Not his body. Pray for his spirit and commend it to Me."

I understood, before finding out the result of the futile operation_performed more to diagnose than to heal_that he would not improve even temporarily, and I then replied to the Lord, "Thy will be done. But if it is your will that the young man should die, give me a sign that my prayers will obtain eternal life for him. "

The Lord said to me, "What sign do you request, soul of mine?)7

612897tqr7174 "If he dies in your grace and enters into your Kingdom, that this should take place on either the Feast of St. Joseph or, even better_I would be really certain concerning his dying in peace on Good Friday, between the sixth and the ninth hour."

It seemed that the young man was to die a few days after the operation, before the end of February. He lived, however, still very ill, ever more so, devoured by cancer, covered with wounds, already a corpse in all respects except intellectually, resigned to his suffering, and often nourished by the Eucharist, until Good Friday. At noon he went into a conscious agony. Ten minutes be fore 3 p.m. he gently breathed his last. He had spoken until a few minutes before, saying goo_bye to the sisters at the hospital he was leaving in order to die at home_where he in fact died as soon as he arrived.

As opposed to what generally happens with such unbearable diseases, his face possessed an impressive peace; his body, which had been covered with sores for over a month, did

not give off either a stench or pus during the twenty_seven hours in which it remained on the funeral couch; and his face was not at all blemished. All of those who had taken care of him and were familiar with his decline and agony were left astonished at this appearance of peace and this halting of all decomposition.

Just to be truthful. As for me, I feel great peace in regard to him, for I received the sign that young Gitilio Pierotti, after a life that was always tormented because of family problems and war fare (seven years, between war and prison), is in the joy of God, having died in his grace.

fi301qctqr1743 April 10, 1947

tqr1743

298 Responding to a reflection by me, Jesus says:

297 "Yes, I have given you the living book and perfect knowledge of Me and my time. You have only to look within yourself to rediscover the immutable truths of my life, my Mother's, and that of the first Christians on the pages of your memory You have a world, my world of just ones, to contemplate and imitate; you have the rose garden of virtue that is my Mother, to be reflected

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in you; above all, you have knowledge, which is life, of the Incarnate Word, the Supreme Doctor, whose doctrine is everything. Be at peace. Neither poverty nor persecutions nor physical blind ness could take away the Gospel, which is living indelibly in your memory."

tqr7230

fi301qctqr1769 April 18,1947

tqr1769

297 While I was waiting for Father, who was to bring me Holy Communion, I got to thinking about it. I thought of the very simple form Jesus had taken to give Himself: a fragment of bread which a few words turn into the Body of Jesus Christ. And I thought about what I would experience if I were a priest, on taking Jesus' place to say those words and change bread into the Divine Body. To call God, the Incarnate God, from Heaven, have Him come down there, with his Flesh, Blood, Soul, and Divinity, not just once, but every day.... And touch Him, this meek Jesus as Eucharist, who abandons Himself to the priest's hands, as He did to the hands of Jesus and Mary when he was a newborn Baby.

My heart would break with love! And my body, my thought, and my spirit would want to be purer than a budding lily to be able to touch the Lord in a way that was not unworthy. And I thought about his graciousness in resting upon a tongue and in a mouth which are not always clean or fragrant and in descending into a stomach which is sometimes still cluttered up with poorly digested food. On many occasions I have seen Jesus rest his hand on lepers and horrendous wounds. And that is already a great deal. But here he does not rest for an instant: here He descends and merges into our fetor and regurgitation. I plunged into abysses of humility before the humility of Divine Jesus, into abysses of grateful love before the generous love of Jesus as Eucharist.

Then there was a thought and a question for my present Lord: "If man had not sinned and he and all his descendants had not been left with the inheritance of sin, would the Eucharist have existe_indeed, the Communion between God and man_as intimate and real as we sinners have it?"

612903tqr7162 Jesus, sparkling with love, replied:

"Indeed! You would have had not the particular communion of the Incarnate Word for his faithful, but total communion with the Most Holy Trinity. For I, in descending as a Host into you, bring threefold and indivisible Love with Me, but I feed you with Myself in particular. I said, 'This is my Body. This is my Blood.' And the Church says, 'This is the Body of Our Lord Jesus Christ. May it keep you unto eternal life.' But if you had remained innocent, with no need for fragments of bread you would have had Communion with God. The substance is for your humanity, which became overbearing after Adam's Sin. Spirituality was the queen before. And spirituality has no need for material substances to grasp that it is receiving and possessing an object. In our case, God.

"If man had remained innocent, already just through God's free gift, he would have evolved increasingly towards perfection, for all holiness, except for divine perfection, is capable of being perfected. The stairway leading from the relative perfection in dispensable for possessing the Kingdom of Heaven one day to the perfection inferior to God alone is extremely lofty. Soul of mine, you must consider the great difference between the perfection a soul attains after having purged itself for years or centuries in Purgatory of its imperfections which were not eliminated during the earthly day and the perfection a soul attains during sometimes very brief mortal time, not by action through a means created by God, as is Purgatory_a merciful workshop where imperfect souls become as the inhabitants of the Heavenly City must be, where nothing impure and ugly can enter_but through their own heroic will.

634tqr7154 "Even innocent men could have worked to attain a very lofty perfection with their own will. The human race would have evolved into ever_greater spirituality. As witnessed to by these points: 'And God said to the man and the woman...' (Genesis 1: 2 8 3 0); and 'The Lord, having formed all the animals .... cf2b brought themcf0b0 before Adam...' (Genesis 2:19); and also 'And with the rib taken from Adam the Lord God formed woman and brought her before Adam'; and, finally, in the third chapter, the voice of the Lord, who would stroll through Paradise in the freshness of the evening and who called Adam and had the last conversation with him and the

tqr492 388

2966796tqr7214 woman, ending in the condemnation, from the blessedness of being able to know and love God, then, in familiar contact with Him as a Father with his dear children, they would have passed on to possession of God ' . For God always gives a hundredfold to the creature who loves Him. And in this case He would have given Himself to be possessed, the Spirit of Love fusing Himself with the spiritual love of the creature who has become perfect. And this would have been the Communion of the Innocent, with a spirit re fined enough to sense God and consider that it was receiving God, not through the help of faith and substances, but through an exact perception of God's arrival with all his gifts to embrace his loving child once again.

"Love's coming to man over and over. Like a divine wave of the divine Ocean upon the shore calling and reaching out to wards the divine Ocean to be kissed and covered by it. An ongoing kiss, a new, ever loftier virginalization of the already virgin spirit, which would have become increasingly virginal, a pure whiteness which is no longer a color, but fire, the very same in candescent, virginal whiteness of Mary Immaculate, the Mirror of God shining within Her and perfectly reflected outside of Her.

"That would have been your Communion if you had remained pure, as the Eternal created you. God in you, One and Threefold. You in Him. In your spirit_king, the Spirit_King. The difference, so perceptible at present, between the place where you exist and the eternal place would have been reduced to a very thin diaphragm which a more intense throb of love would have brought down, causing the creature to move without exertion or pain from the earthly paradise, where it would have communicated with God in spiritual love, into the heavenly paradise, where it would have remained in God, with a twofold power of enjoyment and love.

"You, that know what Love coming to communicate itself with its Trinitarian fires is like, can intuit, though vaguely, the perpetual ecstasy, the fullness of life, the security, the wisdom, and the peace which innocent man would have had as his constant companions through the perpetual Communion of God with man. It would no longer have been 'This is my Body and my Blood,' but 'Here we are, O child! Receive Us and possess in

tqr7187

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yourself the Father, the Son, and the Holy Spirit, to be perfect in union with us.'

628924tqr7187 "Oh, union with Us! Your union with Us! My burning desire, which shaped my ardent prayer on the night of Passover! My glory for you so that you will be one with Us!

"Maria, you are quite familiar with Love, but still know nothing of the Immensity of Love. A mortal creature cannot know it. But you shall come where I am and shall know it. You shall know the degrees of intensity in gifts that God wanted to arrive at to reward his faithful children. These are mysteries which Heaven will disclose.

"Be at peace."

fi301qc106tqr2073 April 2124, 1947

106tqr2073

tqr4244 "The fragrance of the lily of the fields .....

fi301qc58tqr1713 April 28, 1947

tqr640

284 Sweet divine caresses after the conclusion of the Work.... The words joined to them.... Measureless joy....

fi301qctqr1618 May 5,1947line Our Lady of Fatima

tqr1618

284 The morning rosary ... and then the three afternoon rosaries and the golden roses. Every Hail Mary was a rose falling from the garland of Our Lady's fifteen decades, for every pearl had turned into a golden rose, and Mary detached one for every Hail Mary I said and let it fall upon the world ... in the places I had recognized and upon the nations which so deserved. How lovely it was to say the rosary with Her ... ! I never got tired.... Now the luminous waterfall of the golden roses is still in my eyes, and the blessedness of having been with the Mother of God for so many hours is in my heart....

390

fi301qctqr1553 May 8,1947

tqr1553

297 On appearing to me as She does, Our Lady of Fatima says:

284 "On the 5th, I gave you an intellectual vision of what a well said Rosary is: a rain of roses upon the world. For every Hail Mary said by a loving soul with love and faith, I let a grace fall. Where? Everywhere: on the just to make them more just, on sinners to bring them to repentance. How many! How many graces rain down through the Hail Marys of the Rosary!

"White, red, golden roses. White roses of the joyful mysteries, red roses of the sorrowful mysteries, golden roses of the glorious mysteries. All powerful roses through the merits of my Jesus. For it is his infinite merits that give value to every prayer. Everything good and holy exists and takes place through Him. I scatter them, but He confirms. Oh, my Blessed Child and Lord!

"I give you the white roses of the very great merits of the perfect Innocence of my Son, for it is divine and was voluntarily preserved as such by the Man. I give you the red roses of the infinite merits of the Suffering of my Son, so willingly consummated for your sake. I give you the golden roses of his most perfect Charity. I give you everything belonging to my Son, and everything belonging to my Son sanctifies and saves you. Oh, I am nothing. I disappear in his splendor. I merely carry out the gesture of giving, but He, He alone, is the inexhaustible source of all graces!

'And, my beloved souls, listen to these words of mine: Do the Lord's will cheerfully. To do his Most Holy Will with sadness is to diminish the great merit of doing it. Resignation is indeed rewarded by God. But joy in doing God's Will multiplies merit a hundredfold and, accordingly, the reward for doing this Divine Will, which is always, always just, even if it perhaps does not seem so to man. Do what God wills, then, in a cheerful spirit. And you, dearly beloved, will be pleasing to Him and to me, your Mother. Be at peace under my gaze, which does not abandon you.rdblquote

fi301qc284

My Note

tqr852

tqr6234 Today, too, the 8th, I said the Holy Rosary together with Our

629tqr7169 Lady of Fatima! Today, though, Mary did not detach the roses and provided an explanation of the reason why She made the symbolic gesture on the 5th. Now I know the value of a well_said Hail Mary! The fifteen_decade rosary was for five roses as white as pearls, five red roses resembling rubies, and five golden ones as on the other day. And Mary Most Holy_running her fingers over the beads and saying the Gloria and the first part of the Our Father, from "Our Father..." to "on earth as it is in heaven" and, in the

Hail Mary, only Blessed (She did not say "the fruit of thy womb") Jesus_looked down at the world with her indescribable gaze of peace, love, and mercy and smiled with a smile which was slightly painful in its softness.

618897 That's it! I understand why I am so attracted by Our Lady's apparition in Fatima, even more than in Lourdes, greatly loved by me, too. Because She is more our own, more of a Mother. The Lourdes apparition looks to Heaven ... with an apparent desire to go back up there, lose herself in Go_She is the Immaculate Conception, the Heavenly Woman. The Fatima apparition looks at us and at the poor earth, where She was a woman like any other, whose afflictions and needs She is familiar with_this poor earth, which needs Her so much. And She is completely merciful towards us: She is our Mother. It is the Heart of Mary that loves and watches over us.... The former apparition is for the Lord and the Angels. But the one in Fatima is for us sinners. Pray for us.... She is truly "the Mother" most pure and compassionate

fi301qctqr1563 May 9,1947

tqr1563

279 Jesus gave me a spiritual lesson on the forty_third chapter of The Imitation of Christ.... But they are very delicate lessons for me alone.... And what peace they bring me, banishing all doubt over how it was possible for me to be a "spokesman"! Thank You, thank You, my Master! After explaining to me, He concluded, "And that is the way it is, and I have done all of this to you, and it has taken place in you."

tqr487 392

fi301qctqr1592 May 14,1947

tqr1592

279 A lesson in love by Jesus, in an outpouring of love which was so intense that it nearly put an end to my life.

"My dear victim soul, in the chalice of propitiation which is offered every day on altars are my Blood and the victim souls' tears of generous love. For your pain is love. Out of love you have asked for pain; out of love I have given it to you; out of love you endure it. Everything is love in the victims: the smile at my love consoling them, the moan over the torture of the flesh, and tears over human incomprehension or betrayal or from affliction on perceiving that your God is not loved. And you should not be ashamed of crying over the first two things. I wept before you did, for man also has flesh and a heart, and tears are

wrung out of them when they are tortured, and tears do not degrade the sacrifice of love.

"But water along with wine was needed in the chalice. Living Blood and the water of the supreme sacrifice. And the water from my Side was the first drop of the holy spring which would later be augmented by the victim souls, martyrs_oh, yes, martyrs! _and you will be recognized as such in Heaven, even if it is not granted to you to shed your blood in violent martyrdom.

"This is the Eucharistic wine which the priest puts into the chalice and lifts up, offering it for the needs of the world and assistance to those who are already out of the world, and he upraises it in offering it filled with my Blood and the 'prayers of the saints' on earth, above all_that is, their sufferings in love to honor God. Yes, soul of mine! For all holiness, in order to be attained, is made up of sufferings. Struggles against passions and temptations, against mockery, persecutions, and illnesses. That is the Calvary of the saints.

"And as the prayers of the saints give off smoke and fragrance before my throne in Heaven, so the incense of adoration rises to the Lord God from the earth, offered by the just in their perpetual Mass of their latreutic, Eucharistic, propitiatory, and impetratory sacrifice, consummated together with mine. For I have granted you this in my love, which wants you to be where I am and identifies you with Me, O shoots that are most alive among

tqr492 393

619920tqr7187 the living shoots: to be able to do all that I do.

"You see, soul of mine, that, though for fifteen years illnesses have been nails for you, nailing you to your cross, you are in all the Masses and all the chalices, in all the Hosts which are celebrated and offered every day on the altars of the whole world, more than if you were present at the Sacrifice in your parish church. Indeed, this gives you another trait of resemblance to Me. I, too, on Good Friday and Holy Saturday, was kept from being present in the Temple, but in reality I was never a worship per of the Father at any other time as I was on the Cross, outside the wall of the Holy City, on the abominable mount

"Soul in love, with whom I am in love, consider, consider, what love grants! It frees the creature's desires from the creature's limitations, those desires which Love itself prompts and renders immense, and the creature's spirit_another trait of like ness to Me_can be spiritually present on all altars, in all chalices and Hosts, with Me.

"Come, fuse yourself increasingly with my Body, my Blood! No longer close, but united, united to Me! Sing with Me, with all the rejoicing of those worshipping God, their

Father: 'Now, then, O Holy Father, we offer You this sacrifice to honor You, thank You, propitiate You, and beseech You for all the graces which your Church and your faithful need to receive, in addition to praying for the deceased and asking that your power may convert those who are outside the sheepfold to your Christ, the one, holy Shepherd.'

"Be glad, soul of mine! Be glad! The Lord is with you."

fi301qctqc746tqr1593 May 16,1947 line Friday

tqc746tqr1593

276 Jesus says:

357tqr7146tqr7301 "Do you want to know who the apostle was who loved more than any other? John. It was truly John. Before and after the Passion. Before and after Pentecost. He and I: two oceans of love, where the former is only slightly less than the latter, into which it pours and fuses itself.

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"And who is the apostle I loved most? It is Judas Iscariot. Do not stare in disbelief or give a start. It's true. I loved Judas Iscariot more than anyone else. And now I'll explain to you and you'll understand.

"John was the beloved one. Everyone knows. And everyone ,one knows the truth. He was good, pure, and faithful. It is obvious that he attracted the love of God and the love of the Man that is, the love of Jesus the Go_Man.

"But tell me: is it more wearisome to perform an action demanding continuous effort which we know beforehand will be futile or to perform another which, instead of effort, involves joy and repose in carrying it out? The former, isn't it? And who will have more merit? The one carrying out the former or the latter? In the former case, where the sole purpose is to do one's full duty with no hope of receiving compensation, or in the latter, where minute by minute we are amply repaid for what we are doing? Whoever carries out the former act will have more merit.

"And, to continue, do you know what kind of love people have who, out of the heroism of love alone and duty towards God and their brothers and sisters, go on showing interest and concern in bringing their wicked brothers and sisters benefit and trying to make them good and glorify the Lord? They have perfect love. The love which carries out everything and forgives everything, overcoming all, moved by the perfect end of doing the work which is pleasing to God. Do they not succeed? Is it clear that they do not succeed? Is it clear that God knows they do not succeed? It doesn't matter. They act, all the same. It is the heroism of duty done to perfection. And it also shows perfection in sentiment. For if people did not love in God those who they know are delinquents, traitors, and incorrigible

in their perverse sentiments, they could not love such delinquents. But they love them with the sublime love which swelled my Heart on the Cross when I was not praying for the just, but calling for the Father's forgiveness of those who were my killers.

294 "This is the love I want in you for all those who hate you.... If only you knew how this love we give to those who are our unbending enemies_the unconvertible_works miracles! Directly, in terms of themselves, as was the love of Stephen for Saul, a

395

619918tqr7192 love which obtained for the latter an encounter with Me on the road to Damascus, or indirectly.

"Love is not lost. Not even an infinitesimal part of love, of this coin, of this yeast, of this balm which is love, remains with out fruit. Gathered in by the angels, noted by God, it rises into the treasury of Heaven and there serves_oh, mysterious operations by God!_to acquire, bring growth to, and treat souls slaves of Satan, immobile souls in their newly_fashioned justice, wounded and sick souls. The love given for the conversion of our crucifiers and remaining without fruit for them on account of their perverse will, goes on to fecundate other souls for grace who are unknown on earth, but will be known in Heaven.

"Listen further, getting back to Judas. I said, 'Whoever loves much will be forgiven much.' It is true, and it is just. The more people love, the more they deserve forgiveness by those offended. But, in addition, those who forgive more show they love much. And those who forgive all at all times_at all times everything, until the hour of judgment comes_love, not much, but totally. That is the way I loved Judas Iscariot. Totally. I also loved the others that way, especially John. But it was a matter of justice to love them like that. They were good, even in their defects, and they love Me with all their strength. Were they small, imperfect? Were they so until the end, until the Holy Spirit renewed them? It doesn't matter. It was all their strength. But Judas! But Judas! To love Judas! To love Judas completely, when I was aware of every wrinkle in his tenebrous heart! To love him because we are told, 'You shall love your neighbor as yourself'!

648tqr7192 "You see, soul of mine, many repeat this command, from pulpits, teaching chairs, altars, and confessionals ... and believe they are fully familiar with it, for they say, 'The second commandment is to love one's neighbor as oneself.' But few_few spiritual teachers in relation to the many spiritually ignorant_bring people to consider something essential to the commandment of love. And it is this. The statement 'You shall love your neighbor as yourself' is made without specifying whether the neighbor is good, evil, submissive or unruly, loving or hateful. No, 'You shall love your neighbor' is affirmed. Entirely. Good or evil. With joyful or painful love. But always your neighbor as a whole.

296tqr7216

396

"This love for the entirety of one's neighbor demands a spirit of highly perfected mercy, meekness, and humility. For it is hard _hard, indee_to be able to love certain neighbors! One must be very, very well grounded in charity to be able to do so. But here, too, you do not lack a model. Here is your model: I am, Jesus! Imitate Me, and you will be perfect as I want you to be for your eternal joy.

"The horrendous, shadowy figure of Judas that I have so am ply displayed in the Work is not without a purpose. I certainly did not take pleasure in describing that tangle of hellish snakes! But I revealed it to you because, in doing so, I also revealed the way spiritual teachers and all Christians as well must act to wards the many Judases peopling the earth, whom none can fail to encounter during their mortal day

"To spiritual teachers and all others I say, 'Imitate Me in this perfect love, and you will possess a love like that of Jesus, your Teacher.rdblquote

fi301qctqr2169 9:30 p.m. on the Same Day

tqr2169

282 I received a vision and comprehension of what the Immaculate Heart of Mary is.

The vision: a brightly shining heart similar to a radiant moon, like a pearl luminous with moonlight. We are accustomed to seeing the Heart of Jesus emitting golden rays, golden flames. A halo of rays around his red Heart. But Mary's was entirely light. A heavenly light! Whiter than a radiant Host in a monstrance! More luminous than a moon shining in a very clear sky! Lovelier than an enormous pearl! All light! What beauty ... ! It was shining there, at the center of her most pure breast .... A whiteness glowing in the whiteness of the glorified body of Our Lady of Fatima. And since it is splendor surpassing the purest splendor of Our Lady as a whole, let each imagine what that splendor must be like....

285 And the Holy Spirit gave me this lesson, and I understood:

282 "From that Heart there came the drops to form the Heart of the Incarnate Word. From that whiteness there was to come the blood needed to form the human embryo of the Most Holy Son of

397

614902tqr7160 God! Most pure Blood from a most pure source. Whiteness flowing forth from an immaculate fount to surround the soul created for the Word with whiteness,

conceived by Love with Whiteness. In contact with the heartbeats of the most pure star of this Heart, my Delight, the beating of the Divine Heart was shaped. Consider what complete perfection of feelings and motions this Immaculate Heart must have possessed, on the basis of whose rhythm_the' rhythm of physical beats, the rhythm of moral beats, and the rhythm of spiritual beats_the heart of the Son conceived by the Virgin was formed to be the Heart of the God Man.

"Look, look, and take delight. There is no light in Paradise, after our own, more beautiful than this. There is no sweeter light. None. We, the Three Glorious Ones, find our joy in this light. The blessed, their own. The angels, their own. Paradise shines with this light of the Immaculate Heart of our Mary. That light, which you term indescribable_and it is the voice and joy of Paradise_issues forth from this Breast, from this Heart of the eternal Virgin. If only man wanted it to expand over the earth! It would be the second redemption, the second forgiveness_final salvation! Oh, the forgiveness of the world! The forgiveness of the world through Mary! But the world rejects the Mother who would give birth to it for peace.

"Love, love for the whole world. And the light of the Heart of Mary will penetrate you with the joy which makes Us Ourselves blessed. "

I rejoiced, gazing at the radiant Heart_Host of Mary Immaculate, with the bright, very soft light of an inflamed pearl

fi301qc613tqr1792 May 17, 1947 line 4:15 am.

613tqr1792

298 The divine call brought me out of sleep for this short lesson by the Holy Spirit:

"The more a soul is a daughter of God, according to the theological concept of St. Paul the Apostle (Romans 8:14), the more solicitous it is about following the counsels of the Holy Spirit, who

tqr492 398

297tqr7014tqr7193 never prompts unfulfillable desires in the children of God (Galatians 5:17) and prays in you, crying out, 'Father,' knowing that the Father is aware of what Love wills in interceding on behalf of the saints_that is, according to his loving desires, so that love will set the earth aflame (Romans 8:26_27 and Galatians 4:6).

"The soul that is a daughter of God takes this divine characteristic from the Father:

prompt, cheerful solicitude in doing what is Good. The measure of filiation attained is according to the promptness with which the soul carries out divine inspirations, without pausing to consider what they may demand in terms of effort by the human creature or inherently contain which is dangerous for the individual of flesh.

"Truly, the soul that is a daughter of God is already like a star launched into the immense vastness of heavenly spaces in order to reach its place and become fixed therein: God. And nothing can halt the race of love.

"May my joy be in you."

fi301qctqr1638 May 22,1947

tqr1638

275 They had brought me Maria Cristina, just taken out of her bath, half _naked in her little baby's frock, and had set her down on my bed, and the tot was scurrying about and laughing happily....

Jesus gave me a very sweet lesson as I was looking at the infant (five months old), who was not concerned about being naked, and had me consider that even the suffering connected with modesty_sometimes as acute as a martyrdom_is also a result of the malice arising with the first sin.

If only the baby's parents had known that Jesus was bending over his little daughter and smiling at her innocent grace! Jesus with children! It is really the most serene, gentle, and youthful Jesus that can be contemplated. What a father Jesus would have been if He had been able to become the father of a little human child!

I cannot_I could not at the time, for I was holding the tot, and, besides, Jesus said to me, "It is a lesson for you alone"_but

tqr487 399

623tqr7152 I will recall this alone in summary form to remember always "that, as happens with Maria Cristina, innocent by virtue of her age and supernatural grace, so would it have been for all men," and He gave me some comments on the deep meaning concealed in Genesis 2:25.

fi301qctqr1592 May 23, 194 7

tqr1592

316 Jesus says to me:

301 "You are like the rock of Horeb_and you must remain such which kept water in its depths to be given to a whole thirsty people complaining about the Lord because they said they had been abandoned by Him.313 They say so now, too. But the fact is that the people, poorly guided, no longer follows the ways of the Lord and no longer knows Me. You are a guardian and must be as solid as a rock to protect the pure miraculous fount I have entrusted to you until the one comes who, because he is guided by the Holy Spirit, calls you to open the way to the fount. And then open yourself. 'When?' you ask. Oh, men are not Moses, who was obedient, knew the Lord, and recognized Him in the words he heard! And this fact that men are not Moses is my pain."

fi301qctqr1598 May 30,1947

tqr1598

301 As I was reading a verse from Ben Sirach 31:35, Jesus said to me:

"All things created by God are good, and He created them for the comfort of man. All. But what makes them become not good is always the disorder with which man uses them. God wanted and wants you to be in a state of joy. But disobedience to order that is, concupiscence_replace joy with boredom, pain, quarrels, vileness, and lack of union in hearts and families. For this reason, after disorder had become established on earth and grew over time, the Lord decreed the Law. But has it done any good?

313 Exodus 17:1_7.

tqr485 400

302tqr7042tqr7218 No. He provided Me. But has it proved to be of benefit? No. I establish the Word of the Gospel. But has it proved useful? No.

"Ben Sirach further states, 'The wise man does not hate the Law and will not crash into the rocks, like a ship in a storm. The man of good sense is faithful to the Law of God, and the Law is faithful to him.'314

"This is the reason for every evil: there are too few wise men, and, therefore, though the

reason given by God to man is like a ship capable of carrying man from the earthly shore to the heavenly one, over the ocean of his earthly days, most crash into the rocks and are wretchedly shipwrecked. "Pray now. I need your prayer for a certain spirit known to Me. Peace be with you."

fi301qctqr1686 June 13, 1947

tqr1686

301 A lesson on Proverbs 25:27: "Whoever probes into majesty will be weighed down by glory."

Lord, I thank You for having chosen my nothingness and ask you to keep me in my simplicity as an ignorant child so that I may always recall your Majesty_so good and patient to the small, so severe to the proud who want to raise themselves up and investigate You more than you wish_and contemplate that Majesty without being oppressed by it because of wanting to become an inquisitor regarding your powers. Holy Father, keep me in your Light so that I may comprehend what You want, but make me blind and senseless, deprived of everything, rather than allow me to become one of these probers into your powers who are so displeasing to You.

fi301qctqr1640 June 15, 1947

tqr1640

286 I am in very bad condition and have been suffering greatly for a few days. My lungs and heart refuse to function. High fever

314 Ben Sirach 33:2_3.

tqr506 401

94315241802tqr8094 goes on burning, and rough, dry coughing is bursting my chest. There are moments of suffocation and atrocious pains...

Well then, I am in a state of joy. In my great joy when I suffer more than the usual intense suffering. For, when I suffer this way, as in recent days, and am between life and death, Divine Charity has me taste the honey of the sapiential or divine words. That's it. Today I am savoring this.

I was reading: "The Kingdom of God is within you." My Lord had me read only this sentence and then plunged me at once into the contemplation of this kingdom of God which is in me. And the joy, the already heavenly joy of the inhabitants of the Kingdom, of the possessors of the Kingdom, enveloped me, covered me, penetrated me, and transported me. The Kingdom of God, I exclaimed, is the kingdom of true joy! And I got lost in savoring this powerful, forceful joy, which is "full of life," even for some one physically exhausted, for to a great degree it brings with it the perfection of Heaven, that perfection where everything rep resenting pain, extenuation, hunger, thirst, sleep, and tears is excluded, which thus conveys to those experiencing it, even in the midst of the sharp pains of an illness or an agony, a placid equilibrium, a happiness, and a serene will to suffer so as to have the Kingdom increasingly in oneself, the Kingdom which is obtained by doing the Will of God.

"Oh, it really is this! The great prayer says so! Our Father Thy Kingdom come. Thy will be done. That's it. In order for his Kingdom to come one must do his will just as it is presented to us by this Father of love, who wants his Name to be sanctified by his children, not with words of inactive praise, but with works, so that they, in turn, will be sanctified through them and receive perfect joy.

94315151802tqr8094 My soul is reflecting on these matters and is entirely joyful, though in my flesh, and in everything and everyone around me, all is a source of pain after pain.... But the divine words are soft honey to those able to savor them through a gift received from the benevolence of God.

1515tqr8033

tqr481 402

fi301qctqr1636 June 29, 1947

tqr1636

tqr3095 The sublime joy of this day ... !

fi301qctqr1583 July 16,1947

tqr1583

293 St. Azariah says:

296 "People think the mission of the Guardian Angel ceases with the death of the one being protected. It is not always that way. It ceases, as is logical, at the death of

impenitent sinners, and with supreme pain on the part of the guardian angel of whoever did not repent. It is transfigured into festive, eternal glory at the death of a saint who goes from earth to Paradise with no stopover for purgation. But he continues as before, as a protection that intercedes and loves the one entrusted to it, in the case of those going from earth to Purgatory to expiate and purify themselves. Then we, the guardian angels, pray for you with charity before the throne of God and, along with our loving prayers, present the entreaties offered for you on earth by relatives and friends.

"Oh, I cannot say everything about how intense, active, and sweet the bond is which goes on linking us to you in purgatory! Like mothers watching for the return of health in a child who was sick and is convalescing, like wives counting the days separating them from being reunited with a husband who has been held prisoner, so are we. Not even for an instant do we cease to observe divine, loving Justice and your souls, that are cleansed amidst the fires of love. And we rejoice on seeing that Love is increasingly assuaged in regard to you and you are increasingly worthy of its Kingdom. And when the Light orders us, 'Go and pull him out to bring him here,' we rush forward quicker than lightning bolts to convey an instant of Paradise, which is faith and hope and comfort for those still remaining to expiate, there in Purgatory, and we clasp the beloved souls we worked and suffered for to ourselves and go back up with them, teaching them the Hosanna of Paradise.

293 "The two sweetest moments in the mission of the Guardian

tqr485 403

621tqr7041 Angels are when Charity tells us, 'Descend, for another man has been begotten and you must protect him like a gem which be longs to Me,' and when we can ascend with you to Heaven. But the former is less than the latter. The other instants of joy are your victories over the world, the flesh, and the devil. But just as we tremble over your fragility from the moment you are taken under protection, so we always throb after every victory of yours, for the Enemy of Goodness is vigilant in trying to demolish what the spirit builds. Joyful, therefore, perfect in its joy, is the instant at which we enter Heaven with you. For nothing any longer can destroy what is now finished.

603904 "And now, soul of mine, I shall respond to an interior question of yours as to whether God is happy that there is another Guardian in your house.315 0 you that never ask yourself questions, but keep your spirit open, and your desire sometimes writes pressing queries thereupon, without your realizing, without your will, held back from asking by that worthy respect which too few show towards the Supernatural bending down over you_you must know that it is sweet to reply to those who are like you and bring you comfort, soul dear to God and tormented by men.

599900 "Yes, God is happy. Happy because in your house there is an angel content to

watch over a newly_created soul, a gem of God, and happy because Jesus is He who loved little children.... And I shall say the rest to your soul, and let it be kept between the two of us, like a secret so beautiful that it is useless to reveal it to the world, which is unable to comprehend the joys of God and of God's souls."

fi301qctqr1602 July 24, 194 7

tqr1602

275 Jesus says:

301 "The words of Love are always an invitation to Love, be they sweet and gratifying or severe. For Love tends to unite with its creations, and, therefore, even when it reproaches, it invites

315 Perhaps a reference to the child mentioned on May 22, 1947.

tqr473 404

300tqr7245 them to draw near to be forgiven, or to fuse with it, to be blessed.

tqr6554 "Those who say God is fearsome do not know Go_and if that is the case, it remains forgivable_or are lying, though knowing Him, and it is then unforgivable because they are sacrilegiously taking away God's most divine crown: the crown of Charity which understands and forgives; it is unforgivable be cause they are taking away from their neighbors the power which saves them: the power of trust in most merciful Charity.

"When I hear someone, even if a priest, who thunders against a soul, 'God is not pleased with you. God condemns you,' and so on, I again experience the pain I felt when, in Palestine, I was categorically rejected as what I was by my enemies, and I must make an effort to be merciful so as not to condemn those condemning their neighbors and rejecting my infinite, patient Mercy.

"Be at peace. I am always your loving God."

(My note: I was recalling the last letter from Father Migliorini and certain phrases he used in regard to me.... And Jesus com forted me this way, cancelling out the effect of those phrases by Father, who, to silence my tongue, which pronounces sincere words

painful to him_because I disapprove of many of his actions_wants to scare me by threatening me with divine wrath. This is how Jesus comforts me.)

fi301qctqr6554 July 27,1947 line 11:30 a.m. line Listening to the Mass Broadcast from Holy Mary of the Angels, Rome

tqr6554 As soon as the Mass began, Jesus said:

"A lesson, a great lesson, my Maria.

"Here it is! Look... (The summit of Calvary appeared to me, yellow and bleak, the cross raised on high with the Victim, Blessed Mary and John at either side. Down below, Jerusalem in the sun. On Calvary the cursing crowd ....) "Most beloved soul of mine, consider that I never tire of teaching because I want you to know me completely and in all respects, insofar as is granted to a

tqr493 405

640tqr7054 creature still on earth. I want you to come to Me instructed about Me. Because I want you to be in the knowledge of God before death takes you into the Kingdom of Intelligence and Knowledge.

587889 "Consider, soul of mine. Who was the Priest on Calvary? They say, 'Jesus was the Priest and Victim.' It is true. I alone was able to be the Priest of Myself, with my desire for offering, to do the Will of my Father. No human force could have sacrificed Me as God if I as God had not wanted the sacrifice.

"But beyond this spiritual Priest (in reality invisible to the world, for there I had the appearance of a blameworthy prisoner, not of a free Priest), beyond this mystical, incorporeal quality as the Priest of Myself, which only my Mother and a few other spirits understood, there was the real personality of the priests sacrificing the Lamb.

'And who were they? John, perhaps? Perhaps one of the faithful disciples? Perhaps one of the few just people in Israel? No, they were the ones immolating Me_that is, priests of the perpetual rite that was beginning, the holy rite which is latreutic, Eucharistic, propitiatory, and supplicatory_the sinful Jews, the false priests, the greedy Pharisees, the Sadducees, and the Herodians filled with hatred and the threefold concupiscence, rebels against God, Love, and love for their neighbor. The Romans were my immolators, from the Head to the Legionaries_that is, the sinners from my People and the Gentiles were offering the Divine Innocent One.

"And why? Wasn't this inappropriate? It was not. Was the event unsymbolic? No, it had its symbol.

'I had come for the seriously infirm, for those who were obtuse, blind, deaf, and spiritual

lepers. And who goes to the fount of health, seeks it out, opens its current, and bathes therein? The healthy, perhaps? No, the sick.

tqr480 'I had come for the Jews and the Gentiles, both of them sick. And they, the sick, the symbol of my Universal People, which would receive Life and Health by being ingrafted into Me, by drinking the water of Eternal Life issuing forth from Me, and by feeding on Me, the Bread of Eternal Life_they, with the obtuse obedience of the Roman subject to the laws of Rome and the en_

tqr7022tqr7201 raged obstinacy of the Temple and the Synagogue, were carrying out the rite. They were serving God in thinking they were serving their own interests or those of the Emperor. And since the soldier's obedience to Rome's orders_that is, altruism for the good of the Country_was more pleasing to God than the Israelites obedience to their selfishness, the light thus penetrated underneath the double armor of their hauberks and pagan religion and, dissolving the granite of their pagan hearts, made them God's terrain, whereas it did not penetrate beneath the light robes of the priests and pharisees, for underneath the robes was the impenetrable armor of hatred and selfishness. But the priests were Jews and Gentiles.

292 "And so it is now.... And they must be prayed for. The current Gentiles. The current priests. That today's Gentiles may share the happy lot of the Gentiles at that time. And that today's priests may not share the lot of the priests then. And let both certainly offer Me_but with fruit for their spirit. Just as my love wills.

"Soul of mine, in saying 'priests,' I am not speaking only about those who have received the priestly character, but about all Catholics. The Catholics in whom the Priesthood is the select portion, at least in name and because of the character received with the Sacrament of Holy Orders, and the faithful_the soldiers at the orders of the leaders of my People, who are precisely the Priests, from my Vicar to the last priest in an out_of_the_way mission lan_unknown, poor, alone, and persecuted. Above all ' unknown, forgotten by the world, but not by Me, who bend over to fill his solitude with Myself, restore his strength, and dress him already in the robe of the servant_kings of the Love King.

"The Holy Mass is over, Maria. Go on looking at Me on my Cross and look at Mary, my Mother and yours, and John, your brother. We love you. And we want you, like a burning candle, on this true altar, which is Golgotha.

"But, burning candle consuming yourself, do not remain there alone, where you are, burning at the foot of the Cross; come, ascend, to be even more inflamed and at the same time to refresh yourself and bring relief to the flames of the hatred of the world which

does not understand and does not love you, just as it did not

tqr478 407

6159002892tqr7153 understand or love Me_here at my open chest. Come, burn, drink Love Me, above all, more and more. You and I. We alone. I am entirely for you. I alone am entirely for you. Come.

Jesus was speaking from the summit of the Cross. But it was a luminous Face of Christ already transfigured into glory towards the end of these words which relieved my initial pain from the vision of his torture_ Visage and the pain of Mary and John. And when I was rejoicing in his embrace, He concluded:

"You shall add this. This lesson teaches once more that the Power of God, for his good purposes, is able to use even less meritorious persons and things and that the Wisdom of God can make base persons and things_sometimes even worse than base_his instruments to attain a goal of grace, whether there is a tendency towards Good in them, as in the Apostles, or a spirit hostile to true Good, as in Saul of Tarsus; but it is enough, in the latter case, for docility in heart to respond to the touch of Grace. And once more my warning rises up: Never ask God 'why' in regard to certain acts of his (like making sinners and Gentiles priests of the sacrifice of the Son of God) and do not judge God's instruments according to appearances, for the smallest among men can be raised up to the status of 'the greatest' among God's servants if I so will and he adheres to my will with humility.

fi301qc6159002892tqr7153 August 10, 1947

6159002892tqr7153

602897 Consolations for my soul from the blessed martyr St. Lawrence....

fi301qc2886tqr5017 August 20,1947

2886tqr5017

602897 St. Azariah, continuing with his explanations of the Guardian Angels (the other lesson was on July 16, 1947), says:

620tqr1240 "Another action by the Guardian Angel is to be constantly and wonderfully active in relation to Go_whose orders he listens to and to whom he offers the good actions of the person being protected, presenting and supporting his entreaties and interceding

61 in his afflictions_and in relation to the human being, for whom he acts as a teacher guiding along the straight path, without pause, through inspirations, lights, and attraction to wards God.

"Oh, our fires, which are the fires of Charity, which created us and assails us with its burning, are channelled by us upon those protected, just as the sun does upon the earth enclosing a seed, to warm it and make it sprout, and then on the stem, to fortify it and make it become a stalk and a robust plant. With our fires we console, warm, strengthen, enlighten, teach, and attract you to the Lord. If, then, the stubborn ice in the soul and its obstinate hardness do not allow it to be penetrated and overcome by us and the charitable harmony of our teachings is not received, but rather fled from, to follow the deafening hellish music which stuns and maddens, we are not to blame. We are pained by the failure of our loving action upon the soul we love, with all our capacities, after God.

"We are, then, always alongside those we protect, whether they are saints or sinners. From the infusion of the soul into the flesh to the separation of the soul from the flesh, we are close to the human creature whom the Most High Lord has entrusted to us. And this thought_that every man has an angel at his side ought to help you to love your neighbors, endure them, and receive them with love and respect, if not for their own sake, for the sake of the invisible Azariah, who is with them and, as an angel, always deserves respect and love.

"If you considered that over every one of your actions towards your neighbors, in addition to the all_present Eye of God, there preside and observe two angelic spirits, who rejoice or suffer over what you do, how much better you would always be to your neighbor! Consider: you welcome and honor persons or you mortify them; you help them or reject them; you sin against them or pull them out of sin; you are instructed by them and instruct them; you benefit them or are benefited by them.... And two an gels, yours and theirs, are present and see not only your manifest actions, but the truth of your actions_that is, if you perform them with true love or pretended love, or with resentment or calculation, and so on.

6152tqr6772 409

593893tqr7156 "Do you give alms? The two angels see how you give them. Do you fail to give them? The two angels see the real reason why you do not. Do you provide hospitality for pilgrims or turn them away? The two angels see the way you do so; they see what is spiritually true in your action. Do you visit the sick? Do you counsel the doubting? Do you comfort the afflicted? Do you cf2b honcf0b0 or the dead? Do you call

those straying back to justice? Do you provide help for those needing it? Two angels are witnesses to all the works of mercy: yours and the angel of the one who receives or is refused your mercy.

"Does someone come to see, or bother, you? Always consider that you are not receiving him alone, but his angel along with him. And always show charity, then. For even a scoundrel has his angel, and the angel does not become a delinquent even if the one he protects is. Receive anyone with love, therefore, even if it is prudently reserved love, on the defensive, even if it is a severe love to bring your neighbor, when he visits you, to grasp that his conduct is reprehensible and causes you pain and must be changed, not so much to please you as to please God. Welcome people with love. For if you turn away the man who is a nuisance to you, or undesirable, bothersome at that time, or someone known to be wicked, you are also turning away the invisible, but holy guest who is with him and who ought to make every visitor pleasing for you, for every neighbor coming to you bears into your home or to your side the angel who is his guardian.

"Do you have to live with someone you don't like? First of all, don't judge. You are unable to judge. Man only very rarely judges with justice. But even when judging with justice, on the basis of positive elements examined without preconceptions and human acrimony, do not be at fault in charity, for in addition to your neighbor, you would be committing a fault towards his guardian angel. If you were able to think this way, how much easier it would be for you to overcome dislike and resentment and to love_love, performing the works which will lead Jesus, the Lord and Judge, to say to you, 'Come and sit at my right, blessed one.'

"Come on, a little effort, an ongoing reflection at all times this one: to see, with the eyes of faith, the guardian angel who is at the side of every man and always act as if every action by you

tqr530 410

317tqr7062tqr7241 were being done to the angel of God, who will bear witness before God. He, the guardian angel of every man, I assure you, will say to the Lord, in union with yours, 'Most High, he was always faithful to charity, loving You in man, loving the supernatural world in creatures, and because of this spiritual love he endured offences, forgave, and was merciful towards every man, in imitation of your beloved Son, whose human eyes, though gazing at his enemies, saw the angels_their afflicted angels_at their side, with the help of his most holy spirit, and honored them, helping them in the attempt to convert men, to glorify You, Most High with them, by saving as many creatures as possible from Evil.'

"I want you_that rejoice because the Lord, on coming here, finds an additional angel to worship HiM316_in the same way as you believe in the presence of the angel of the child

in the womb, to believe in my words and act towards all who come to you or with whom you have contacts of any kind as I told you to, thinking of their guardian angels to overcome weariness and anger, loving every creature with justice to do something pleasing to God and serving to honor the guardian angel.

"Soul of mine, meditate on the way the Lord honors you and the way we angels honor you and give you a chance to help us Him, the Divine One, and us, his spiritual ministers_with appropriate words to get your fellows back on the right track and, above all, with the example of conduct which is unvarying in Goodness. Unvarying, in the sense of not bending to indulgence and compromise so as not to lose human friendship, eager only not to lose that of God and his angels. It will sometimes be painful to have to show severity so that God's glory and desires will not be trampled upon by man. It will perhaps provoke gestures of discourtesy and coldness. Don't worry. Help your neighbor's angel and you will find him, too, in Heaven."

tqr1406 316 See note 312.

tqr513 411

fi301qctqc3828tqr4838 August 29,1947line 7 p.m.

tqc3828tqr4838

288 Jesus says:

281 "God's vengeance is forgiveness.

303 "On the Cross I could have struck down the blameworthy with a lightning bolt. Lightning furrowed the sky, and I could have directed it against those assembling to insult Me. I could have committed other acts of vengeance, too.

'I remained God. But I was never God so much as when using forgiveness as the only form of revenge. By punishing those offending Me, I would have been a powerful man, remaining a man who, with God's favor, can use even cosmic forces to terrify his enemies. The history of my people is full of episodes of this kind brought about by patriarchs and prophets_always by just men. But in taking revenge with forgiveness I was Go_that is, a superhuman Being, so far above men that I was able to use the revenge which man does not use: forgiveness.

"And I taught it to you, my followers, for the followers of Christ, the true followers of Christ_that is, the saints_become what is called 'children of the Most High, gods, heirs of the Kingdom of God.'317

"Maria, forgive. Those bringing you pain do not know what they are doing. They do no know. Forgive to be a daughter of the Most High, a mirror of Me, my sister. My peace is your balm."

288 Comfort for bad behavior by relatives.

fi301qctqr2173 September 6,1947

tqr2173

288 Jesus says:

"Generally, when the Ten Commandments are explained, they are said to begin with the three devoted to worship of God, for God holds precedence, and everything connected with God ought to hold precedence over every other being or thing. A proper explanation, but this common one is not the only elucidation

317 Psalm 82:6, John 10:34.

412

286tqr7079tqr7258 to explain the order given to the Ten Commandments.

"God, as Perfection, could be placed at the summit of the ascending scale of perfection. To offer Him worship and honor when the creature had become worthy of doing so as was fitting, by being 'just' in all earthly respects. But do you think that in that case it would ever have been possible to honor God and offer Him worship? I tell you that it never would have been. Why do I tell you this, soul of mine? Listen to Me carefully.

"What is God? He is Charity, Goodness, Wisdom, Strength, and Power. He is the All. He is Perfection.

"What is man? He is a soul imprisoned in flesh filled with craving and bent on bad appetites, weak in good desires, a soul that, in addition to the weight and the consequences of the weight of the matter enveloping it, bears the weight and the con sequences of Adam's Sin, canceled out as a stain, knocked down as an obstacle, to make room for Grace, but never extinguished in its incitement, assailed by the winds of the world and Satan. Man is weakness, selfishness, ignorance, impotence, and imperfection. He is in spite of the free gifts of God, for such powerful gifts are generally not used by man with an intelligent and loving will. They thus remain inactive and sterile. Man, with his indolence, neglect, incredulity, or the maximum evil_hatred of Go_renders these powerful impulses sterile. He imprisons, gags, crushes, tramples on, and rejects them. And he thus rejects the Giver of them_the Triune God.

"And man, having separated himself separated from God, is a nonentity, capable of nothing. For union with God is life. For union with God is power. For union with God is strength. For union with God is wisdom. For union with God is temperance and justice and prudence and goodness and mercy and charity that is, to be children of God possessing the Father's likeness in spirit and in virtues.

"Without God man can be only a wild animal. More than an animal, a demon. For the brute lets himself be mastered by man, gets tamed, and bends under the power called 'man'_he bends thereto, either with love and through love_in the most advanced and domesticated animals_or with fear. Man has made animals_originally free and wil_his subjects and helpers, and

tqr536 413

582891tqr7149 even his friends, certainly not among the most despicable ones, Many men would have to learn love, faithfulness, patience, and obedience from animals. Animals, then, are able to love and obey, be faithful. Men are often unable to bend under the power named God. They are thus demons, for only demons are perpetual rebels.

"Men are unable to bend, I said. Oh, God does not force you to bend below! He asks you to throw yourselves into his fatherly arms. Not bent under the cane, the lash, the yoke, or reins, like animals, but under love, under the caress of God's love. To bend on his lap as a Father, to listen as He tells you what is good and punctuates his words with caresses and graces.

"Why don't you do what the animal is able to do for whoever tames and loves him? Man's power and perfection are great in comparison to the animal. But God's perfection and power are infinite alongside the atom that is man, who is great in comparison to animals only because of the soul coming from God and who can become great in the sight of God, too, only insofar as he is able to make his soul great by recreating it in perfection.

"Now, having said this, we come to the lesson on wise justice, on God's paternal goodness in commanding man's perfection to wards God first and then his perfection towards his neighbor. In addition to the proper rule of precedence regarding the Supreme Being in the worship to be offered Him, the order upheld in the Ten Commandments has been maintained through God's perfect conception of paternal love for men, whom He wants to be eternally blessed in his Kingdom.

"When man puts the first three Commandments into practice, He loves God and thus lives in God, and God lives in him. By thus being 'alive' with the life of God, who communicates Himself in the fullness of his gifts to the child in whom He dwells, men with their most unruly part_the human part_can fulfill justice. To recognize God as the only God, to give Him honor, to pray to Him, not to fall into idolatry, and not to curse the Most Holy Name are acts of the spirit; and the spirit, the soul, has greater and greater

agility in carrying out what it is commanded, what it feels to be right, what it instinctively, spontaneously feels it must give its Creator, who is capable of existing as the Supreme Being.

tqr532 414

tqr1955 "I explained this to you at the appropriate time when replying to the objections concerning the 'memory souls possess of God.'318 But the flesh! Oh, the flesh! That is the greedy, rebellious beast! That is the matter most easily aroused and poisoned and ignited by the temptation, venom, and fire of the accursed Serpent. And to be able to withstand it must be sustained by a strong spirit. Strong through union with God.

"I said, 'If you are unable to love God, how will you be able to love your brother? How, if you do not love the Most Good, the Benefactor, the Friend, will you be able to love one of your fellows, who so rarely are always good, beneficent, and friendly?' In human terms, from animal man to animal man, you could not. And yet, if you don't love your neighbors, you don't love God, and if you don't love God, you cannot enter his Kingdom.

"That is why the Most Holy Father teaches you first to love Him. As a most wise Teacher he first trains you, trains and strengthens you in love, by giving you Himself to love, Himself, the Ever_Good. Later, after love has united you to Him and placed God's indwelling in you, He spurs you to love your brothers and sisters, your neighbors, and to make you stronger and stronger in sweet, though difficult, love for one's neighbor, He indicates your father and mother as the first neighbors to be loved. The man who is capable of loving his father and mother with perfection after God, will easily be able to keep from being violent towards neighbors who are thieves, fornicators, perjurers, and envious of the wives and property of others.

"Soul of mine, have you understood God's loving motive in arranging the Ten Commandments? To help you. To give you the opportunity to be in Him, and for Him to be in you, so that this union will give you such a strong spirit that it can always be victorious over the flesh, the world, and the devil. And, emerging from this victory, to arrive at the triumph of Heaven, the enjoyment of God, eternal life, the wonderful time and place where there are no more struggles and commands, but everything involving exertion and pain is overcome, and there is peace, peace, peace.

"The peace I give you, soul of mine, as support in your suffering

318 On January 28, 1947.

tqr526 415

and as a foretaste of the peace awaiting you where I am with 1947 the Father and the Holy Spirit, with Mary and the Saints."

fi301qctqr2303 September 14, 1947

tqr2303

301 Jesus says:

328tqr6615 "Have you ever meditated on the meaning of the expression so often on the lips of theologians when they speak of all the writings of the Old and New Testament: 'Wisdom says,' 'The Lord says'? A little while ago you heard a preacher say, 'The Lord says, "If I were to speak the tongues of men and angels He did not say, 'Paul says,'319 but 'the Lord says.'

"Why? Out of respect, considering that God informs every human action? That, too. But, above all, because the truth should be stated. And the truth is that in those who love Him God is so present that their personality_and especially their thought_is annulled in God's, and there is no longer a Paul, Peter, John, James, or Jude. Peter, Paul, John, James, and Judas_as God's spokesmen_say what God speaks in them_the voice of God. They say his words.. And, in more distant times, so did Isaiah, Jeremiah, Jesus ben Sirach, Zephaniah, Micah, and Zechariah.... And in more recent times all the voices of the Lord scattered over the centuries to tell men God's words. Those words which are as many lights, as many medicines, as many graces....

298 "Do you see how good the Lord is to those who are entirely his own? He makes these men so utterly one with Him that they are no longer, but He is them and speaks and acts to the point where what their hands write can truly be referred to as 'said by the Lord.' And observe, too, that, according to authentic justice, they cannot boast about the words they write, for those words are not theirs, but the Lord's.

"For this reason I have always said to you, 'Always be humble, for, if an atom of pride were to arise in you over what you write, I would abandon you until a long, sincere repentance made you acceptable to my heart once again.'

319 I Corinthians 1M.

tqr481 416

tqr7157 "Be at peace, soul of mine, little crucified one. The cross, after being regarded as an object of horror, was exalted for having borne Me, becoming an instrument of redemption. The crucified, after being tested in pain, shall be exalted for having completed in themselves what was lacking in my Passion. "

fi301qctqc1096tqr2343 September 17, 1947line To the Colossians

tqc1096tqr2343

301 Jesus says:

298 "(1:23) It is useless to receive Baptism and the other Sacraments, except for Confession on the verge of death_when it is sincere and honest_and Anointing of the Sick, unless you live by persevering 'well_grounded and firm in faith, resolute in the hope of the Gospel.' Indeed, these gifts of infinite value turn against you for your condemnation. For more is asked of those to whom more is given. For the Gospel is Life. For the Sacraments are Strength. For in Christianity everything is active, and woe to those who, with so much Life infused into them, are lukewarm and indolent, vegetating and not working with the great powers which they have been given so as to appear always 'holy, immaculate, and irreproachable before the Most High.'

"(2:12) The animal man_for such is man deprived of Grace; that is, just as he is when born of woman_in the eyes of God is like a dead man whose corrupt body may not enter to contaminate the Eternal Temple where the throne of God shines and into whose corrupt body He who fills all Creation with Himself cannot come, omnipresent over all that is, with Power in inferior created things, with Power, Wisdom, and Love in man, a superior creation.

"But it is not enough for God to have created you. The Perfection of Creation, He wants to dwell in you with his Threefold Perfection, possess you before giving Himself for your possession eternally, enjoy you before you can enjoy Him in Heaven. And Christ, obeying the Father and Love, thus became incarnate and immolated Himself to make the water of Baptism not a rite, but life. Christ does this: He grafts you into Life, and Baptism is the

tqr477 417

622tqr7043 agent. Just as if_if it were possible_a surgeon, taking a child dead at birth and joining the child to an active matrix, were to make the baby live, Baptism does the same with you. It takes you when dead. It immerses you in the wave, which is water, but in reality it is blood, my Blood, and restores you alive with the Life which is Grace.

595898 "(2:20) Consider the great freedom of the Christian fortified by the Life he has received. The Apostle says, 'If, then, you have died with Christ to the elements of the

world, why do you subject yourselves to these precepts___do not touch, do not taste, do not use_as if you were still living by the world?'

"A great truth! Which I said to my faithful ones: 'Those who believe in Me will cast out demons, drink poisons, touch serpents, step on scorpions, and pass through fire and water and in the midst of wild beasts, and nothing will harm them until I Life, so grant to robe them in the martyrs' crimson. 'True Christians ought not to fear the world and its powers; the former and the latter set snares even in the most natural things, like enjoying food, fruit, a flower, a caress given or received, or affection, and good things, created by God so that man, his son, would find joy therein, turn into poisons, serpents, scorpions, water, fire and wild beasts.

"Have the fullness of Me in you, and without prohibiting for yourselves what God has granted you, just as He granted it to you_with justice, prudence, and temperance_and you will be superior to the snares of the demons and the senses. For I, who overcame death and sin, will strengthen you against the things which can become sins and death."

fi301qctqr2313 September 19, 194 7

tqr2313

282 Jesus says:

303 "Start at once to review the texts to make them legible for others. Because you cannot occupy yourself with them any longer, and they must do so now. You will soon receive a letter that you must believe in and yield to. When you get it, you will be convinced. Proceed so as to prepare what they request.

tqr481 418

3166824tqr7228 "As for the way you should act, I can only repeat what I have always told you: protection of the Work, secrecy concerning the spokesman, the supernatural character of the Work beginning with the first edition_you shall indicate the parts reserved for the public from the general work reserved for the clergy_publication to avoid manipulation_there already has been some, as I told you_but publication after the Church's due nihil obstat. Two copies of a document signed by the General,320 or the person delegated by him, and by you which, on behalf of the whole Order, makes a commitment to protect the Work entrusted to it and to your care, in addition to returning the manuscripts and a transcribed copy, which must remain in your house until the initial publication of the Work. Afterwards you may hand over the manuscripts, too.

"I will give you the other instructions from time to time. It suffices to write these down to show them at the proper time and have them see that it is I who guide you and you obey.

"And the others should obey. The way things stand today, the General should feel no aversion or fear. If he goes on resisting, He brings Me great pain Therefore with the matters which may cause him fear taken out of the way, he can draw up the document, and you and they can then go forward as I will."

fi301qctqr2313 September 22, 1947

tqr2313

275 I am correcting.... But I cannot resolve to write to Father Berti.... I am afraid of them; I have suffered too much on their account. Jesus persists like a trumpet blaring without respite.... If only it were true! But who can trust any more?!

fi301qctqr2313 September 24, 1947

tqr2313

tqr6247 Jesus says:

"Always act as follows. I previously told you at S. Andrea di

320 See notes 240 and 245.

tqr495 419

614913tqr7146 Compito,321 but you don't remember. Use extraordinary means when you are denied ordinary means. But never neglect ordinary means when you can have them. May my compassion at your hunger not satisfied by the men who ought to satisfy it not lead you to the point of abuse. It is an extraordinary favor within the extraordinariness already covering and robing you. Be joyful and at peace, for it is additional proof of my love for you, and al ways be so with justice.

615tqr7144 "One day in Palestine I said, 'I feel compassion for these crowds.... I do not want to send them back without food so that they will not faint from exhaustion on the way.' And I gave them food. But on another occasion I said, 'You seek Me because of the bread you have eaten to the point of satiety, not because of the miracles you have seen.' It was more comfortable to get bread and fish at no expense! But not right.

598896 "Act so as always to merit my grace, which gives you food so that you will not languish ... and your spirit the capacity to understand these words.... Sing Panis Angelicus with your Azariah. I will listen to your song.... And may whatever else I say to you remain written in your heart."

fi301qctqr2308 September 25, 1947

tqr2308

297 Jesus says:

298 "You have been asked whether the oil used by my disciples to heal the sick had an exclusively curative purpose.

"I have already spoken about this in the Work. But I sympathize with those who do not find the exact point in such a vast work and thus repeat: the oil had a curative power alone. Indeed, it did not even have that in a special way. It had the usual curative power of the oil which in my time was widely used in the form of ointment to be rubbed in or spread over the diseased areas, either alone or with resins and essences. The usual power, on its own, which was quite relative in certain serious illnesses that had already reached a lethal or chronic stage. Precisely the ones

321 See The Notebooks. 1944, note 312.

tqr7251 which were presented to my disciples because every treatment for them had been declared ineffective.

3036840tqr7251 "It was not, then, the oil on its own that healed them, when applied by my disciples, but the power I had given them that healed. The oil was only the means used so that my power, communicated to the Apostles, would not take on a form which my enemies and those of my disciples could denounce as demonic or magical.

"In that way, and in that way alone, the oil healed bodies. In that way, and in that way alone, it was the oil, until I instituted the Sacrament of Holy Anointing. Then the Holy Oil, prepared according to the rules of the Mosaic liturgy, acquired the power to heal the wounds of the soul and cancel out their signs, too the scars remaining after the absolution of sins obtained after a sincere confession and through the merits of my sacrifice.

"Two very different powers of the oil. For those sick in their members, and until the institution of the Sacrament of Anointing, to heal the diseases of the body. For the dying, close to judgment, to heal the soul before its encounter with God the Judge and, if God should benignly accede to the requests of relatives, to restore health to the body, too, granting additional time in the world to acquire new merits, or simply merits, if the one

who obtained physical health, too, through the Sacrament had not previously acquired them.

"To conclude, the oil poured on the sick by the disciples was not a sacrament until after I instituted the Sacrament to be applied in the face of death, according to the manner taught by Wisdom.rdblquote 322

fi301qctqr2367 September 3 0, 194 7

tqr2367

293 As I correct the typewritten pages and admire their stylistic beauty, Jesus says:

"Observe, Maria. If I had given you just beautiful pages, in literary terms, I would not have given you anything. Nothing

322 Exodus 30:22_23.

629tqr7099 useful, nothing with real value. I would have given you some music. And one of those empty, light pieces of music, too, which caress the ear alone, but do not prompt select thoughts in those listening to them. For there is music which is prayer, instruction, and elevation to contemplation in the supernatural domain, music in whose notes there truly vibrates and shines forth not so much human genius, but the power of God, man's Creator.

589892 "Man's genius is only the means to witness to the power of God, who created him with intelligence and reason, in addition to spirit and flesh and blood. Human genius is simply the reply given to the supporters of evolutionary theories maintaining that current man is just a beast that has evolved in a slow ascent from animality to humanity. Man's genius is simply the reply given to the deniers of Creation, and, therefore, of God the Creator, the heretics upholding the autogenesis of the universe. Human genius is simply the reply given to the atheists. Human genius is the confession that God exists and that everything exists because He wills it: light, life, elements, intellect_everything.

"But I am speaking about empty music. I would compare my pages to this if they were just the harmony of words and stylistic perfection. But there is Wisdom in them. My Wisdom. There is Truth. My Truth. There is Charity in them. My Charity. There is God, then. That is why they have value. And woe to those who fail to seek and find therein this true value of theirs.

"I know the objection by many: 'Jesus spoke simply.' In the parables I spoke simply because I was addressing crowds of common folk. But when I spoke to cultured minds_Israelite or Roman or Greek_I spoke as was most appropriate for perfect Wisdom.

"My words, moreover, in the versions of the Evangelists, just two of whom were Apostles_and if one observes closely, they are the two Gospels most clearly mirroring Me, for Luke's, good stylistically, may be better termed the Gospel of my Mother and my Childhood, abundantly narrating details in relation thereto which the others do not narrate, rather than the Gospel of my public life, being more an echo of the others than a new light, as is that of John, the perfect Evangelist of the Light who is Christ the Go_Man_the versions, I was saying, of my words were

tqr481 422

3106839tqr7237 greatly reduced by the Evangelists, to the point of being diminished to a skeleton_more an allusion than a version. A fact which deprives them of the stylistic form which I had given them.

"The Teacher is in Matthew (see the Sermon on the Mount, the instructions for the Apostles, the praise of the Baptist and the rest of this chapter, the first episode in Chapter 15 and the heavenly sign, divorce in Chapter 19, and three other chapters: 22, 23, and 24). The Teacher is in the luminous Gospel of John, above all, the Apostle in love, fused in charity with his Christ the Light. Compare what this Gospel reveals about the power of Christ the Orator to what is displayed in this regard by the essential scantiness of Mark's Gospel_precise in the episodes he had heard from Peter, but reduced to a minimum_and you will see whether I, the Word, used only a very humble style or whether the power of the Perfect Word did not often flash forth in Me. Yes, it shines out in John, though quite reduced in a few episodes.

"Now, if to Little John I have wanted to grant an increase in knowledge of Me and my teaching, why should this make you in credulous and obstinate? Open up. Open your intellects and hearts, and bless Me for what I have given you."

fi301qctqr1920 October 7, 1947

tqr1920

283 I saw most glorious Mary in Heaven. Alone in the azure of Paradise. Beautiful as in the Assumption and in all the visions of Heaven. The Voice of the Eternal Father and a ray of divine light in the great light of Paradise pointed Her out to me as the Most Blessed One, enveloping Her in an Indescribable splendor. The Eternal Father says, "This is the Woman in whom all hope of salvation for the Church and Humanity rests: in the Mother of the Word who is the Gospel." I got lost in ecstasy on contemplating Her.

tqr486 423

2688tqr5047 October 12_13, 1947

tqr539

282 In Fatima with the pilgrims. Prayers in the night and in the basin strewn with lights.... And Our Lady of Fatima at my side .... In the morning, too, while Father Berti was here in the room .... And Mary spurred me to say the Rosary a great deal, for the Pope, the clergy, peace, and Italy. The Rosary is the valid defense of the Papacy, the Church, Peace, and our country. She said that for this reason She had appeared in Rome,323 and to rouse the incredulous, the indifferent, the hostile, and those opposed to the supernatural_the incredulous in regard to the Work, too, which is "the glory of her Son and in which there is salvation for many."

fi301qctqr2005 October 15, 1947line 10a.m.

tqr2005

283 Mary Most Holy said, "I grant my blessing, but I want fidelity to daily recitation of the Rosary." She blessed my rosaries, those of Marta, Eroma, Anna Maria, and Maria Teresa, without gestures, with her gaze and love.

fi301qctqr2010 October 17, 194 7

tqr2010

298 Jesus says:

282 "Listen, and may my Infinite Mercy be your peace. Peace. Always. You will never touch the limit of this Mercy of mine because it is unlimited. But know this, too, and may it be the word of an absolving Priest for those deficiencies of yours over which you are afflicted. It is of use for you, but also for many others.

"In my infinite love for souls I apply infinite diligence to use all that poor souls_or souls already on the way of perfection give Me, provided they love Me to the extent they are able to with their entire selves, with their capacities and relativeness,

323 At the Three Fountains, mentioned at length on December 31, 1947.

tqr477 424

tqr533 which they always seek to augment. There is no saint, though now in glory, though following the perfect way on earth, who has not introduced some elements of soil into his or her gold, even if they are minimal. Well then, I have taken up even these portions of persistent humanity in the just. My love has taken advantage of them and changed them from a dead weight into something useful for other souls.

"Yes, whereas men make use only of what is good and helpful for a type of work or an area of interest and even in their affections love only the good parts of the beloved one, my love makes use of their deficiencies, too. It takes up and transforms the most common elements in the ordinary life of a soul that loves it and turns simple actions into meritorious actions. And it goes even further: it makes use of their very faults and weaknesses, sometimes their little lies, what is not perfect, but, however, not harmful to their neighbors_those small failings prompted by a complex set of impulses, comparable to the imprudent, playful acts of curiosity and boasting of a chil_and uses them so that other souls will enter upon the way of goodness, thereby turning the imperfection committed by a soul that is unreflecting or has yielded for an instant into a means for good in relation to others. This act diminishes the imperfection and the debt to Justice contracted by the soul on ac count of these imperfections. And at the same time it makes the soul that has committed them increase its love for Me with gratitude for my Mercy, which does not repress them by unmasking them, but, rather, when it sees that strength may come to others from their weakness, it goes along with them.

"My method in loving and saving takes on forms used by Me alone which few understand.

"It is then, when I avail myself of the faults of souls to fortify other souls, that I say to the soul that has committed them, 'Has no one condemned you?' And when it replies, 'No one, Lord,' I say, 'And I do not condemn you, either. Go and sin no more.' Ready to repeat it seventy times seven, for the faults of these loving souls generally flow from a misguided desire to lead others to love Me, perhaps following the wrong paths, and they are later afflicted over this.

"But don't you know, souls of mine, that when there is no desire

425

628tqr7040 to offend Me, but only to honor Me, there is no sin? But don't you know, my sweet souls, that the humility of feeling incapable, repentance over having done wrong out of a desire to do good properly, and the love blazing up more forcefully in you after one of these ... childish falls bring Me more glory and do more good to souls than if you

never committed them? It seems like a paradox, but it's true.

613911 "Be at peace, be at peace. My love and yours cleanse you of all the dust which may try to cover your gol_your desire to love Me perfectly. Be at peace. And instead of the Eucharist which was not brought to you, take my Word. It is nourishment, life, health, and joy. It is I who communicate Myself to you with my infinite means. Rest on the One who loves you. "

fi301qctqr2010 October 19, 1947

tqr2010

298 After having devoted all of yesterday to a vision of the area of Rome extending from St. Paul's Basilica to the countryside running towards the south of the city, an area over which I saw roses falling on May 5, 1947,324 with the Appian Way on my left_one of the few Roman localities I remember clearly because I visited it during my only stay in Rome, lasting three days, in October 1920, when I went to visit St. Paul's tomb325_and the Tiber on my right, heading towards the sea_and I don't know why I should have been mindful of this section of Roman countryside throughout the day_at nightfall Our Lady also came to bring me blessedness.... And up to that point there was nothing sufficiently extraordinary to prompt me to write these words.

But after I had become sated with the joy of seeing Mary, there appeared the archangel Michael_always very imposing; I would say frighteningly handsome_with his blazing sword in his right hand. And here the vision for me alone came to an end, and it became universal communication.

295 The archangel, pointing to Our Lady, thoroughly lovely in her

324 See the entry for that date.

325 See the section entitled "In Calabria," in Part Four of the Autobiography.

tqr481 426

tqr7059 virginal humility_her gracefulness as an Eternal Girl is indescribable_cried out, "Set the weapon that is Mary against the Great Serpent that is advancing!" What a powerful voice! It shook the atmosphere, like the sound of a harmonious thunder clap. Our Lady lowered her head, looking at the earth with boundless compassion.... And the

archangel powerfully cried out three times. The defending archangel was very severe and imperious.... After the third cry and a pause following it, he cf2b prostratcf0b0 ed himself before Mary, venerating Her by saying, "You alone are a defense! You alone are victorious! You alone are the hope of salvation against Satanic venom. Mother of the One who is with out equal, I greet you, my Queen."

298 He was still prostrate when the archangel St. Gabriel came racing down in flight from the Heavens to the earth, bringing with him a light compared to which St. Michael's splendor was tenuous. He was holding a golden thurible smoking with incense in his hands. His appearance_his hair and clothing were golden and white_was spiritual, though, in order to be visible to my humanity, it was weighed down with a human exterior. His figure gave off light, the joyful light of Paradise. Singing for the voice of St. Gabriel. is a very soft, indescribable sound _he flew around Mary, incensing Her with his thurible, saying, "Hail Mary! Queen of the Angels, salvation of men, love of the Triune God! After God, who is like you, Mary! Hail, most glorious Queen in Heaven, medicine for all the illnesses killing spirits and extinguishing Faith, Hope, and Charity in men. Hail, Mary!"

What a blessed night! For a long time I remained contemplating the glorious Virgin and the two shining, very different Archangels, until a peaceful sleep (after so many nights of acute agonies) took me, lasting until the morning, when I reawakened and everything freshly came to mind again, and my heart was filled with the same joy as when I was seeing.

A disturbing thought was mixed, though, with my inner spiritual joy_the words of St. Michael: "Set the weapon that is 'Mary' against the great Serpent that is advancing." Words with a connection to many others ... which caused me fear concerning the Church of Rome and us, poor and very weak Christians of the

tqr459 427

6078962874tqr7151 twentieth century.

To provide the most exact possible indication of the lofty place between heaven and earth where I saw the vision unfolding of the angelic veneration of the Blessed Virgin Mary, I shall state that the tomb of Cecilia Metella was at my back_that is, behind me_to the left (my back was turned towards Rome), to the northeast of the place, while on my right I saw the Tiber flowing slowly towards the sea.

Today was the third day, after having asked Our Lady of the Three Fountains, in which I have received the physical grace I begged for.

fi301qc6078962874tqr7151 October 23, 1947

6078962874tqr7151

886 Jesus says:

592891 "You had your Holy Year in your fiftieth year. You had Me in a way only you know.326 And you are remaining in this jubilee year of yours until it turns into your eternal century of heavenly peace. But the Holy Year that will come must be marked by a special character: the Marian character.

"The extraordinary Holy Year was celebrated for the nineteenth centennial of my Passion. Infinite Wisdom would love there to be a celebration of this other centennial as well_of the glorious Assumption of my Mother into Heaven_and to have this celebration give a special character to the next Holy Year.327 Infinite Wisdom would love to have this duty, this need, and this far_sightedness be felt as regards providing a note of Marian triumph and thus a stimulus for devotion to Mary, your Salvation in this terrible conclusion to this terrible century in which the complete opening of the seven sea1S328 may take place, as God's punishment_in the next Holy Year. For too many centuries now Christendom has been awaiting this triumphal proclamation of

898 326 On March 16, 1947, in connection with March 14, her fiftieth birthday.

592891 327 In 1933, under Pope Pius)a, the extraordinary Holy Year of the Redemption had been celebrated. In 1950, and ordinary Holy Year, Pope Pius X11 would define as a dogma of faith the Assumption of Our Lady in soul and body into the glory of Heaven.

898 328 Revelation 5 and 6.

614tqr1235 428

2686016tqr6883tqr7062 the Virgin Mother, taken up into Heaven by God to be a joy for God, whose living Temple on earth she was, and the Queen of the heavenly choirs and the people of the Saints.

"Many of the seals have in reality already been opened. But woe if they were all opened or should come to be!

"Hasten the hour of the triumph of the Woman, foundress of the lineage of those marked with the sign of the servants of God, the chosen whose dwelling is Heaven. Hasten the hour of Mary's triumph over Satan, the world, matter, and death, overcome by Us twice, overcome in Her as a creature, too, in her not knowing the spiritual death of sin, in addition to not knowing death in her flesh, which was not corrupted and lives here. Hasten the hour of Mary's triumph. Let the men, women, and children of the One, Holy,

Catholic, Apostolic, and Roman Church join the An gels, headed by Michael so that the dragon with seven heads, ten horns, and seven accursed diadems_the seven seductions329 will be cast down for a certain period and Christendom will have time to gather together and fortify itself in charity and faith and close ranks as a defense for the final battle.

"Woe if the woman dressed in purple and scarlet where the unclean beast with blasphemous names sets his throne were to be proclaimed queen before the Queen of the Angels and men is proclaimed with infallible words, the Woman dressed in sun light, whose feet tread upon the moon and whose head is crowned with stars.330

"There cannot be a second Redemption carried out by Me, Christ. But there can still be one to save a greater number of spirits from the coils of hell: that of glorious Mary. In devotion to Her lies the secret of the last Redemption.

"If they hear Me in the words of the Work, you know who you should communicate these other words to."

329 Revelation 12:3.

330 Revelation 12A, 17:3_4.

fi301qc6158972870tqr7176 October 24, 1947

6158972870tqr7176 I saw the incandescent representation of the Most Holy Trinity: the Triangle with which it is depicted for our human senses.

At the center of the divine, most luminous sign was Our Lady, in her most gleaming glorified appearance. I had never seen Her so beautiful and glorious. A flame with a whiteness standing out against the burning hearth of the Triune God. Her body, face, hands, and robe were light. Light! Light! What a gentle and powerful light, what a luminous beauty Mary is; what eternal, incorruptible youthfulness is in the Blessed Virgin Mother! And what humility! What prayer! Her hands were crossed over her chest as in the Annunciation, her face upraised to gaze at the most radiant summit of Triune Love. And yet She was completely humble. A lily is less white. The sun and the moon less effulgent than She. She was included in the divine Triangle down to her hips. The rest of her body_her legs enveloped by the heavenly robe_stood out against the radiance of Paradise.

The Eternal Father's voice said, "This is Mary in Us. Let those instructed in theology comprehend what this vision means, what is enclosed therein concerning the power and knowledge of Mary, to whom all Love offers itself and all Wisdom reveals itself and all Power bends in granting."

What beauty! And how well everything is understood, even when one is ignorant, like

me, on seeing these things! The bad part is that my incapacity as a poor, ignorant woman is unable to translate into words what my spirit understands when seeing.

I said that glorious Mary "was included in the divine Triangle down to her hips." Not because Mary is larger than the representation of the God's Most Holy Unity and Trinity. It is much larger and more radiant than the most radiant Mary. But I think the Most High has shown me the vision in this way to make me understand that Mary is great, very great, the second after God, who is the First, but She is not like God, who is Immense, Infinite. Mary appeared to me this way in the divine Triangle, but as if It were watching over Her, embracing Her with its loving splendor, as its beloved Creature among all the children of man, but still a creature. 430

283 I am stammering.... I am unable to explain what I understood quite clearly.... And this insufficiency of mine causes me affliction. For I would like to get across what I grasped. I shall make an effort to show what the figure was like, and, out of mercy on me, and let allowances be made for me if I cannot do better.

fi301qc2250tqr4440 October 28, 1947

2250tqr4440

283 The supernatural joy, the joy which cannot be described, which would be nearly fatal unless, along with the gift, You communicated supernatural strength capable of withstanding this immense joy, of holding You on my lap, on the linen, as Mary held You as a wailing Newborn in the Bethlehem Grotto.... And the compassion_which is also ecstasy, though filled with pain and tears_of holding You, dead, on my lap, in your painful appearance as the Immolated One, as your Mother held You at the foot of the Cross....

299 Thank You, Lord. I am not worthy of these divine favors....

283 The warmth of your little pink body as a newborn Baby went straight to my heart. My dear Infant Jesus! To kiss your tender flesh, your little hands reaching out, your tiny, pink feet, your minute, innocent eyes and mouth_oh, how innocent! And the chill of your Body heavy with death, red with blood, bruised with blows, and not knowing where to kiss You so as not to graze against one of your wounds or bruises, and weeping over You alone .... This chill of your dead Body also went straight to my heart .... Did you feel the flames of my compassionate love, which would have liked to provide warmth to your frozen Body?

6047tqr6546 431

fi301qc2875tqr4880 October 30, 1947

tqr5837 Yesterday one of my seven witnesses informed me that a Dominican had written to him, saying, "I know from a soul that communicates with Our Lady that 'we will be saved through Mary.' I cannot tell you anything else. Remember this statement, and in two or three years you'll be able to say something more to me.rdblquote

This witness of mine does not know about the communications I have received on the need to resort to Mary: the only final salvation for us. Except for Father Berti, no one knows about them. And Father Berti himself does not know about the next to_last one on October 23 (about a Holy Year with a Marian character). This concomitance of voices on Mary's power to save us gave me one of those sudden starts I always experience when from other sources_unknown to me, as I am to them_I hear things being repeated which I have been told.

The same witness informed me that Father Pietro Pennoni, in his recent visit to Camaiore (September 1947), had told Mrs. Favilla (one of the many fanatic women to whom, in an imprudent and disobedient way, the notebooks from 1943 to 1945 had been given by Fathers M1gliorini, Pennoni, De Santis, and others) that Father Migliorini was continuing to write and copy the communications of the "spokesman" and that some notebooks had been presented to the Holy Father and the Holy Roman Rota (?) in order to be examined. Doesn't this obstinacy in being tact less, imprudent, and so forth ever yield? May God forgive them and make provision

This news pained and disturbed me throughout the evening, night, and morning. My thoughts then turned away from this bitterness to consider an event I would term ... domestic.

282 Yesterday I was saying to my lodger, good, but not practicing, and soon to become a mother, "I don't like to be a preacher. I leave everyone free to believe or not, to practice or not. I limit myself to showing my faith openly. And if my example is attractive, all the better. If not.... I let God act. I'll tell you, though_since you're afraid of a surgical birth_that you would be well advised to start setting your conscience in order. If you are in God's grace, He and

tqr476 432

tqr6731 his Saints_especially Our Lady and St. Anne_will be benevolent towards you. I don't like those who wait to cry out, 'Lord, Lord') when they are drowning, but don't think about providing them selves with a life jacket in time and then complain about the Lord's not helping them .... ~" She replied, "I'll do what I ought to around Christmas, " and the conversation ended there.

282 This morning I reflected, "Alright. She'll unload her conscience of all the Sunday Masses she did not attend and all the rest at Christmas. But the child will be born at the end of January.... She'll thus have at least four Sundays without Mass on her conscience.... And so? If a disaster were to take place, what would happen to her poor soul?" And I turned to Jesus, saying, "Lord, she's an ignorant woman, religiously illiterate. So apply your prayer of forgiveness to her because she 'does not know what she is doing.`

281 And Jesus unexpectedly replied, "And I'll do so. And I indeed do so, precisely because she is a savage in religion. She is not far above those who have an instinctive stimulus towards God without knowing who the true God is. But she not to blame. There are so many like her! They have Baptism, Confirmation, the Eucharist, and other Sacraments because ... it is the custom for them to be administered to children or to receive them And. these Sacraments are like extraordinary encounters with Me.... They then lose sight of Me and no longer remember to come to Me, who am awaiting all the pilgrims of the earth. Their relatives don't think about it; they don't think about it. They are Catholics because they are baptized. But they are not united to Me because they do not live. They are animal_men and not Men united to God through Grace. They are indigent. And they should be pitied and helped to be saved. But you, on the other hand, will be judged severely because you have received perfect religious instruction directly from the Word of God: the Most Perfect One."

282 I felt properly judged and worthy of hell. I already felt as if I were being enveloped by the infernal flames. I was tremendously frightened by these words.

281 But, after a pause in which He let me meditate_and I can assure everyone that I had never conducted such a severe and

tqr485 433

609893tqr7147 minute and contrite examination of conscience as I did this morning and had never annihilated myself so much on seeing myself as "mire, impurity, and unworthiness" as I did this morning_Jesus added, "I truly tell you that if you did not join a total love, like the love you have for Me, to your insufficiency, in comparison to the religious instruction I have given you, your stay in Purgatory would be very long, for you will be judged even for the slightest nuances, according to Justice. But Love will forgive you because of your love and according to my word. For I said, 'Those who have loved greatly will be forgiven for many sins.' And I say to you, 'You will be forgiven for your veniality and in sufficiency because you love Me with your whole capacity for loving.' Go in peace, Maria. You are a victim of Justice, but it is Love that judges you. Do you understand? Love. The love of the Father and of the Son and of the Holy Spirit. We: Love."

And I thus got over my fright

fi301qctqr2017 October 31, 1947

tqr2017

295 Jesus says:

302 "Write. It is my reply to that audacious and unjust letter and also to the letter in which there is something else that causes Me supreme indignation, which I will not say to you, a creature.

"I once said, 'Satan has asked to sift you.' What was said then and permitted then, regarding the disciples at that time, has also been asked for and permitted now, for you at present.

"Satan was forbidden by Me from directly torturing the little John, hated by him measurelessly. He was forbidden from torturing the little John as he is tormenting Dora della Pieve,331 in whom seven times seven times demons are raging, tormenting her so ferociously that what you saw, O Romualdo, was a child's caress in comparison to the hellish violence at present. Satan has taken you, some of you, too many of you, to torture Maria, my little John, and at the same time examine you. And He and I have examined you. And you have destroyed my docile instrument,

331 See note 12 1.

123tqr421 through whom so much Light and so many Words would have continued to pass to come to you.

300tqr7091tqr7282 "And you, Romualdo, have not been a Father or Director for my instrument, but a stepfather and tempter, to the point where I entrusted her to another Father, who is truly able to be a Father and Director,332 for if I console directly, I nonetheless want Maria's consolations always to be examined and recognized as true and divine by a Priest in whom the Holy Spirit dwells with the fullness of his gifts. And this Priest judges, knows, and counsels. He judges Maria, knows Maria, and counsels Maria. But he also judges all of you_you more than all others, O Romualdo. He knows you and all the rest. And he will one day testify so that these matters will be known with real sincerity and justice.

"Doesn't the fact that I took an unknown holy Priest_un known to you and one who did not know you or the spokesman or the Work_from a remote corner of Italy and led him to Maria, saying to her, 'Here is your Father,' and saying to him, 'Here is* your daughter,'

mean anything to you, O Romualdo? Doesn't it bring contrition to your heart, in humble recognition of your offense?

"You_a Father for Maria? No. You were. Soon after, very soon, Satan ensnared your paternity and altered it. He changed it from spiritual into material_you became good only at earthly things. Then, with Satan tightening his cords around you, you also stopped being paternal even to the creature's flesh and man aged to become just sour, harsh, and biting.

"You_a Director? No. I had to rectify the rudder and sail of this poor soul because your conduct was a north wind changing its course and causing it to crash into the rocks of certain forms of knowledge and disappointments which I wanted to spare her so as not to occasion scandal for this child who is the little John, this child who had a steadfast faith that every Priest was another Christ.

"Another Christ! If I had been like that, I truly would not have attracted to Myself even the meek Andrew and the loving John! If I had been as you are, I truly would not have attracted

tqr1409 332 See note 201.

tqr540 435

579893tqr7160 to Myself children or sinners or Gentiles. And doesn't it scald you like a burn to tell yourself, 'I destroyed the work of my Lord, which had brought the Belfantis back to the Church and the Priesthood?' Peter at least wept over the scandal he had caused the night I was captured, to the point of wearing crevices into his cheeks. But you!

"Oh, you really took souls far away from Me, the souls I had conquered with the help of the little John! Oh, you really led the little John to resist me and not to recognize my voice any more, to fear it was Satan who was ordering her to give you what for fifteen months I had commanded should not be given to you any longer, what not for your sake I allowed to be given, but to bring peace to the little John, who is dying. And she is dying before the appointed time because you have consumed her.

581893tqr7160 "Bildad, Zophar, and Eliphaz are embodied in yOU.333 But I don't like them. I prefer the little Job. And because I love him, I say, 'O my servant Job, O my little John, O my Maria, pray for him, for them, and offer and suffer so that their conduct towards you will not be held against him or them, their speaking about Me and to their neighbors without the rectitude which is charity towards God and souls.' I, the Eternal Lord, say this, who defend the humble and the small and in my fury trample on the proud and har_hearted. I say this.... And ask your Lord that through Maria's sacrifice your debt may be diminished.

546850 "Poor Maria, whom no one has understood and helped, and you less than anyone else_no one, except for the far_off Father and the one you, in your blindness, deem a reprobate: Giuseppe Belfanti. No one. And in no matter whatsoever. Neither for help in her work nor for comfort in her calvary. I at least found the Cyrenean. But she! She has found the indifferent and the thrashers who struck her big wounds. But she's still got my love. And that's everything."

... I was left in bad shape by this dictation.... And very unsure about conveying it. I asked Jesus. He replied:

ldblquote When someone is obstinate in offending charity, Charity tells him what until then its Mercy had spared the blameworthy one.

333 Job 2:11_13 and elsewhere in this book.

tqr481 436

tqr6602 But you be the judge about whether or not to pass it on to Romualdo. I demand, though, that you never destroy these words and submit them to the just Isaac of this time, Isaac for Me and you, so much like the one in my time, who did not have the severe harshness of a furious Jeremiah, but the sweetness of a lamb worthy of following the Divine Lamb and guiding people to the Divine Lamb."

Jesus called Father Berti "Isaac." In dictating or showing Gospel episodes He has often said to me, "Such_an_such a per son, or Father A or Father Z, are like this man or woman," pointing out characters who have appeared and are described in the work.... This has given me good knowledge of them, completing my knowledge with the visual illustration (if this is the right expression) of their souls, of their real conscience and spirituality.... And I have quite often received no pleasure from knowing them so well. I preferred to deceive myself....

280 I also asked my Master if I should tell Father Berti about Father Pennoni's behavior. He told me I should. I will do so. The face of my Lord is serious as on few occasions, very severe. Only on resting his hand on my head to bless me did his face brighten up with a smile of mercy for me.

fi301qctqr2125 November 1, 1947line 10 a.m.

tqr2125

280 I was listening to the Mass broadcast by France Radio. I heard the twelve tribes mentioned, with the twelve thousand bearing the mark .... 334 I asked, ldblquote O Lord, will it one day be my lot to be among them? To enjoy You, not to celebrate on earth, You know. But I feel as if I have always done so little and so poorly!

287 My sweet Jesus replied:

280 "Even more than because of your personal merits_among which your love and pain are strong and immediately worthy of this place_you will reach it because you have saved and will save many with your holocaust and your mission as a 'spokesman.' Be

334 Revelation 7:4A.

631tqr7040 at peace. Those who come to this peace through you_and I know them beforehan_are building you the throne on which you will be blessed.

617914 "Remember_it's the word of Wisdom: 'Those who taught justice to the multitude will shine like stars throughout eternity.'335

"You, imprisoned and crucified, are a little teacher with a hidden face. The world does not know you. But what you have learned from Me to teach to the world numbers you among the ranks of those who teach justice to the multitude, and you will thus be given what is promised to Daniel through the words of the angel Gabriel, the messenger of God. Be at peace."

fi301qctqr2126 November 4, 1947

tqr2126

297 Thinking again of the dictations on Original Sin which He had wanted to be attached to the Work,336 I said to Jesus, "Now they will make new objections and torment me further," and I was afraid. Jesus replied:

"The work is more for the teachers than for the throngs. The teachers will give the multitudes the essence of the work. But, in order to give that honey, they need to feed on the flowers of truth which I have given.

"Everything is true in Religion. It is just that for thousands and thousands of years some truths have been given and stated with figures or symbols. And this is no longer enough now, in this century of rationalism and positivism an_why not say so?_incredulity and doubt working their way even into my ministers.

"It is no longer enough. The fable of the apple, as it is called, is not convincing and is not accepted. It does not increase faith, but, rather, weakens faith in the truth of Original Sin and thus in the truth of my coming to redeem Original Sin and thus in my preaching, for I was the Teacher among the throngs, and thus in the divine establishment of the Church and thus in the truth of

tqr1398 335 Daniel 12:1

336 See January 31, 1947,

30516546757tqr7248 the Sacraments_and I could continue at length to list what is brought down by not accepting the fourth truth of faith_that is, Adam's sin.

"The first truth is the existence of God.

"The second, Lucifer's rebellion and thus the free transformation of the archangel into the Devil, into Satan, and thus the spirit of Evil and Darkness opposed to the spirit of Good and Light.

"The third, creation.

"The fourth, Adam's sin, foreseen in its divine consequence by Lucifer, who became Satan so as not to worship Me, Jesus Christ, the Son of God, the Redeemer of Man, his Adversary and Victor over him.

"The fable of the apple no longer suffices for today's multitudes and, above all, for today's teachers, who teach it poorly be cause their thou ht cannot accept it any longer. Let an open, .9 clear, plausible, credible, serious version_as is fitting for a question related to God, which is a proof provided by God to his creatures_the only sincere, real version of the first sin, be set against the subtle, methodical erosion and corrosion of rational ism and other current tendencies. And the teachers will believe more and be able to bring the faithful to believe more. What was good at the dawn of Humanity, in the dimness of the early ages, is insufficient and even harmful at Humanity's dusk, when spirits are adult and have been rendered so astute by many things.

"Let us shed light! Shed light! For life is in the light."

fi301qctqr2176 November 9, 1947

tqr2176

St. Azariah, referring to the vision on October 24,337 says:

"The Most High Lord wanted to have you understand the meaning of the words of Our Lady at the Three Fountains.338 Since Our Lady is so tightly embrace_I could say contained in the Most Holy Trinity, in which She was before time existed

337 See the entry for October 24, 1947.

338 See December 31, 1947.

and of which She was a Tabernacle containing in her womb the Father, the Son, and the Holy Spirit by containing the Blessed Fruit of her virginal womb, Jesus, in whom there was the unity of the Word with the Father and the Holy Spirit; since She was thus the love of the Triune God, Revelation is her Treasure, and She is its beloved, gentle Queen, dispenser of Wisdom, giver of the Word. The Spouse and Mother of Wisdom and the Word, the virginal Fount made fertile by a God and yielding the rivers of Living Water which is Eternal Life for whoever drinks therefrom. "

fi301qctqr2255 November 17,1947

tqr2255

313 Jesus says:

321 "Here I am! My peace be with you.

309 "I have come to tell you this. Doctors can understand as far as they are able_that is, what possesses a human appearance. But under the veil of the human in you there is my will, which purifies, beautifies, sanctifies, and consumes, making you a host for many and a jewel for Me.

"The names of diseases ... are names applied as labels and as an explanation for the pacts formed between the two of us_for your gifts of love and my kisses of love.

"Your heart did indeed become diseased in the struggle you waged against human wickedness. But what mortally wounded it was my love. It would have been too ugly for you to have died on account of men_you, loved by Me with an eternal love. You must die for men, my faithful mirror. Not on account of them, but because you imitate Me.

"Good Friday 1930. Good Friday 1934.... And names, the artificial names of illnesses labeling the mystery of love. No, your illness is our love for one another.

"Your lungs_you gave them to Me to save a father's SOU1.339 And to label the sacrifice, a name, just any clinical name.... An explanation which men want to provide for themselves to ac_

339 The events mentioned here can be found in Maria Valtorta's Autobiography.

tqr486 440

tqr7313 count for what they cannot explain_that is, what they could explain only by faith, by raising their gaze to supernatural realms.

309 "The disease in your womb.... Oh, don't you remember why you prayed on Saturdays? That's it_it's reparation for those creatures. You suffer, pay, and make reparation for what offends me in woman.

"Your pain, the hardening in your side_you know.... You wanted it.... You have received it.

"Your heart, enlarged.... Men should not look for the reason why. Love expands to the point of breaking the fibers.

313 "The pains in your nerves_you know the truth about them.

309 "Maria, Maria, you are mine, as you are because you are with Me, like Me, crucified out of love for Me, mad with love to the point of not being able to calculate any longer. Soul of mine, men cannot understand or guess the continual miracles of Jesus in his beloved ones. Be at peace."

Jesus has come. In recent days He could not come because a circumstance over which I suffered atrociously kept Him at a distance. I have understood many things in these days. His absence was a lesson for me on how it is necessary to harbor true repentance in order to have Jesus. I had nothing to do with it. I contemplated the ruin of a heart. I suffered because the lack of Jesus was joined to this suffering. And yesterday a doctor's visit.... And today my reflections about it. And then Jesus came to give me a reply and joy. He has come back. The cross does not weigh me down because He is with me.

fi301qctqr2269 November 18, 1947

tqr2269

309 I was correcting_that is, making the texts legible. I read Jesus' words to his disciples on the Friday before entering Jerusalem, where He compared the soul to a young swallow getting stronger and stronger for flight.

Jesus' voice sounded very lovingly at my side and filled me with joy. He said:

"You have also been like that young swallow. You have been my swallow. You have fortified and oriented yourself more and

tqr505 441

612914tqr7161 more energetically for the major flights. You opened your wings at the dawn of life to my pain: the Victim was always the point orienting you. How you loved Me then, O innocent one marked by pain, and you felt predilection for my hour of pain in the midst of all that my earthly day was.

"You then loved Me as the Bread of Life. Later, as the Heart of hearts. But the figure of the Victim has always held precedence over all the others. It has been your polestar, your bloo_red sun. The blood of my wounds, your honey. My gaze in agony, your comfort. The consummation of my life, your example. And you have flown ever more powerfully and securely, longer and longer, higher and higher, soul, victim soul, little sheep of the Martyr, Maria, loving like the other Mary, but possessing the innocence of your upright life to make you dear to Me.

"Oh, come! Come here with Me. Come, for the last wound is becoming a nest for you, my little swallow tired of earthly flights and of what the world is. Weary, as my heart was in the final days of life. Come into Me.

"You have given Me everything, rising higher and higher. And I have given you everything. All my love and all the knowledge of Jesus of Nazareth. And I have given you more. But this is the love which is not disclosed to men. This is the love which is fulfilled under the gaze of our Father and which the seraphim note down.

883 "Maria ... ! "

594877 I do not want to transcribe the rest, referring to a most unfortunate soul who staye_to no avail, I believe_here, where God's fragrances are, and my relations with her.

I abandon myself to the joy of the Divine Presence and its caresses. It is certainly true. I really have acted like that young swallow. The first flights were clumsy, uncertain, and filled with fear, and then.... But it was not because of me that I became such a queen as to glide through the heavens of love securely. It was love that always held up my wings, which always sought to fly higher, not for my own glory, but to give glory to Him who attracts us, to Him who draws comfort from the loving acts of heroism by souls, but they

would fall in weariness without his help. Oh, it has been and is Love that transports me with love....

883 Jesus ... !

fi301qctqr2250 November 25, 1947

tqr2250

298 The Lord says:

303 "...And if they want to delve into the mystery of God, I will blind their eyes and lead them into error. There are limits which it is not granted to men to surmount. Because beyond those limits I alone reign and I alone act. Their longing for certain forms of examination only serves to document their lack of faith. It only serves to document their pride, which debates and measures and would like to impose limits on my power. And I blind the bold.

"Obedient daughter of my Son, abandon your body to the investigations of men, who need to break against reality to believe in reality, but keep the gates of your spirit closed. The person, that spirit who is placed by Me in the tabernacle of Wisdom and Charity, should not be torn away from it, for he knows the things of God and his Face, and what belongs to God should not be made known with violence.

"I said, 'Do not turn to magicians or question fortune_tellers; do not practice divination or interpret dreams.'34O my justice calls certain violations of the mystery of hearts where I, Triune, reign and act 'violence' and numbers them among the divinations which I curse.

"Daughter, guide yourself in this way: as long as no violence is used on your spirit, let them observe. But if anyone should dare to use violence against the freedom of your spirit and bind it to scrutinize what is my mystery with an impure spirit and way of thinking, refuse in my Name, now and always. Require those who have taken the initiative to take a holy oath to abide by these rules, or my indignation will blaze up.

"I am the Lord your God, and God of all, and if I am a Father for you, I am the Judge of those who do not know Me in my works and do not worship Me in my decrees and tear away the veils which I have laid over my 'separated ones.'

298 "Be at peace. Eternal, threefold Love is with you."

340 Levitidus 19, 26, 31; Jeremiah 29:8.

617907tqr7172 How long it had been since the Eternal Father had spoken to me! The voice of God heard on October 7 and 24 did not speak to me in particular. They were words for all. These are for me alone. And his gravity_I should say his rather irate severity_brought me fear. It was really the terrible God of Sinai, today! And the warning received also brought me affliction and torment: good for me as a guiding fatherly hand, but leading me to consider that there are beings who are still, and always, disrespectful towards the mystery of God in me ... and deceitfully try to harm the Work and the spokesman just to be able to say, "We were right."

603908 Into your hands, Lord, I commend the Work which is yours and the mystery of my soul.

fi301qctqr2102 December 1, 1947

tqr2102

305 In regard to the epistle for the First Sunday in Advent, Jesus says:

"No one among the Christians would dare to say that Paul was not an Apostle, filled with the Spirit of the Spirit of God, grace, and holiness. But, then, how do those who speculate with all means about the words of the Work in order to say, 'The spokesman made a mistake' explain the contradiction in Paul's words: '...For it is now the time to wake up from sleep, since our salvation is closer than when we believed. The night is far advanced and the day is drawing nearrquoterquote ?341

"These words_and it is not the only time Paul speaks of the second coming of Christ, the last times, and the final judgment seem to indicate a much closer onset (in relation to Paul's lifetime) of the eternal day. But what a protracted dawn this day has if it has lasted for twenty centuries ' and there is still time remaining before the day! Was the prophetic spirit absent in Paul, then? And if, in spite of this, he is called the select Jar, the Apostle of the Gentiles, and his word is only slightly inferior to the Gospel in terms of its power for instruction, how can stones be thrown at you, little John, if in the myopic vision of readers some of my_I say my_

341 Romans 13:11_12.

tqr482 444

3016776tqr7254 words transcribed by you seem to contradict ancient beliefs and past, present, or future events, as they are known or foreseen?

"I truly tell you that Paul did not err by misinterpreting my words (Luke 21:32, Mark 13:30) and seeing the day of the Lord as near, just as you, little John, do not err.

"For, like all those whom the Spirit of the Spirit of God who is God besets and upraises to the heavens of vision, he sees through God's eye_that is, in an eternal present. The present event and the one which will occur after centuries are the same for him who contemplates while enraptured in God. Those events exist. Those events are true. Whether their occurrence is today or within dozens of years or centuries, those events shall exist and are immediate for those contemplating them in the luminous whirlpool of eternity, in which the years and centuries are the dust of instants.

"Nor do you err, for you are only the hand writing the Thought and Word through the will of Love. And Love does not err. Ever. And Love has actions which the myopic may believe are contradictory, but which always follow the straight line, simple and just, of God's actions.

"Be at peace and also send these words which I have repeated to you for your joy and as an act of goodness for others."

fi301qctqr2156 December 6, 1947

tqr2156

286 Jesus says:

305 "Don't torment yourself. That thought is a shadow which the light_and even just upright thought___disperses.

tqr472 "But, to comfort you, I will speak. And you shall send these words because it is fitting for them to read, meditate on, and conserve them, and, if they feel it is useful, they should include them in the work at the right time. A time which their consideration_always so active and penetrating when it comes to seeking, determining, and brandishing causes and effects (which are really futile, but such as to occasion you affliction)_can find without my pointing it out, by using their intelligence_which they weary in useless and not very charitable research_for useful,

584900tqr7159 positive research.

"I say that the valid proof that it is not you that are writing by your own reflection and knowledge is offered precisely by the sentences introduced between lines and the visible corrections observed in the dictations. They are caused by the physical and sometimes also mental weakness of the sick spokesman, op pressed by seven chronic diseases which sometimes flare up again, entirely or in part, bringing about mortal suffering and weakness in the writer; by the external disturbances in the environment for the spokesman, writing in environmental conditions which are neither peaceful nor comfortable; and, above all, they are caused by the difference between the impetus of the voices, which sometimes dictate quickly, and the ability of a weakened hand to keep up with the rapid words of the dictating 'voices.'

"What happens in these cases? Some phrases are left interrupted, and some sentences, omitted. The spokesman tries to re member them, while. attending to Me or other 'voices,' to make additions when the vision is over. But when he does so, he cannot manage to with precision and forgets the words spoken or writes them imperfectly, as they were not said.

"It is then_and I order you to believe these words; I order you in my full Majesty as God and Divine Master, who can order his subjects just as He ordered his patriarchs and prophets regarding what was not to be done and what was to be believed and carried out in order to be his Chosen People on earth and his children forever in the Eternal Kingdom_it is then that the Master intervenes and provides assistance: I, Jesus, or the Guardian Angel of the spokesman, the venerable assistant of the heavenly manifestations and an angelic intelligence not subject to human weariness and weakness like those of the spokesman_who remains a human creature, though he is the beloved Little John, whom I love in an extraordinary way_and we come to the aid of the instrument of God, completing the phrases which have been left interrupted, filling the gaps appearing in the sentences, or dictating once more, from the beginning to the end, those passages in which the good, but ignorant will of the spokesman has done harm, thus reconstructing the lessons as they were imparted and heard. Therefore _and I order you to believe this_the Work exactly contains my thought,

tqr531 446

my actions, and my manifestations, and the words and actions of my Mother, the Twelve, and those surrounding Me and all of us.

311 "Calmly take the Work, just as I have had it given to you. It is just. And it is supernatural.

"And let those who, more or less convinced about what they are saying, murmur about 'diabolical suggestion and the influence of evil spirits in a work of Light' set aside their suggestion. Let them set the devil aside. He is more calculating than they are. And he

never does work which he knows is useless. And in this case the devil knows that suggesting erroneous words would be a waste of time and useless work. A waste of time: because little John is very attentive and immediately notices the approach of the Tempter. A valiant little David, my little John. He at once slings at Lucifer the words putting him to flight. And his Angel fights together with him to help him.

"You believe too little, O men, in the angelic ministry and magisterium of the Guardians God has placed at your side. But they exist and are devoted, active, and wise in loving, helping, guiding, and instructing your souls. The good companion never neglects his task, not even when man sins and provokes repugnance. But when man also lives in the grace of the Lord and employs it and serves with all his strength, then, just as is stated regarding Me after the temptation in the desert, 'the angels serve him.' Do you think my Guardian Angel failed to fight along with Me against Satan in that hour? He truly fought! And when the victory had been won, he called his brothers to sustain the strength of the Victorious One.

"Neither does the devil attempt to ruin the words of the Work with the spittle of his venom, for he knows that it would be wasted effort, since I watch over and protect my Word and my instrument. In addition, I imposed limits on the Destroyer that the Accursed One cannot go beyond.

"Instead of getting lost in suppositions about diabolical suggestion, let them consider, to account for the words written between the lines or recopied, the only real reason for them. A human, not superhuman, reason. Natural, not preternatural. I say 'natural.' Let them consider the state of the spokesman and how and where he is writing. Let them consider this alone.

tqr492 447

621917tqr7168 "Around him there is not the restful peace of a convent and a monastic cell, where it is easy to recollect oneself to compose lessons and sermons. But the spokesman is surrounded by the environment of an ordinary house, disturbed by the voices of the other dwellers there and disturbed by his fellows_whom I have required the spokesman to welcome at all times, both for the sake of charity and to make reparation for the harm done by the imprudent conduct of those responsible for protecting the 'King's secret,' prompting forms of exaltation which damage the Work and bring pain to the spokesman.

"In truth, because of the charity the spokesman exercises to wards his fellows, in keeping with my command, they feel free to turn to him in all their wants or need for comfort. And this, though prompting many flowers of patience and charity to blossom in the spokesman's flowerbeds, also causes disturbances to bud as regards his work as a spokesman.

"The wise in my Church have stated and established, in regard to those leading an

extraordinary life, that while they are in ecstasy_whether incomplete, to enable them to dictate or write down the revelations they receive, or complete_their intelligence increases in its capacity to understand, comprehend, and express, whereas later, when they emerge from ecstasy, they re turn to their own intelligence. That is what happens in little John, 'an eagle while I pervade him, a dove when I no longer pervade him with my splendors.'

"It has also been stated and established that, though the revelation given by God to a soul chosen for a supernatural, extraordinary mission is always perfect, it may be interpreted and related by the creature with accidental errors because divine or heavenly perfection is mixed and confused with the insufficiency of the creature and may emerge altered in certain details. It is for this reason that I keep watch, and little John's Guardian Angel keeps watch, to re_establish the ideas just as they were dictated when because of external causes they have been interrupted and involuntarily reconstructed poorly by the spokesman.

"But I repeat: just as it has been given, the Work contains the exact, complete truth of my teaching.

"Someone will object, 'The Lord could grant strength, speed,

tqr531 448

3226824tqr7295 memory, and intellectual capacity to the writer, and calm around him to prevent the amendments which are bothersome to us.'

tqr6628 "I could grant everything, including clear, secure writing. But I have not wanted to grant them, to keep you from saying, 'There's no unsteady handwriting, no sign of weariness or slowness in writing, and, consequently, the alleged infirmities of the spokesman are a simulation.' There are already some who say so.... I have not want ed to grant them, to keep you from saying, 'There is no added sentence; consequently, the spokesman is not a spokesman, but a human author who knows what he wants to write, either because he learned it elsewhere or through his own capacity. 'There are al ready some who say so....

296 "And to this last matter I respond, 'It is not that way. But if it were, it would demonstrate that if, through his own capacity, unlearned as he is, little John speaks divine words, it is then evident that the Author of Wisdom, the Holy Spirit, lives in him with the fullness of his gifts. The Work thus remains the word of God.

"I could do everything_even destroy the Work and dictate it again afterwards. It would be an exact repetition (in the points dictated by supernatural voices) of the destroyed work. The differences would be observed only in the words used by the spokesman to

describe places and episodes. It would be an exact repetition of the destroyed work, just as occurred with the prophecies of Jeremiah burned by Jehoiakim, king of Judah (Jeremiah 3 6:3 2). But then you would cry out more loudly, 'Do you see that the spokesman is not inspired and does not receive heavenly voices, but writes on his own?' And you would seek to demolish a peace and a Work. The spokesman's peace. The Work of your Lord God.

"Oh, I truly feel indignation at certain thoughts, actions, and judgments concerning my will and my little John! I truly tell you that science has placed scales over your eyes and lethargy in your intellects, on account of which you do not recognize Me where I shine forth as the Master and God.

"Do not grieve the Holy Spirit, whose friendship you need so much, by denying his action_every revelation and inspired work has the Paraclete as its Author_and by waging war on and opposing one of his tabernacles. The learned of Israel waged war and persecuted the Holy Spirit, visible in the words and actions

tqr481 449

76tqr292 of the Word, but good did not come to them therefrom.

303 "I said, 'Every sin and blasphemy will be forgiven for those who repent, but blasphemy against the Holy Spirit will not b forgiven. What is said against the Son of Man will be forgiven but what is said or done against the Holy Spirit will not be for given.' Words continuing to contain the first commandments, b fulfilling which eternal life is received: 'Love the Lord your Go with your whole self. Love your neighbor.'

"Love: salvation. Nonlove: an offense against Divine Love-that is, against the Holy Spirit in Himself or present in the living temples, your neighbors. To contest his words or fail to appreciate them is to commit an offense against Love. To persecute one of his instruments is to offend Love, who wisely knows why He has chosen that instrument."

fi301qctqr2107 December 7,1947

tqr2107

295 Jesus says:

303 "Three cries: a single cry. Three periods: a single period. Three voices: two subordinate, one supreme. These three 'threes' are to say words of comforting joy to you.

"My prophet_speaking in the name of Him who is the Source of Eternal Life, Water issuing forth to give Life to those drinking it, an inexhaustible Life removing Death, a

Water taking away thirst for what is evil and satisfying every longing, fulfilling all searching, for whoever has Me has everything_says, 'All you that are thirsty, come to the water! You that have no money, come, receive grain and eat; come, without paying and without so cost, drink wine and milk ... ! Listen carefully ... and your souls will be gladdened by choice foods.... My word, going forth from my mouth, shall not return to me void, but shall do my will achieving the end for which I sent it' (Isaiah 5 5:1, 2, 11).

"I say, 'Let whoever is thirsty come to Me and drink. Rivers of living of water will flow forth from within those believing in Me.'342

342 John 7:37_38 (Isaiah 58: 11, Zechariah 14:8).

2916761tqr7171 "John says in the Apocalypse, 'And let whoever is thirsty come and whoever so desires freely take the water of life. '343

"Three cries, three periods, three voices. In the middle, between the voice of the prophetic times_the voice repeating the messages coming to it from within Go_and the voice which is an echo of the Eternal Word made man, proclaiming his truth amidst the deaf stones which were the Synedrium. of the Temple, rather than the Temple, am I, Word and Truth, I, Jesus the Christ, I, the Lord, Son of the Lord, the Savior, Pontiff, and King. As the transverse beam on the Cross held up the full weight of the Redeemer, so I, the Eternal Word, hold up the whole treasure of the prophets' words of truth. John, too, was a prophet. Of the last times. Whereas Isaiah was regarding my time. But John remains a prophet because he sees and states future events. And the Truth, who sustains the prophets' truths, would not, either voluntarily or, involuntarily, have let erroneous words come out of their mouths, filled to the brim with God; He would not have ac credited with his support even the slightest subterfuge or pride suggesting untrue words so as to appear greater to the simple and the small.

"You know the first condition to be and remain voices. 'Humil ity, sincerity, and complete obedience. If these three virtues fail, the gift ceases and the mission ends. I speak to you because you are faithful. I speak to you because you are humble. I speak to you be cause you are sincere. I speak to you because you are obedient. I love you because you are these three things, and the fumes of honor and the wine of the gift have not blinded and inebriated you. They have not turned you into a 'satan.' Those rendered proud, deceitful, and disobedient by God's gift become satans.

"Everyone could lie to you. I cannot. And I tell you, 'Those three voices, which are_if one is able to see and recognize clearly_my single Voice speaking in the ancient time and the new time, are speaking to you today to bring you joy.'

"'Come and buy without money. Come and eat wine and milk. Come to the waters.'

"Money, in your case, is possessed by 'those who know,' the

tqr1663 343 Revelation 22:17.

tqr551 451

619926tqr7183 rabbis, the ones who think they can buy everything because they know, because they have the coins of knowledge, those who Oh, eternal race of scribes and pharisees, who place latches on the gates to the King's gardens, where He issues forth in love for his beloved ones, the 'little' ones who enter with simplicity and love, and you would like_just as you, that do not enter, act be cause you halt outside the wall to enumerate the stones and analyze the dust-the others not to enter in the same way, when will you come to an end and surrender to the thought that the Lord is free to choose and that He can turn the weakest members into giants and empty, indigent vessels into vessels full of what is true wealth and holiness: Wisdom?

"I said money is possessed by those who think they can buy everything because they have the coins of knowledge, those who would like to have a monopoly on this knowledge, but who get knowledge mixed up with Wisdom and think the handmaiden is the Queen. And they would like to keep the little ones from robbing themselves with treasures, nourishing themselves with honey, milk, wine, and butter, and quenching their thirst with the waters providing Life, the Life which is Salvation, Wisdom, joy, and peace.

"You do not have this money. You are poor. Even now that I have covered you with my treasures, you are poor, for, if I were to remove them from your intellect, you would have nothing else. You are poor in yourself. But you have Me. I say to you, 'Come. Drink. Buy. Eat. Rejoice in choice foods.' And I also say to you, 'My word shall not remain in you without yielding fruit.' When does a seed yield fruit? When it ceases to be a seed and becomes a plant_isn't it so? Exactly! That's the way it is in you. The Word speaks to you and then grows silent, and you remain as if empty. You think you are empty, mute, stupid; it seems nothing remains of what was given to you. No, you are full. You are a forest as beautiful as the Garden in the early days. All delightful plants, all fruits and aromas, flowers and colors are in you. They are the seeds of my words, which you think have been lost because on your own you are unable to repeat them any more and which are never so present as when they have changed from seeds into a plant. You blossom and do not realize it. You bear fruit, my

tqr531 452

tqr6560 beautiful orchard, my vine, my field with rich ears of grain, and many come to you to satisfy their hunger, and you give Me by giving what is flourishing in yourself, which I have given you.

"You bring gladness to your Jesus. He comes to take his rest in his garden.... He willingly remains there because 'rivers of living water' render that place fertile. The rivers of living water flow forth from your heart. Because Jesus is in your heart. And those who have Jesus in their hearts also have the Holy Spirit, for where I am, the Spirit of Love is, and it is sweet for Me to stay where the Spirit_who proceeds from the Father and from Me and is our Essence_is. If you did not believe in Me and, consequently, did not welcome and worship the Word exactly as you do, with certain faith, deep charity, great humility, a transparent will, and a heroic power to obey, the Spirit would not love you and would not be in you. And, without Him, human spirits and intellects are empty arks, stringless harps, extinguished lamps, and drie_up springs.

291 "The ancient prophet, the last prophet, and Jesus between the ancient and the last one say to you, 'Come and drink! Everything is given to you freely, out of love.' It is in love that those who seek to comprehend the reason for your destiny must seek the key. In love. In God's unquestionable love. In your admirable love for God. By virtue of nothing else are you the voice, the spokesman, the little John. You have no other coin to buy with. But love is your coin. Love pays. God's and yours for Us. And everything is given to you, all that you are envied for by those who with the many coins of their knowledge cannot buy what is given to you freely. "

Jesus then told me something about St. Ambrose. But I could not write it down because people came before. I remember only that He said Ambrose, too, became what he became because rivers of living waters formed in his spirit from the moment He loved and believed in Christ and they changed him from a soldier into a great bishop, defender of the Faith, and extoller of virginity, "the flower in Christ's flowerbeds" (I clearly remember this phrase as uttered by Jesus in praise of virginity).

After the people, there came a ... colossal heart crisis. Three hours of agony from 11 a.m. to 2 p.m. It is now 5 p.m. I am really unable to say any more in this regard. There is something else in

tqr500 453

619tqr7132 me. There is what my Divine Physician said to me during the agony. But that is a treasure for me alone. I am sorry in regard to the lost lesson. But, since the Lord did not repeat it, I think H was pleased that it turned out that way.

fi301qctqc1000tqr2101 December 8, 1947line Evening

288 I was complaining about not being able to see Mary Immaculate passing by, carried in a procession.... It is this being deprived of taking part in the rites of the Church that

makes m feel the weight of my infirmity.... In ten days fifteen years will have passed during which I have been unable to set foot on cf2b thecf0b0 streets, have not gone to church, and have not seen ceremonies... From the balcony Marta can see something, but I can see cf2b nothcf0b0 ing.... Alone in my bed I was complaining to myself as I hear the approach of the choirs acclaiming Mary Most Holy....

And Mary came to me: alive, real, as in Lourdes.... One of the most intense, and most complete, ecstasies I had ever had. cf2b Thecf0b0 world utterly obliterated around me. Mary alone with Mari alone.... I received much more than seeing a statue passing by...

I returned to_what shall I call it?_awareness of what the world is, I would say, after about an hour, I believe, for when She came, there was still daylight and when She left me, there was deep darkness. And I found that my face was moist with tears. did not realize I was weeping with joy while I petitioned Her for the Church, the Holy Father, Italy, the Order of the Servants o Mary, all of the clergy, and the people dearest to me or while venerating and contemplating Her, I said the fifteen decades o the Rosary in front of Her_so lovely, so sweet, so luminous, an so blessed.... But it was joyful weeping ... and did no harm. It was an outburst of the heart liquefying with joy in those hours o contemplation and heavenly boon....

How beautiful She was! How beautiful She was! What joy and peace She left in my heart ... ! May She be blessed! And, wit Her, her Most Holy Son, who grants me these balms in my cf2b greatcf0b0 suffering.

fi301qctqr2226 December 25, 1947

tqr2226

283 The gifts of Christmas promised to me by Mary Most Holy.

1. The crushing of my dignity.

2. A more vivid likeness to the poor Jesus.

284 3. I was brought a little work to read on the Apparition of the Virgin Queen of Revelation, and I finally know something in this connection. At another time I'll make my notes on the information it contained.344

283 4. The maternal gift of my Mother, Mary Most Holy....

5. The secret gift.

284 Which of these was the great gift I was promised? Some will think it was the last one, the one that is too lofty and personal for me to describe it and regale the curious with it. But I say it is the first one ... and Mary Most Holy approves.

And, with the gifts, a pain: an offense I feel is being caused Mary's Divine Motherhood, a negation of the Conception through the action of the Holy Spirit, of her inviolateness before and after the birth of Jesus in Mary's virginal womb, a mockery of the chastity of the two virginal and chaste Spouses, and a negation of the ecstasy which was Jesus' birth, free from all the forms of distress accompanying women's childbearing and the birth of children....

My fever rose to thirty_nine from the pain of these things.... And if only they were expressed by atheists! But it was an assiduously practicing Catholic woman who said them, elderly, raised in an extremely Christian family and at a school run by sisters.... I tried to introduce the luminous truth in the midst of so much black mire, out of love for the truth and Mary Most Holy, and also because the Rosas, whose faith was in very bad shape, were present.... But I ended up ceasing to talk because every word of mine was met by a bolder and more sacrilegious derisive retort....

And this was my Christmas 1947_perhaps the last. But I prefer dying to hearing Mary, Mother and Virgin, being insulted in the second of her most beautiful mysteries.

344 On December 31, 1947.

fi301qc2750tqr5000 December 28, 1947

283tqr6557 Mary Most Holy, who had filled this month of December with Herself, always present (She alone from the 8th on, Entirely Lovely, the Lily of Paradise, in her appearance as Mary Immaculate, indescribable Light which is flesh possessing the immaterial_no, not immaterial, for it is a real body_or, rather, the trans figured, ideal beauty of glorified bodies), descended today, the feast of the Holy Innocents, from her niche of light (the light emanating from her blessed body) and became Mary of Nazareth, the pure, lovely, delicate, motherly, humble Mary who lived in Palestine twenty centuries ago.

She came to my bedside, dressed in white, with a light linen veil of thin_woven cloth over her blond hair, parted at the top of her head, just as I had seen her so many times in the visions She was gentle, but slightly sad. Resting her very lovely hands on the edge of my bed, though, she said:

"I am here. So that you can contemplate me, study my features, from very close up, once again, and grasp where the difference lies between what I was like on earth and what I am now like in Heaven.

"In Lourdes, in Fatima, and in the apparitions in general, I appear as I am now in Heaven, and my appearance already possesses the indescribable luminous beauty of glorified

bodies. The beauty which the seers of those apparitions never grasp entirely, in all its details. Note that they are able to mention the clothing I wear, the rosary I hold, the rock or tree where I stand, the gestures I make, and the expression on my face, but they are always uncertain_and, involuntarily, they are never truthful_about describing my face and the color of my eyes and hair and skin. They make an effort to do so. But they do manage to; they cannot do so.

"None of the souls of the seers has seen me to the extent that you have seen me, as a Girl, Spouse, and Mother on earth and as the Queen of Heaven. And every time you say to yourself, 'It is still Her. But how different She is as the glorious Queen of Heaven, taken up in body and soul among the angels, from the times when She is the humble Mary of Nazareth.'

tqr531 456

298 "Look at me carefully, daughter, and soothe your pain. Look at me. Am I Mary of Nazareth?"

I observed her carefully, close as she was to my face. I examined her skin, of a warm magnolia paleness suffused with a tenuous pink on her cheeks, her appropriately distended red lips, her thin, straight nose, her perfectly proportioned, clear skyblue eyes under her lofty, smooth brow, the perfect oval face of a girl.... I don't know why her face always makes me think of a white flame or a lily bud about to open_the curves are so gentle in their oval.... I looked at her beautiful mildly blond hair_fine, soft, and slightly wavy. I considered that if, instead of being clasped into heavy braids extending over her head, they were hanging loose, the waviness would have been more marked.... And, above all, I got lost perceiving the tenuous color of her body breathing close to me and her fragrance_her characteristic scent, the smell of Mary, the smell of the Virgin....

Mary read my wish to abandon myself on her motherly shoulder to obtain relief in so many afflictions of every kind and drew to herself. I remained like that_1 don't know for how long. She then left me, saying, "Write that I have clasped you to my heart.' I wrote this last five lines.

She then said, "And now look at me." She became transfigured, rising from the ground, separating herself from my bed, supported by a silver cloud bathed in her extremely white light. Her body shone and her robe, turning from white to "white light," shone. Her face shone, growing sharper, as if the light were spiritualizing it. Her enraptured gaze shone. The light was so bright that the pale blue of her eyes became a "ray," and the gold of her hair was almost no longer distinguishable as such_it seemed dark in comparison to the light emitted by the glorified Body of the Mother of God.

She lowered her eyes towards me and smiled, asking, "Is it me?"

312 "Yes."

"But am I the same as the woman who was Jesus' Mother?"

298 "Yes ... and no," I answered intrepidly, for intrepidity is needed to make certain comparisons and confessions.

312 "And yet it's me. You see. I am like this in Heaven. I appeared

tqr482 457

621tqr7148 like this in Lourdes and Fatima. Where the seers saw me most clearly, since they were innocent, like you, my daughter. The more innocent creatures are, the more they see me as I am and describe me exactly, insofar as they can as creatures, and have my likeness sculpted, insofar as an image can resemble me."

606893 She came back to me, in human form.... She asked, "Is your torment being calmed?" I wept. She caressed me. I cried because since I had read that she had appeared to Bruno Cornacchiola345 (I now know his name) with dark hair of an oriental type, I had thought I was deceived in saying Mary was blond. And yet she is. A pale blond, moreover, nearly straw_colored, almost pure gold. I was seeing it clearly. She was here, with her head less than thirty centimeters away from my eyes!

899 She caressed me to console me and said:

606893ldblquote O Maria, do not be afraid. The shadow of the grotto and the mantle greatly contributed to the mistake. And it was not necessary for me to reveal myself perfectly to a sinner, as with the innocent Bernarda, Lucy, Hyacinth, Francis, and the little John of my Jesus.

"But listen carefully. To you, that are a Servant of Mary,346 I say that the craftsman who sculpted me in such a way that I do not recognize myself would have done well to recall the statues of Lourdes and Fatima, where I am depicted insofar as man can depict the image of the Mother of God.... And, above all, he should have drawn inspiration from the face with which I am portrayed at Our Lady of the Annunciation in Florence347_the face from which, if man and time had not altered the image, everyone could discern what I was like when the Spirit of God rendered me pregnant with God. The smoke from candles and time have darkened the colors, and men have done damage.... But one can still see what God's Girl, Joseph's Betrothed, was like in that springtime of her years, in that blooming Nazarene springtime.

287 345 The seer of the "Three Fountains. "

346 A Tertiary of the Order of the Servants of Mary.

303 347 The celebrated fresco, attributed to an angelic intervention, is found in the Basilica of Our Lady of the Annunciation in Florence. The mortal remains of Maria Valtorta have been resting in the adjoining cloister since 1973.

tqr485 458

281 "Look at me and forget the pain, the fear_everything. Remember: 'I saw the Lamb standing on Mount Zion and, with Him, 144,000 people on whose foreheads his Name and that of the Father were written ... and they were singing a new song which no one could learn except those 144,000 rescued from the earth.... The first fruits for God and the Lamb, nor was any deceit found in their mouths.1348 Do you think you can't belong to this multitude because you are not an innocent? It is further stat ed that the angel of the Lord marks 144,000 servants of the Lord with God's sign and that they come in white robes to the eternal hosanna after having passed from the great tribulation.349 As you have it. But, you see, I, the Queen of the Angels and Mother of God, am impressing that sign on your forehead with a kiss.

"Be at peace. The Triune Lord and I, starting on the earth, are drying all of your tears." I abandoned myself again to her motherly embrace.

fi301qctqr2250 December 29, 1947

tqr2250

292 Most Holy Mary once again. This December is truly filled with Her. And I asked, "Why doesn't Jesus come any more?"

Mary drew me to herself and said, "I come because He is very severe towards many, and his appearance and his words would bring you pain, my very afflicted daughter. For this reason I come. My task is to hold back the lightning bolt of his words out of mercy on the executioners and the victims. I mediate. Aren't you happy that I am coming?"

67tldot2988tqr3396 "Oh, I would like you to always! But you were offended here, in this room, at Christmas...rdblquote 350

292 Mary grew sad, but clasped me more tightly to her heart while saying, "Don't think about it any more. Your suffering over those heresies healed my suffering. The carnality of men and in men is so strong that not even faith in the Lord and fidelity to the Church can enable them to believe in my utter purity and the

348 Revelation 141_5.

349 Revelation 7:9_17.

350 See December 25, 1947.

tqr481 459

tqr6589 chastity, the inviolateness, of my womb, which only God penetrated and which gave forth God in Flesh, Blood, Soul, and D1vinity, through one of those mysteries and powers for which the laws of nature and of solid bodies mean nothing. Only those who have plunged into my Purity and absorbed it and made it their life and vision can understand and believe. You can because you have rendered my Purity vision and life for yourself. Take pity on the blind and those feeding on humanity."

Her caresses made me forget all affliction....

fi301qctqr6589 December 31, 1947

tqr6589

I want to close this 1947 by speaking of Mary Most Holy They are my words, though.

The Most Blessed Virgin had promised me "a great gift" for Christmas. I received many Christmas presents. And of many kinds. Some, quite bitter; others, filled with wisdom; one ... very sweet. But that one is a secret. And yet I don't feel that "the great gift" is that one. I say that the great gift is precisely the first point (see December 25), just as I stated from the outset on taking an inventory of the supernatural and natural gifts received on December 25. Yes, the first and the second, the two which have shaped me most in Christ.... Most bitter, like his chalice. Meritorious, let us hope, like an act of suffering by Him. The complex passion of Christ, which is completed in me. Thank You, my Lord.

But today I want to comment on the little work on Our Lady of the Three Fountains, which was brought to me to read at Christmas and which I must return to its owner tomorrow. The work was written by Giulio Loccatelli, Unitas Publishers, and is entitled Our Lady Appeared and Spoke in the Grotto Of the Three Fountains. It was printed by Il Giornale d'Italia Company, Via dell'Umilta 48, Rome, on October 4, 1947. 1 am specifying in this way so that those reading this notebook one day will clearly understand what I read and commented on and when.

I do not find it at all strange that Mary Most Holy should have appeared to a great sinner,

a man who, because he was a man

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and because of his hostility towards the Church and the Virgin, can certainly not be termed a ... hysteric, someone affected by spiritual hallucinations who amounted to a ... religious fanatic. No, this certainly cannot be said of Mr. Cornacchiola. It is said regarding me, Bernadette, Lucy, Francis, and Hyacinth, as it was said of Neumann. Children and women: abnormal beings for... so-called scientists, who in reality are, in my view, nothing but the truly incredulous and atheists, even if they wear the priest's cassock-atheists because they deny that God can manifest Himself miraculously on his own or through the manifestation of his Virgin, the Daughter, Spouse, and Mother of God, or the Saints and Angels.

Children may be presumed to be ... influenced by stories.... A comfortable explanation which those not able to believe in Divine Power and Mercy provide for themselves. Women may be presumed to be ... suffering from hallucinations because they are subject to ... imperfections or the laws of female nature leading them to ... get delirious to compensate for what they have not had: a husband. Another comfortable explanation provided to themselves by those mentioned above-who are unable to believe in God's Power and Mercy and are incapable of responding to them in such a way as to reduce the separation in vision and comprehension between creatures and God, to the point of being able to "see and hear" matters of heavenly revelation-is to apply the phrase "physical illness" to what is a psychological and spiritual perfection granted by Divine Goodness to those who burn and are consumed in a single love and desire: love for God and desire for Him.

But Cornacchiola is not a child. And he is not a woman. On the contrary, he was not even one of those meek men with the heart of a child or a sweet, gentle woman. He was a violent fellow. Even if it were not written in the work, it would suffice to look at his photograph to understand that he was. The tough, aggressive face of a subversive, rendered lean by the rage devouring him, burned by the blaze of his anti-Catholic passion, with the eyes-please forgive me--of a delinquent rather than a normal man. A magnificent example of a revolutionary agitator, able to preach hate and sedition to the mobs.... And indeed ... he

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preached hatred and sedition against the Church of Christ, the 1947 flock of Christ,

against God, the Virgin....

604889 I don't know when that photograph of him in the work was taken, whether it was before or after the Apparition. But even if it is from after the apparition_and I am not astonished, since I know how long it takes to convalesce spiritually from infernal intoxication in such fashion that not a diabolical expression, but one that is serene, proper to a man who loves God and is his friend, returns to one's face_I must say that his face has still not become pacified. Of course, in this photograph the image chiseled by Hate is still on his face, the image he arrogantly raised up against his Creator, against the most sweet Virgin and Mother, in order to howl his hatred at Them....

I say I am not astonished that she appeared to a sinner, a Protestant. On the contrary, I say it could well take place. First of all, because a soul and several other souls (those of the whole Cornacchiola family) were saved. In addition, because in this way the usual deniers of us seers will not be able to wave the usual explanations of ... infantilism prompted by certain influences and hysteria connected with hallucinations. I would like God and the Virgin to appear to many sinners and enemies of God and the Church, both to convert them, as with Saul. on the road to Damascus, and so that the incredulous world will be convinced that God can do all and his manifestations to spirits are true.

And let us proceed further. I read on page six, in the sixth line in the chapter: "The seer messenger (the four apparitions)..., well versed in the study of the Bible and the Gospels."

Good for him! I am so unversed that since the Work was finished and I thus no longer needed to verify the words I heard in the dictations as taken from the Bible and introduce the chapters and verses (eight months and three days have now transpired), I have not opened the Bible any more. If I touch it, it is to dust it off. In any case! What should I open it for? I understand nothing in terms of doctrine, symbols, and so on. Historically, what is before Christ does not interest me very much, and what is in the Gospels ... is known to me as their chronicler. I thus leave everything closed ... and read the memories I possess within myself. my only spiritual reading....

tqr6662 But those who say I write inspired words "because I am highly cultured" and so on, when it is not true_why don't they invalidate the dictation by Cornacchiola, "who is well versed" and so forth, as written by him? To sling mud (try to sling mud) at Most Holy Mary Immaculate, dogmas, the Church, and so on, he must have carefully read, dissected, and minutely inspecte_that is, the ... pseudocontradictions which, by dint of observing with the microscope of atheistic hatred, may perhaps be found in the tradition and even in something higher than the tradition!

280 I have nothing to do with all of this. I have always believed, simply, in everything the Church has proposed for my belief. Believed. Like that. Without reasoning to explain to myself what is a mystery. I have believed, as Jesus says, "with the blessedness of absolute faith." Blessed are those able to believe without seeing.351 Until April 23, 1943, Good Friday, I would never have imagined that the Master, as a Divine Friend who had been guiding me for decades, would want to become my Master and reveal to me so many mysteries and events; I would never have imagined I could understand such lofty

things while the light of his Beam made me capable of understanding. I now know the essence of the deepest truths, but the beauty of the lesson has been lost. To get it back, I must search through the dictation, and, in spite of this, I understand it poorly, for, away from the Divine Light, I do not understand very well even what I comprehended on a given day.... But I do not mind. I go on believing, simply. A day will come when I shall understand everything. Everything_that is, God. When I know and possess God, I shall understand everything. All the mysteries. All the truths. All the lessons. And eternally!

Let us proceed further. We come to the description of the Apparition. I find it realistic that neither the youngsters nor Cornacchiola were frightened on seeing Mary. The supernatural, when it comes from heaven, never causes fear_at most, it may cause amazement.

Since childhood, I have always been quite afraid of apparitions. At boarding school, too, when the Sisters would say, "Just

351 John 20:29.

tqr486 463

633tqr7181 imagine, if Jesus were to appear! What joy! " I would reply, "No, for goodness' sake! If I could not get out through the door, I would escape down there through the window."352 I remember the terror I felt one night when I was mistakenly left locked in the school chapel. It was June. The Sacred Heart was on the main altar. I had asked for permission to go and visit it when recreation was coming to an end. And I was given permission I don't know why, but I didn't hear the lay sister locking the doors. I must have been praying really intensely.... When ... I re covered awareness and headed for the exits (three doors), I found them all closed. I went back to the altar and was about to pass through the sacristy.... But, unfortunately, I raised my eyes to wards the image.... And, from the play of the moonlight, it seemed to me that it was moving, bending towards me. I lost my head with fear. I screamed and kicked so much that, though the chapel was isolated, they heard me and came to my aid.... If they had not heard me, they would have found me dead of fright in the morning.

624903 I say this to indicate how afraid I am of what goes beyond the natural. And yet, when Jesus' love changed from inner words to inner visions_whether short, gentle, or sa_and then, growing more and more, became an embrace, a manifestation of voice, presence, and contact_as it has been now for four years and eight months_I was not at all afraid. On the contrary! The strong, gentle hands of my Savior, hands caressing and caring for me, resting upon the sickest organs and in the most dangerous crises, to give me life to go on serving my Lord; pierced hands, left for me to examine; the tender, lukewarm little hands of the Child Jesus, placed by Mary on my bed; small pink feet, ice cold, given to _ me to warm up; and the luminous feet of the Risen One, with the

beaming ruby of their wounds given to me to kiss; the soft hair of Christ tickling my face during his embrace; the warmth of Christ's flesh; his strong, loving shoulder, Blood drunk from his open Heart, amidst the flames which do not cause the pain of a burn, but ineffable refreshment; and the soft breast of Mary, such light, pure hands, regal and maternal; and

352 See Part Two of her Autobiography.

tqr6590 John's smile; and the inexpressible goodness of Joseph the Patriarch; and all of you that come to me, so good, so good, such great friends, and beautiful, the joy of my life as a victim_no, you do not cause me fear. The supernatural from heaven is peace and rejoicing. This alone.

What Cornacchiola says on page eight, line eight, is also true: "I feel very, very light, almost loosed from the flesh and enveloped in an ethereal light." Fine! He expresses himself quite well! I_who have been ... experiencing physical agonies for years and feel precisely the releasing of the spirit from the flesh when I am at the most extreme point_observe the same liberation when the supernatural comes. The only difference is that, in the freedom of the spirit in supernatural manifestations, suffering is absent, and everything is joyous ecstasy....

280 The following statement by him is also true: "A heavenly Woman impossible for me to describe." Indeed, it is impossible, even for those who have seen her hundreds and hundreds of times. And the fact that it was impossible for Cornacchiola, who saw her four times, is clear from his description of her....

95tldot3639tqr6585 He speaks of black hair.... Mary Most Holy explained in the dictation on November 24 353 why they appeared dark. On my own, I can state that the light emanating from Mary when she manifests herself gloriously is such that any color seems dark in comparison to Mary's light when she appears enveloped in heavenly radiance.

50tqr6601 "A face of decorous beauty...rdblquoterquote It is even more: "of perfect beauty"! An oriental type? I would say Jewish, rather than oriental. The oriental type generally has thick, sensual lips and rather wide_open, dark eyes. Mary does not have sensual lips or oriental eyes at all, as they appear for the majority. Eyes not at all Arabian or Indian or Asian. Not a bit, really. But a sweet gaze which I have sometimes noticed in the young Jewish women and celestially light blue irises.

280 But I am not surprised that Cornacchiola described her that way.... It is a beauty whose details escape one as soon as it has disappeared. A lovely poem remains within, but the detail gets

353 The reference should apparently be to December 2 8, 1947.

tqr476 465

618tqr7156 lost. In the early times_until receiving a special grace of God, granted me so that I could describe clearly and exactly the appearance, too, of the characters portrayed in the work_I was al ways uncertain, once a vision was over, about the nuance of the hair, irises, and skin of both Jesus and Mary. Because to say, "They are blond" is very little. In the color of blond hair there are many nuances: from the nearly white blond of the albinos to almost copper auburn. And the same applies to the irises. To say "sky blue" is to say nothing. There can be a very pale, virtually opal sky blue, a bright sky blue, a periwinkle blue, a purple blue, a sapphire blue, a green blue, and a turquoise blue. It is hard, very hard, to say_especially when spiritual and natural emotion absorbs us into the whole and not into the details!

587881 The hairstyle.... I have always seen her with her flowing locks parted at the top of her head. But that is not important. As she changes clothing, she can change hairstyle.

Blessed Mary repeated the colors on November 24354_a white robe, a pink belt, and a green mantle. Exactly. Cornacchiola is a rare man who is able to describe the color of clothing with precision.

The height of Blessed Mary. On comparing her to Jesus_at whose side I have often seen her close by_I would say 1.65 meters at most, since the top of Mary's head reaches Jesus' shoulders. But to us at present she seems taller than she is because of her long dresses extending to the ground. Long dresses are known to make people look taller.

Her expression.... Eli! Indeed! Blessed Mary is slightly sad or, rather, always pensive, even when smiling. Moreover, if she speaks about human sins and her Son's pain over them, she gets really sad.

"The very soft voice." Oh, that's it! This is easier to retain. Because it is a note of such sweetness that it penetrates us and re mains. "Like no other." That's just right! A voice that makes you dissolve with joy. And we are able to remember it better than other material things, like the color of hair, eyes, skin, and so on. Because the voice is so incorporeal. And, in those instants of vision,

354 See note 353.

tqr486 466

we perceive with the incorporeal part of ourselves.

280 Yes, when the supernatural says to us, "Come," we rush to present ourselves. The spirit rushes. Because our spirit, though the slave of a reason oppressing it and wanting to separate it from its origin, is always desiring it, and at the powerful call of Good it turns and rushes ahead, when the hour of grace arrives for it, obtained through the wish of the Heavenly Beings or through the intercession of souls praying for the sinner. In Cornacchiola's case, the nine Fridays of the Sacred Heart. And I am moved on considering that Mary, in appearing at the Three Fountains, in addition to the other admirable things done and taught by her, came to_shall we say_renew Jesus' promise to St. Margaret Mary. There are some who do not believe it. There are some who fulfill the nine Fridays just out of habit, with no firm trust that they are a pledge of salvation. And Mary, the Mother who formed the Heart of Jesus, thus comes to show tangibly that the nine Fridays of the Sacred Heart are eternal salvation.

But I was saying that when the supernatural sends forth its call, the spirit turns and rushes over.... And the spirit, by its nature, reaches the place of the encounter and understands, but burdensome matter finds it hard to follow the spirit. The spirit is agile, like an angel. The flesh is sluggish, like a sluggish animal. Slow to follow, perceive, and see, dull_witted in retaining, imperfect in remembering, and quick to forget. It is the torment of us seers when we emerge from the action of God: to be unable to see, understand, and recall any more, with the perfection with which we saw, understood, and recalled in the hour of union. We would like to be able to rediscover that perfect joy in ourselves, by the power of memory alone. But, unfortunately, we find only fragments of the picture, of the music we enjoyed.... And we suffer, seeking, seeking_like people who have lost their sight, like those nourished with a sweet heavenly food which, with hunger for it and nausea towards everything else, we now search for everywhere without ever finding exactly the same food.

Moreover, it is right for it to be this way. We have received the suprasensible joy of union and knowledge of God or Mary. What Paradise will be like, if we manage to be just until death. It is

tqr473 467

611909tqr7163 right, after the free gift, which is a foretaste of our share in eternal joy, for us mortals, still in exile and under trial, to eat the bread of ashes of the children of Adam.

God's choice of us is not an absolute privilege; it is not_and must not become in us_the basis for presuming we are forever above the condition of children of Adam the sinner. He deprived himself and deprived us for all time of the blessed life which God wanted for his creatures, and, as long as we are on earth, we must taste punishment and turn the

misfortunes deriving from Sin into a means of eternal victory. Our being chosen binds us to a holier life and a more complete sacrifice, both because we have received "a good measure" of wisdom, "packed together, shaken down, and overflowing, "355 and because we have undeservedly received an excelling gift of love. For this reason we hear our selves being told by the heavenly voices, "We do not promise you earthly joys. You will not be free from human pain, but, on the contrary, will suffer persecution. You will receive your gift in Heaven, though, if you are faithful." And since Mercy and Charity are even greater than Justice, in order to comfort us in the pain and persecution which remain for us as creatures and will be conferred upon us as "seers," God thus leaves the luminous memory of that hour, of those hours, in the depths of our spirit. Even if we are unable to revive the most lovely vision with all the slightest material details, the precious jewel of the lesson re mains

"My first impulse was to speak, cry out," Cornacchiola says. It's true! The first time it is really like that. But human agitation is overcome by the joy and peace coming from the vision. And there is no more movement.... Afterwards, perhaps, when the instant of Heaven is over, a new vitality comes. A desire to act, to speak, to sing our joy! To share it with others! To say to them, "Come to the founts of peace and joy!" But ... spiritual modesty binds us. At least it does in my case.... And to lift the veils over the mystery which has been accomplished is costly.... One obeys, if God has so ordered.... But one would prefer to keep the treasure hidden.... Cornacchiola ... gave vent to the exuberance deriving

355 Luke 6:38.

tqr486 468

from such hours with the words engraved on the tufa and the sign left in the grotto. I ... express it with song.... The only thing I can still do, infirm as I am!

303 "The black robe on the ground and a broken cross." Since 1943 (December or November) I, too, have seen these two things trampled on, violated, and they were pointed out to me by Mary. And concerning them and what they sought to express the Divine Master spoke. But I cannot reveal that tremendous lesson, which I always bear in mind. I don't know whether there is mention of what that black (priestly) robe and that broken cross mean in the portion of the secret message Cornacchiola received. If it is so, God, who, in order not to have me hated even more by a certain group of persons, had me destroy that dictation, to inform his Vicar thereof took Cornacchiola, who is (materially) stronger than I, to react against the backlash from that group.

"I have not lost a syllable of this extraordinary conversation because of the very strange

phenomenon whereby, when I had not yet transcribed it faithfully, it regularly unfolded in my brain, from the first words, 'I am,' to the last word, 'Love,' with a slow rhythm, like a discourse impressed upon a record repeating itself without interruption." It's just like that! When Wisdom wants us to remember and we are not in a position to write while Wisdom speaks, the words are then repeated, just like_those impressed upon a record, and they do not grow silent until they can be transcribed.

tqr481 On many_dozens of_occasions, this has happened to me, too, and especially when the dictations are commands to be transmitted, messages received to be conveyed to someone, or so that they will remain in my mind. For instance, though four years and forty days have passed since I received that famous, tremendous dictation, which I had to conceal at once in a sealed envelope and was to be given to the Pontiff in office at the time of my death and which later, as a result of events many are aware of, had to be destroyed (burnt) on March 24, 1946, through an order I received from St. Gabriel the Archangel_and I burned it without opening the envelope again, and thus without rereading what I had written on November 19, 1943 (as far as I recall) and no longer remembered (note carefully)_the words in that dictation

610890tqr7150 have been re_ignited in my mind since I burned the text, and it hears them every day (even though I make every effort not to hear them, for they are too frightening), just as if a record were repeating them to me, or a tireless repeater. And so it is, too, with certain secret lessons which God wants me to remember, without having to write them, because He does not want others to benefit from them after bringing me so much affliction in refusing to bend to the evidence of the supernatural unfolding within me. Only my Director knows them.

602tqr7149 I perfectly recognize that the lesson received by Cornacchiola comes from Heaven because of the words "prudence, exercise prudence ... ; science will deny God." How often I have heard and hear myself being told these words! And I have had a demonstration that they are true. Isn't science combatting the Work in which the Wisdom which dictated it is shining ... ?

572857 The fragrance.... That's it. Many of my witnesses have noticed the fragrance remaining after Most Holy Mary's coming to me. And others, too, have smelled it, but, unaware of its source, they have thought I was emitting perfumes.... I have no perfumes at home and thus cannot emit what I don't have. The best part is that sometimes, when the wave of perfume announcing Mary comes into the room or remains after her coming, there are some who perceive it and others who do not.

871 Father Mariano was with me at Christmas. He was speaking.... And I was contemplating. I really don't know what he said that day, nor do I know what effect my distraction and my silence had on him.... Marta came in and said, "What perfume! It smells like incense. It smells_I don't know." I was shaken by this exclamation and looked

at Father Mariano, who was saying very, very calmly, "Perfume? I don't smell anything." Mrs. Panigadi356 came in at that point and exclaimed, in turn, "What a fragrance! " The scent, then, was perceived by Marta, Mrs. Panigadi, and me and not by Father Mariano. And the same smell is described by some as the smell of violets, by others as the smell of roses, and by others as the smell of lilies or incense.... I call it "the scent of white flowers" because I perceive therein the fragrances

356 See note 48.

589tqr1205 470

50tldot31976883tqr7273 of normal lilies, lilies of the valley, magnolias, and jasmines, with tinges of violets... A special scent, not analyzable, but penetrating and very soft.

276 And, since I am on this topic, I must also say something else. When Most Holy Mary is in front of me, I pray to her with greater intensity for those who ask for my prayer or who I know are in need of heavenly mercy.... I say to Mary, "My Mother and Queen, I ask you, go to so_an_so or so_an_so. Console him or her, take them graces, touch their hearts, illumine their minds," and so forth, according to whoever it is. I willingly make the sacrifice of losing the vision of Mary Most Holy provided other souls will receive comfort or repent. And already more than one of my seven witnesses, even miles and miles away from me, have spoken to me of "special waves of a mysterious fragrance, in specific hours of pain or doubt over something to be done or even... wickedness." For not all of my witnesses are saints. Two of them certainly are. But the other five! They are creatures, with their selfishness, defects, spiritual lukewarmness, and so on. One is the person who at Christmas questioned the Virginity of Mary and her physical integrity before and after. birth 357

341 But Jesus chose them, exactly that way. Just so that it will not be said that, since they are all religious (perhaps sanctimonious), they are easily influenced.... No, they are creatures with different temperaments. Some are not observant at all; others, not very observant; and others, just souls (only two). One alone lives with me_Marta_and she is certainly not a model of mysticism! I have to urge her to make her carry out her religious practices.... And she performs them very distractedly.

94365 I shall reproduce here a passage from the letter of a witness, a serious, balanced, religious person: "Recently a special perfume, like that of the Rosary beads (blessed by Mary), has' been coming to prompt a more vivid memory of the two Marys: the little Virgin of Nazareth, who gives me the Incarnate Word, and the crucified Maria, secretary of the Word. This perfume sometimes reaches me in my room, sometimes while I officiate, on certain occasions penetrating and on others light and delicate, and gives

422 357 On December 25, 1947.

6284tqr6919 471

530829tqr7086 me a perception of closeness which assures me of spiritual communion and heavenly protection. A sweet comfort in my solitude, a divine delicateness which comes to lighten the sacrifice of my crucifixion (on not being able to be near you)" and so on (Letter of December 25, 1947).

To a great extent I have left behind the topic I was considering (the Apparition), but it is my Guardian Angel who is suggesting that I write these personal notes on my phenomena, saying, "They are not useless. Write them." But let us return to Loccatelli's publication.

488769 "I am the Virgin of Revelation. I am She who is in the Eternal Trinity." Mary said to me, "I am the Virgin Queen of Revelation" and exhorted me to say "Queen of Revelation" after Queen of Peace when reciting the litanies. "I am She who is in the Eternal Trinity." When I read these words in a very concise newspaper article (a few lines), I was really jolted, for in 1943_that is, four years before I read them in the newspaper article in May or June 1947_they were spoken to me by Mary, just the same in all the letters of the alphabet ... with the addition of "Most Holy" before the word "Trinity" and without "Eternal." I am too ignorant of religious subjects to be able to comment on the chapter entitled "The New Attribute of the Virgin" (pages 12 and 13) in the publication at issue. But it seems to me that in the Work and the dictations in general a great deal of Revelation comes from the lips of Mary, even if one does not go so far as to say that all the revelation in the Work has come through Mary, who gave us the Incarnate Word, that Jesus the Master who has dictated so many lessons to me.

How many warnings concerning the more or less near future are to be found in the dictations from April 23, 1943 until today! On both the pause between one war and another (1943_1945) and the period of the precursors of the Antichrist, and on the Antichrist and the weapons (atomic and others) given by Satan to men to kill bodies and spirits in a despair cursing God, and on the persecution of the Church and the fall of one third of the stars swept away by the Dragon's tail.... The stars.... Priests.... Alas! I would like to forget so many things! But revelation, in its essence, is not forgotten. Why know, my God? I preferred not to know!

312tqr7116 "To pray for the unity of Christians." In now distant 1931, my Lord, ordering me_not with the imperiousness of God, but with the love of a Spouse_to offer my life once again solemnly, suggested that I do so as well for the unity of the churches in a single Sheepfold. And since July 1, 1931, the feast of the Most Precious Blood, I have made the solemn offering of myself for the unity of the churches as well. For the time being, I have not shed my blood; I have not mixed it with the Divine Blood shed for the remission of many_Jesus' Heart would like it to be for all.... But if my dying is not

bloody, this slow death of mine amidst the agonies of so many illnesses_which for fifteen years have kept me on a bed after having tortured me on my feet previously for four years and made me suffer since 1920_is not for this reason less of a shedding of my vitality. And I very willingly suffer for my "separated brothers and sisters." I would like to obtain their re turn to the Church of Rome.

295 In the Work and the dictations, too, on several occasions I have received allusions by Jesus to these poor brothers and sisters separated from the true Sheepfold, and I harbor a genuine, deep love for them; the sacrifice does not burden me because I would like them to be in the Life, the Way, and the Truth.

When in 1942 I heard about Sister M. Gabriella, the Trappist in Grottaferrata,358 I had only one regret, the one that has lasted until now: God's taking so long to consume me, whereas I am in such a hurry to carry out the sacrifice provided my poor separated brothers and sisters will come back into the Mystical Body.

Page 21 of the publication. Cornacchiola says, "I was born on April 12, 1947," and the journalist Loccatelli remarks, "The first, indisputable miracle." Yes, and I say: it is also indisputable proof that it was really the Virgin Mary who appeared. For only Heaven converts us like this_totally, whether quickly or slowly, but forever.

Once Father Migliorini, then my spiritual father and director, to reassure me about what was happening to me, said, "I am sure that it is the heavenly supernatural because I have seen spiritual changes being worked in you and sudden actions of grace being

358 See note 60.

630tqr7052 carried out. And you, too, should believe this." I still have those letters.... Afterwards ... I don't know what happened in him. I do not want to know. But I also have indisputable proof that the words which are dictated to me come from God, Mary, and the holy Inhabitants of the Heavens. And the proof is the conversion of the Belfanti family_anticlerical, spiritistic, and so on_to God, their abjuring spiritistic practices, their faithfulness to the Sacraments.

574855 And, more than anything else, to judge the origin of the Work and me, who am in greater distress than Cornacchiola_though my life before the work ' was such as to prompt consideration of contact with the divine involving me, a little victim, and the Great Victim, my love, as more than possible_I think one should take pain into account, in my case, my faithful companion from childhood until ... death, pain of every kin_physical, moral which is the only truly faithful thing I have had in life and to which I am faithful, beloved pain ... and, as regards the work, the conversions obtained through it. This more than anything else. For a desire for concealment, patience in suffering, and love for pain are things which God has certainly placed in me and which I have seconded out of love for Him. But they can be given to those who are not spokesmen, too. But converting the possessed clearly cannot come from the devil. One would otherwise have

to say that Lucifer is combatting himself, tearing away his prey, and offering it to God.... An impossible absurdity. For Lucifer is greedy; he devours and does not give back, unless God Himself fights against him and wins, saving the unfortunate.

And I, too, shall conclude with Cornacchiola's own words, which are so true and right! "Those who have had the unhopedfor good fortune to set their gaze upon such heavenly beauty can only desire death to relive the unspeakable blessedness eternally. " Yes, and I hope to be able to do so soon, leaving the earth, where only Jesus and Mary have been my sun and flower, in order to adore eternally, with no more limitations, the only Good Ones, the only Loving Ones, as regards poor Maria, whom I have ever known from childhood until now.

As for the statue.... What poor creatures we are! I don't know what effect that image has on Cornacchiola. Unless Mary Most

tqr482 474

tqr7087 Holy, to bring joy to her convert, transforms that ... scarecrow in his sight, I think Cornacchiola will be unable to look at it in order not to suffer. I am not able to look at it. Is that Most Holy Mary? It would have been better if Ponzi, leaving aside the rigid twentieth century, had drawn inspiration from the statue sculpt ed in marble by that French sculptor who, following instructions by Bernadette Soubirous, created the Lourdes image, or the statue in Fatima, which so closely resembles Mary Most Holy. Furthermore, the Blessed Virgin herself expressed her judgment on this on December 28, 1947,359 and I shall say no more. Well, I'll say one more thing: this time of wrath and darkness renders us so blind, deaf, and foolish as regards Beauty that we are unable to provide even a pale image of what Eternal Beauty is (Jesus, the Virgin, the Saints, and so on) ... and we manufacture ... monsters reflecting the stiff hardness of our spirits, dead to Love....

fi301qctqr1914 January 1, 1948

tqr1914

280 A great, intimate lesson by Jesus my Lord on the second verse (Part II) of the fifty_fourth chapter of the Third Book of The Imitation of Christ: "Grace proceeds simply, eludes everything evil it has seen, does not set traps in one's way, and does all for God alone, in whom one rests in the end."

I will not repeat the lesson. Jesus has mercy on my poor health, exhausted by yesterday's commentary. But I shall mark only the words "May this verse from the Imitation be the

note assuring you of peace in the days of 1948. May these inspired words assure you that what happens to you is 'grace' because it is simple, without even the appearance of evil or malice, forthright, and honest, all for the glory of God, in whom you must rest as in a safe dwelling."360

275 359 See the entry for that date.

280 360 We omit over seven handwritten pages containing the first of the Lessons on Paul's Letter to the Romans.

tqr496 475

fi301qc2923tqr4819 January 2, 1948

292tqr6503 As the Divine Voice was speaking, I thought, "They will say

these things were already stated." And the Divine Voice said:

"It is true. And the learne_who, though they are even excessively convinced they are learned, rummage among the numberless gems which God has given you, to adorn themselves with them_will note down these words once more, collate them, and break them down into little pieces, like doctors delving into the secrets of nature and the life and death of men. But you do not. You do not remember and catalogue. For you, it is always new. And beautiful. You are the simple child full of faith and love. And I speak for you. For you alone. What better, more peaceful company_in order for you to prepare for the Kingdom of Life and cross its threshol_than my lessons, drawn from the epistles of the one who preached Christ even after his death, with the threefold gushing forth of the Three Fountains, in the place where a spring has now been miraculously opened through the mercy of Mary,361, the Key to opening up every form of Divine Mercy?"362

fi301qctqr1895 January 6,1948

tqr1895

294 Before I was left by the Most Holy Voice, I said, ldblquote O Most Divine One, now that you are speaking often again, they will say that this is not good. Because Father Berti363 told me that he had convinced them that now You, O Most Divine One, speak very sporadically." He replied:

"I do as I wish. I have shown that I come every day or do not come for dozens of days, nor do you fill those voids with words of your own. And this is a lesson for them. I have

done everything

361 An allusion to St. Paul, who was decapitated in Rome in 67 A.D. and whose head, bouncing three times, caused three fountains of water to issue forth. In the same locality, named precisely "Three Fountains," Our Lady appeared in 1947, as the writer explains in detail in the entry for December 31, 1947.

362 We omit nineteen handwritten pages containing the second and third of the Lessons on Paul's Letter to the Romans.

285 363 See note 201.

tqr7054 to convince them. But it is as was written: 'We played the flute for you, but you did not dance; we sang a dirge, but you did not mourn.1364 But these are not pages for them. Indeed, I order you to remove them from here and make them into a separate notebook to be given in the manner and to the persons I indicated to you. They have received what was needed to obtain the approval of Jesus' Work. The rest is a treasure which one must merit in order to possess it. And there is someone who has deserved it because of having done our Will in regard to you with perfect charity and with no pretension about his work in relation to you. And there is also another reason involving Divine Providence which originates this order."

294 I felt so loved, so blessed, because of the return of Mary of Lourdes, who came yesterday (from 5 p.m. on and so ... powerfully that I was out of my senses, as Marta can testify) that I asked about the event at St. PaolinoS365 and Mary's words last night: "If they have faith, I will work wonders of grace," and the Most Divine One replied:

"In the Fourth Book of Kings, chapter seven, verse nineteen the following is stated about the one on whose arm the king leans: 'Even if the Lord were to open sluice gates in heaven, how could what you say ever come to pass?'366 I say that there are many who, even if the Lord made sluice gates for graces in heaven and by way of miracles to pour them upon the earth, there would be many who would go on saying, 'Can this be? No.' Miracles presuppose faith. God gives the sign. He manifests Himself. It is a continuous epiphany to summon spirits to faith, hope, and charity, to God. But He then leaves you free to believe or not believe. I tell you, though, that the river of graces ready to flow forth, if men set up a barrier against it with their incredulity, is turning elsewhere. That is why the Most Blessed Woman establishes the condition 'if they have faith' in order to promise to 'work wonders of grace.' The hour of grace comes and pauses to

285 364 Matthew 11: 17, Luke 7:32.

299 365 The writer's parish in Viareggio, where some felt they had noticed an extraordinary sign in the statue of Mary Immaculate.

285 366 2 Kings 7:19 (in the Vulgate, 4 Kings).

619tqr7145 wait. But if man does not invite it_Stay with us'_it passes on and does not return." 367

fi301qctqr2173 February 20, 1948

tqr2173

287 The Holy Spirit spoke about how to orient myself in regard to the Work.

fi301qctqr2178 February 22, 1948

tqr2178

tqr6155 The Holy Spirit spoke on the transubstantiation of the species.

fi301qctqr2179 February 23, 1948

302tqr6536 "They are winning. They have won. The red flag has been hoisted...." "Where? Where?" In the following hours I heard about Prague 368

fi301qctqr2178 February 24, 1948

tqr2178

tqr4534 Further reference to the mystery of Christ....

fi301qctqr2178 February 26, 1948

tqr2178

tqr3258 The Pontifical. "Is it true ... ?"369

287 367 We omit 108 handwritten pages containing fourteen of the Lessons on Paul's Letter to the Romans.

368 This text refers to the Communist government established in Czechoslovakia. An abbreviation probably refers to the "red flag."

288 369 The allusion is not clear.

1201075tqr1556 478

fi301qctqr3984 April 28 1948line First Anniversary of the End of the Work, 9:50 a.m.

tqr3984

298 Amidst waves of very intense fragrances which have been succeeding each other since last evening and throughout the night until now, Mary said:

"My daughter, the very roses of Eternal Love, from the Annunciation to the Assumption, were a thorn bush for me. For this reason, in your thorn bush, be content, considering that you are like your Mother and your Queen. Only after finishing time do we pick from the bush, changed into a rush bush, eternal roses yielding just ineffable, inexpressible, perennial joy.

"Pray a great deal. That my Epiphany may shine everywhere, attracting innumerable spirits to the Star of God, and my Pentecost may be fulfilled and the hearts of men may be renewed, bringing peace to the Church and the world, salvation to men in this life and the other, and glory to God. Do not be astonished at anything extraordinary that may happen to you in May. I want to compensate you spiritually for so much. But seek solitude, for the veil extended over the mysteries of Love may not be lifted in the presence of all, but only in the presence of those who are allowed by Infinite Love to see, savor, and know....

"Remain in ardent expectation in your minimal cenacle, as I did in ours. Love and pray."

fi301qctqr1572 May 1, 1948

tqr1572

298 My Guardian Angel explained to me the difference between the separation of the soul from the body at death and the momentary separation of the spirit from the body and soul in ecstasy or rapture. He told me that, whereas the soul's separation from the body

provokes death, ecstatic contemplation_that is, the temporary prayer of the spirit outside of the barriers of the senses and matter_does not provoke death. And this is because the soul is not separated, but with its better part becomes immersed in the fires of contemplation.

295tqr6539 To get me to understand this better, he had me consider that

tqr486 479

613905tqr7174 all men, as long as they are in life, have their soul in themselves (be it dead or alive because of sin or justice), but only the great lovers of God reach true contemplation. This serves to demonstrate that the soul preserving existence as long as it is united to the body_and in this respect it is the same in all men_has a select part in itself_the soul of the soul, shall we say_which, with a lack of love for God and his Law or even with lukewarmness and venial sins, loses the grace to be able to contemplate and know God and the eternal truths, insofar as a creature can, according to the perfection attained.

I received this angelic explanation because, while saying the Holy Rosary, I was meditating on the Fourth Glorious Mystery and thus on the words of Mary Most Holy on April 12 and of the Holy Spirit on February 2.370

fi301qctqr1923 May 20,1948 171

tqr1923

288 The lessons on the Letter to the Romans are continuing here. The other lessons are in the two notebooks given to Reverend Father Corrado M. Berti, who felt it was appropriate to withdraw them, even though the last one was not yet finished, just as the commentary of the Holy Spirit on the Letter to the Romans is quite far from being finished. But because of all the respect and gratitude_gratitude, above all_I owe to Father Corrado for the way he has always behaved with charity and patience and obedience in regard to me, a poor creature, and the Lord's wishes, I agreed to hand over what I had.

It is right for so much to be given to those who have done so much for the Work. Father Migliorini, too, did a great deal.... It would suffice to consider how much he typed! But.... Everything has its "but." And the Work has this "but"; however, if Father Berti had not been there, in view of the behavior of all, or of all except for very few___.real exceptions in the mass of the Fathers

370 We omit about six_an_a_half handwritten pages, dated May 16, 1948, containing the twenty_first of the Lessons on St. Paul's Letter to the Romans.

284 371 This entry is undated, but the context suggests May 20 as the probable date.

tqr481 480

294tqr7027tqr7195 of the Servants of Mary,372 who have always blocked, criticized, and caused excessive pain and only recently changed their orientation and outlook towards the Work of Jesus and Jesus' poor instrument_the Work would surely have ended up not going to the Order of the Servants of Mary But gentleness, sincerity, and honesty overcome. Yes, God and the instrument of God over come_the instrument must tenaciously defend the interests and desires of God, even if this costs a great deal, for it is not pleas ant to dispute, reproach, and threaten punishments.

I don't know how long I will remain on earth or whether it will me granted to me to see the Work published. But I insist on declaring that if the Work proceeds to bring light and goodness to souls and glory to the Order of the Servants of Mary, souls and Servants of Mary must be grateful to Father Berti and Father Migliorini, who, in different ways, but with the same constancy, have labored so that the Divine Will may be done and souls may receive God's gift. And, after the first two, I would like to recall a few others who cooperated, with charity, to bring relief to the instrument and assistance to the two main artificers of the triumph of God's Will and Word: Father Gargiani, Father Sostegno Benedetti, Father Tozzi, and Father Mariano De Santis.373

fi301qctqr1681 June 14, 1948

tqr1681

288 A parenthesis. Interrupted at this point by a more marked weakness, I had abandoned myself on the pillows, and the Divine One Dictating had let me rest. As soon as I had recovered a bit, though, the Holy Spirit mentioned a thought to me which I, in a moment of laziness following upon the exhaustion I was in, did not make an effort to write down, saying, "I'll remember it." That had been at 12 noon. Now it was 2 p.m. And I was looking for it in vain. Lost! And it had been so profound! I suffered spiritually. I got agitated in the futile search for what I had lost through my own fault.

284 372 The religious mentioned in this passage all belonged to the Order in question.

288 373 We omit 110 handwritten pages, dated May 20_June 12, 1948, containing more than four of the Lessons on Paul's Letter to the Romans.

tqr488 481

617902tqr7183 For the first time I heard the Holy Spirit with severity in his voice, saying to me, "You have been getting lazy for some time. When you are interrupted for reasons of charity or are disturbed by another, We come to your aid. But when you lose a pearl be_. cause of a moment of laziness on your part, We do not come to your aid. Remain in your affliction. And do not search. You would not find those words of mine even if you were to leaf through all the books on the earth. Let this suffering of yours be your punishment."

624tqr7140 He was right. But I was so tired! So weak that the pen was falling from my fingers and I was collapsing on all sides. I could not manage to keep my eyes open, nor did God convey his strength to me to serve Him, as He does when He wants to. And yet ... I should have written, however and wherever I could have, though having to recopy later. Now it is done with and there is no solution. If a gap remains here, it is my fault. It is true. I am now so sick that I have gotten lazy. God had mercy until today. Today He is punishing. Patience. It's what I deserved, and a just punishment.)

261tqr6485 Today, June 14, I am continuing the dictation begun on June 12 .374

tqr808

fi301qctqr1691 March 2, 1949

tqr1691

299 "This year I will give you a parallel between my Passion and yours. Accordingly, you will further contemplate the Passion of your Lord and will be illuminated to endure yours with justice and will also be comforted."

374 We omit the aforementioned lesson, occupying over twelve handwritten pages, and the following notebook, containing a transcription of all the Lessons on Paul's Letter to the Romans, with additions by the writer.

fi301qctqr1815 March 30, 1949line 3:20 p.m.

tqr1815

299 Jesus anxiously call ed me three times while running to meet me as if coming from the Probatica towards the Tyropeon and then stopped near a tomb with its door open like

a dark mouth. And He said, 'Give me your hands. Place them in mine, my soul, so that I can transfuse my Strength into you.... For you don't know what they are doing to you.... You don't know how much strength you need to remain faithful.... For you want to remain faithful to Me alone, don't you? To your Jesus! That's it_that's why I am coming and helping you this way."

And I, extremely pale because of the contemplation, asked, "Why is there this kind of twilight, so that one can barely see? Is the night falling for me and the Work?" (For everything was so dim that I could scarcely see Jesus, dressed in white.)

And He said, "Twilight does not come only from nightfall. It can also mean the beginning of the dawn." And He then remained there and became sparkling when Father Dati375 came to bless (the Easter blessing of the houses). He then went back to being as before_afflicted, weary, upright in the unluminous dimness of the greenish twilight, like a sentinel near the wideopen tomb....

(I later received an explanation for this vision in the "Parallel" on the two Passions.... But those are secret pages ....)

fi301qctqr3114 The Parallel Between the Two Passions

tqr3114

342 Jesus says:

63410 "I and you. I in you. You in Me. The Christ and the little Christ. The great Victim and the little victim. The great Defamed, Betrayed, Offended, and Condemned One, without there being any right to do so, and the little defamed, betrayed, offended, and condemned one, without there being any right to do so.

347 "The individuals are the same, in terms of actions, though the .personalities are different. God's judgment is severe regarding

375 A priest at San Paolino's Parish in Viareggio.

tqr7141 those at that time and those at present, all the main actors in the drama_unjust or most holy, depending on whether it is observed from the standpoint of men or christs.

618920tqr7141 "Come, for we shall relive it together. And you will see that you are the faithful mirror of your Jesus.

307840tqr6541 "When did the Passion begin? And the trial? Maybe the night between Thursday and Friday? Perhaps in front of Caiphas in the hall of the Synedrium? No, long before. From the time I was born.

"Around Me there was always a contrast between the perfect love of a few and the perfect hatred of many. Around Me there was always the perfect comprehension of very few and the perfect incomprehension of very many. It has also been that way for you. Since you were born. And you suffered as I did, though, much more fortunate than you, I had that Mother as my mother. And that Mother consoled Me for all pain. Her love, second in power and perfection to that of my Divine Father, repaid Me for all hatred.

"Men persecuted Me from my childhood on. You also experienced the unjust jealousies and foolish envies which degenerate into hatred towards the persecuted, into their fear of the obscure, impending danger pressing in, when, while they are still small, they are unable to conceive of the true value of what is favorable or adverse to them, and the rustling of a branch, dark ness, the worried cry of a man seized by wrath, and the uncertainty of an escape take on the appearance of great danger.

"I underwent exile, but it was never exile because that Mother was with Me. You underwent a harsher exile, though not forced to dwell in a foreign land, for the heart of the woman who served charity so little was a stranger to you.

"I was hungry. So were you.

"I was cold. So were you.

"I experienced the loss of friendships from childhood on. So did you.

"I then had work at an early age, sometimes superior to my small strength, for we were poor. You also had early work, sometimes superior to your small strength, for your house was poor in

tqr528 484

3036816tqr7201 affection. The love of your father_the only true, great love you had among men_was not enough for your great heart. This hunger for love of yours, never sated, served to make you come to Me in a manner which is not common in creatures. The fruit of the scanty love they gave you was good, then, but having to taste this lack of love was very painful.

"You truly do not harbor resentment for the many who in the family or at school or in society did not love you, as I did not harbor resentment for the relatives who never loved Me as they should have and whose lack of love_indeed, lack of understanding_increased

as I grew from adolescence into manhood and from manhood into being the. Master, just as I did not harbor resentment towards my fellow Nazarenes, who were more hostile to the Master than all, except a few, of the inhabitants of other cities.

"I wept over the death of a presumed father who was most amiable and just. You also wept over the death of a most amiable and just father, which took place when he would have been most necessary for you and it would have been sweet to have him near. For Me as well it would have been sweet to know he was near my Mother, a vigorous defender against the accusations of relatives and Nazarenes when the carpenter Jesus became the rabbi Jesus. And it would have been sweet to have him near during the mission, in its harshest moments. And to have him to support Me with his love during the very bitter days of undergoing betrayal and suffering.

"Joseph's faithful love would have consoled Me greatly for Judas' betrayal! And the presence of Joseph alongside Mary on Calvary would have given Me peace when dying. You as well, if you now had your father here, with the same name as the Just One, and with such intense and fatherly acts of charity, would suffer less from the bitterness occasioned you by the betrayal of many and from being alone, undefended in so much war, like Mary

286tqr6575 "But these are the remote foundations for our true Passion, our true unjust trial. Let us go beyond, to the immediate foundations.

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584917tqr7180 "You and I have always loved the will of God more than our own, and we have always wanted to serve and fulfill it, placing it before every interest and desire of ours_isn't this true?

'I then left the house in Nazareth, where there was a lot of peace and only relative lack of understanding entering into it, brought by family members and fellow townspeople. I left the still easy and sweet Will of the Father in my regar_to be a man, I, who was God, and embrace the varied fleshly conditions of man, who is hungry, thirsty, and weary, who feels the fatigue and hardship of bad weather and the heat of the sun and the summer, and the moral conditions of suffering from mourning or ill will or being unable to provide greater comfort to the Tender Woman who had brought Me into the world, and to be subject as a man to men with temporary power, I, who was the Lord and King, with eternal, infinite power_and I embraced the harder Will of my Father, that which was set as an expanse joining the two extremes of the first period in my life_family life_with the final one, involving the real Passion and undertaking the public life.

"You as well. I called you_I, whose will is one with my Father's_to the second part of your life, the part as my spokesman. As I was not unaware of what lay in store for Me in

the public life, so you did not deceive yourself about what you would find in serving Me in an extraordinary way.

"More united to God, certainly, for the more we do his Will, the more the Father clasps us to Himself, and He unites us to Himself if we fulfil] the painful Will He requests of us for the good of those who are unable to love God and their neighbor and who, already not grateful in God's joy, become his enemies if weighed down by pain. More united, certainly, but also how .much more tormente_oh, how much!_by men because they are the bearers of God's Word.

"Here the two of us are on the journey, to evangelize, to bring the Good News, to harvest criticisms, calumnies, insults, reproaches, and accusations, to know faces which are painted sets behind which a snake's heart is concealed, to take the measure of how fleeting friendship, gratitude, and human fidelity are, how changeable the human heart is, and how the glittering of gold

tqr6527 leads it astray to the point of making it an enemy of the Friend, and how it loves the cold, lifeless flashing of a handful of coins, which it cannot take with it safely during life and inevitably leaves when death comes, more than the living splendor of the warm, intelligent love of the true Friend of souls.

"Come, come, come, Maria, my Maria. Place your little weary hand in my strong, firm hand and come with Me without fear. Like that! As if I were more your father than your Spouse and God, or a good brother of yours who understands because he has already experienced everything regarding the pain of God's messengers and loves you because you love Him without accusing Him of being the cause of your suffering.

"The just never get the causes of their suffering mixed up. They always forgive everyone_but know the faces and hearts of their executioners. And, above all, they know the face and love of God and know that if He allows men to serve Satan to torture their fellows, it is to make the true greatness of his true children shine forth_shine forth and be rewarded.

"Let us go, then, cheerfully, hand in hand. I have come to take you, to travel together through towns and cities in Palestine. The Land of your Jesus is beautiful in the spring, and you like it so much. Beautiful! Beautiful, even if in the midst of its rich nature, near clear waters and at the summit of forested heights everywhere_asps and jackals are hidden. Let's not flee from them. On the contrary, let's go to encounter them. To recognize your tormentors in my enemies.

"These are pages for you alone. Only to the Good Woman you know who she is_one of the Marys at your Calvary, can you give them, to comfort her for the promise which could not be kept. I must also punish, on occasion, those who mock Me! But may she accept this reparation from the Spouse so that she will understand that she is dear to Me and it is not because of a change in my will that I fail to keep the promise. This, too, will

be sweet for her. But tell her not to say a word to anyone_any one, I say. Not even to those who are dearest

ldblquoterquote One day Jesus, taking aside Peter, James, and John, went up to the mountaintop and was transfigured....' That's it_I take aside my little John and her sister, who shall be James in this

tqr7132 case, and to them alone I will show how you are in Me and I am in you to the point where you are a little Me.

595tqr7132 "Let us go, then. This is the place of Temptation, the en_ counter with the Enemy, the prince and principle of every other enemy of the just_a principle because he is the motive for every unjust human act. The other enemies of the servant of God are just puppets moved by him, his tools, sometimes unconsciously his tools, and they would be horrified and would react by being offended if someone were to say to them that they are such, for they.... Oh, they think they are in the right and are independent of all external pressure and are convinced they are serving God by oppressing the servant of God, whom, in defining themselves as 'saints,' they regard as a sinner.

521825 "And what was different about those who for three years unjustly criticized Me, accusing Me of sin for every action of mine as the Incarnate Word, and, in less than one night, condemned Me as deserving of death?

"They also called themselves 'the just' in Israel, the only just ones, the repositories of the Law and Wisdom, the defenders of God, whom they truly defended and loved so little that they went so far as to kill his Son.

"They, too, thought they were free from external pressures and thus free in their judgment, whereas in reality the threefold concupiscence had been unleashed in them by Satan, their motivation, and the lust for glory, power, and wealth pricked and pushed them to the point of making them killers of God.

"They also said they were acting to offer honor and service t Yahweh by getting the sacrilegious Nazarene out of the way.

"But how could they honor and serve the God of their fathers_the God who, through direct instruction, had informed the First Parents about the future Messiah, had placed the prophecies on the lips of the Prophets of their people, and was shining in Me, One with Him in the Divine Nature, in all of my actions as a perfectly holy Man whom no one could ever find to be in sin_if they were persecuting Me to the point of slaying Me on the cross?

"But they were the hostile men moved by the enemy prince, by him who waited for Me near the rock in the desert to tempt

tqr481 488

2996863tqr7251 Me and thus destroy the One who would defeat and destroy his work as a killer of the adoptive son of God. And the Enemy of Go_always of God, even if he tempts men, for, in reality, on whom he is waging war when waging war on man? He wages war on God, for if he overcomes man, whom he attacks, he tears a son away from the Heavenly Father_and the Enemy of God, I was saying, tempted Me.

"Craftily. Oh, he knew how he had won the first time and knew that one single man among all born to woman, one alone, I say, would not tremble at all in the face of the carnal fruit offered and exalted by the lustful Demon. For the earth had had many heroes of purity_the virgins and the chaste, who are the white multitudes of the Heavens_but the battles waged against the incitement of the flesh in order to be faithful to the pure virtue which made them angels in human form remained, like in flamed rubies, under the whiteness of their stoles. I did not experience that trembling. How could I experience it if I was the Immaculate Son of the Immaculate Woman and of God? And if I did not open my mind to the words of Satan?

"And he, looking for the Messiah among those born to woman, by that means tirelessly tested men, and when he found someone who remained steady and without curiosity before his carnal seduction, he was sure he had found the sought_for Messiah, who would be the future Victor over him if he did not man age to defeat Him. And he then tempted the Man to slay the Savior, Redeemer, and Victor before He could save, redeem, and de feat sin and death. But instead of defeating he was defeated.

"Maria, do you remember your temptations? Didn't he follow the same system to try to make you perish, to make you hateful to my gaze, so that I would not call you to receive my Word for men, and then_the second part of the temptation_when you were already my spokesman, to try to make you sin by pride, disobedience, and deceit, so that not only your soul, but my work would perish?

"You think, 'But your work has perished, though I have been faithful in obedience, humble in spite of the honor You gave me, and sincere to the point of scrupulosity in always saying only the truth about what I have heard and seen.'

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627tqc3971tqr7249 "No, the Work has not perished, though men have perfectly served Satan's intentions to make it perish. I tell you it has not perished. It cannot perish. My Mother and I watch over it. Those who protected it badly and judged badly will perish, but the work does not perish. Men may prevail with their impure sentiments, but not destroy the work of God. Punishment will be for those who have sinned or are sinning. But the work does not sin, and you have not sinned. It shall not perish, then.

"Do you think you are over and done with being tempted? Don't think so. And for this reason I called you today in that way [March 30, 1949, at 3:30 p.m.], telling you to give Me your hands, to transfuse my Strength into you. For I knew and know what hatred is now being unleashed against you, now that, to be faithful to the four cardinal virtues, in addition to the three theological virtues, you have disappointed men and overcome a new temptation.

"They ought to thank you because you keep them from sinning and incurring punishment. But when did that Order ever love you with a just love? With justice? What member protected you in holy fashion? Self_interest, conceit, diffidence, calumny, and deceit_that's what is stirring in different hearts under the black robe covering them. But He who unmasked scribes and pharisees, He who is weary_I have been nauseated by their actions for two years now_uncovers and displays them. These are the men, the men who have already done you so much damage, who have ruined the work, who have caused you so much pain. There they are, with their true face_resentful because their hopes have been dashed.

"Remember! Remember! It was March 1947, and I said to you, 'He, the priest who puts his hand in your plate and eats the bread I have given you_my Wor_lifts his heel against you and establishes something iniquitous in his heart, saying, "Afterwards she will not get up again.` Do you see? It doesn't matter. I told you and I repeat: in reality, being a spokesman is accidental, but being faithful in justice is what lasts forever. You should thus be concerned about this alone.

"Let us proceed. Let us recognize other enemies of mine.

tqr522 "Now, on the shores of my sea in Galilee, those who are worried

2956880tqr7273 about the dead and leave Life. They are all who are caught up with earthly concerns, who lose sight of the proper end, which will yield an eternal reward, to follow a purpose which will end here, on earth. To bury the dead, especially if they are parents, is a good work, but a better work is to follow God, who gives life to the soul.

"Publishing the work is also good, for souls will find life therein, but obeying Go_justice_and being humble, prudent, and respectful towards the Mystical Body is better, for it yields the reward of eternal life. A reward free from all human incitement.

"In reality, if the current haste to print came from a single motive_zeal to provide nourishment to souls_their disobedience would still be partly forgiven by Divine, Infinite Mercy. But there are many very human forms of impurity in this present hurry many! And I, just as well as merciful, truly cannot absolve them, all the more when they, who ought to be a light for your soul_salt, support, and an example for your soul and that of

your witnesses_become the sources of deceit, burdens, and a savor corrupting healthy taste, a bad example_in one word, a scandal. The way 1 judge those who scandalize the 'least cf2b ones' iscf0b0 well known.

"And yet you, too, find those who deal with dead things and would like you to and who, less heroic than the ones at the lake, are not able to follow my steps tracing out the right way, but linger with impure affection to caress dead things. It is not in such a way that one obtains from Heaven the miracle of their resurrection. Mary Magdalene, the great sinner and the great convert; the humble mother of the dead man in Naim; and Jairus, the head of the synagogue, blindly believed in my words and did not want to act on their own, but let Me act and followed Me with trust in the orders I gave and obtained the resurrection of their dead. Are they, who want to have you carry out actions which I advise you not to carry out, perhaps wiser than God? More powerful than I?

"Let us pass on, without worrying about the murmuring which my reply to the son of the dead father prompted among those present during the episode. The murmuring of the human voice. Negligible, then.

tqr551 491

609911tqr7168 "Here we are in my city of Nazareth. There, too, I was a Master and the author of miracles. But it did not love Me, and 'on ac count of the incredulity of the Nazarenes Christ did not work many miracles in Nazareth.' It did not love Me, and when I told it the truth out of love for my city, which I would have liked to be holy_the truth told to those sinning to draw them out of their error is always charity, and charity of the most select kin_it took up stones to lapidate Me, and, dragging Me to a mountain top, they tried to kill Me.

"You, too, in the city which should be yours (the Order of the Servants of Mary), are not loved, and because of this incredulity of theirs you cannot provide the other miracle of the explanations of the Epistles of St. Paul, which only I can make clear, with the full truth and in conformity with Paul's thought. And because you tell the truth, they lapidate you and would like to cast you down. The stones do, indeed, wound you, but they can not make you fall into decline, because with Me you pass in their midst. And if they fail to change, not only will you pass with Me, but with Me you shall go away far from them, to give you at least a peaceful passing in the arms of Love, without men's disturbing your final hour with their shouts and actions which are not good.

"Let us go even farther. The encounter with false friends.

"Who are they? They the Scribes, Pharisees, Sadducees, and Herodians, who invited Me to their banquets in order to criticize Me and my disciples because they had not performed exterior purifications; or they grumbled because I forgave the sinful woman who had surpassed all of them by giving Me that com fort, customary among the Jews, which they had not given Me; or they questioned Me about legal or spiritual matters,

displaying a desire to learn, but, in reality, nursing in their hearts the hope of catching Me in an error; nor did my replies as Incarnate Wisdom and the true Son of the Torah avail to persuade them that I was the announced Messiah. But, on the contrary, they served to formulate the charges against Me on the night between Thursday and Friday.

"There they are! The ones who asked Me why my disciples did not wash before taking their seats at the table, forgetting that one of them, Simon the pharisee, had deliberately not given Me

tqr530 492

tqr7182 anything to wash or perfume Myself with, as was customary in Palestine, when he had wanted Me as his guest, but, on the contrary, had grumbled in his heart about the repentant woman's action to make reparation_reparation, I say, for her sins, but also for the sin committed by him, Simon the pharisee.

"There they are! The ones questioning Me about divorce, the ones tempting Me concerning taxes for Caesar so as to get a charge to be brought against Me before Pilate.... Oh, the crafty accusers, who wanted Me dead, but did not want the martyrdom to be illegal!

298 "There they are! The ones who dragged the adulteress to Me with a two_faced intention....

"The ones who were scandalized when I purified the House of my Father, which had become a place for barter, usury, and trade.

"The ones who pretended to misunderstand the second life of the flesh after the Last Judgment, the resurrection, to see if I was stating a heresy.

"The ones who speciously had the question posed to Me as to which was the greatest of the precepts.

"The ones who said that to believe in Me they needed a sign. Did they perhaps believe after they got one? They did not. As they do not believe in you, as they did not, and as they never truly will, even if they say they believe you are my spokesman and that the lessons in the work come from Wisdom, and they say so to deceive you about their real purposes; or they believe and believed and will believe in unstable fashion, and only when the strength of certain forms of testimony bends them to the ground, like proud trees bent down by a hurricane, ready to rise up again and deny their transitory faith as soon as the power of God no longer spurs them and his splendor does not blaze forth fearfully before them.

"Friends*? No, friends do not bring torment with specious questions to see if they can make someone fall into error, since there is no error in the writings.

"Friends do not reproach someone for unreal sins when they know they should be reproached for their actions which are not good, which they have carried out and continue to carry out,

tqr491 493

tqr254 March 3o knowing they are doing so.

617919tqr7160 "Friends do not place someone in a position to criticize the actions of Authorities and rebel against them by altering the truth about the actions by Authorities in order to denounce to the latter afterwards the acts of rebellion and criticisms instigated by their biased words.

"Friends do not rebel when just zeal sweeps away what occupies their souls, profaned by the sensuality of the mind, as filth and an unworthy trafficking.

"Friends do not pretend to misunderstand clear explanations in order to raise objections, hoping to make you fall into heresy.

"Friends do not turn illicit actions into betrayal so as to say afterwards that a friend is their accomplice.

"Friends do not portray a friend as mad or possessed, a liar or a sneak.

634919tqr7160 "True friends do not do all of these things. Are they, then, your false friends, friends? No, they are tempters. They are defamers. They are deniers. They are crafty. They are thieves and liars. They make an attempt on your life, which they consume with their actions, and the work, which they damage with their actions_they are thus unpunished killers and destroyers.... No, not unpunished. They could be as long as my patience lasted not after it is exhausted.

619918 "They are without charity and thus without God. Attentive; just like_and more than_the strategists of old in the Temple, but not out of reverential love for the Holiness of the Lord, the true Head of the Temple, but to seek a motive by which to convict the simple of sin. Always ready to assert what is not true, to alter things, to add or remove, nursing an impure plan in their hearts.

"I call them 'concupiscent.' And they are in two of the three branches of the accursed tree born in man from the seed of the forbidden apple. They are in the concupiscence of the eyes, for unhealthy curiosity and avarice moved them to occupy themselves with you, and the concupiscence of the eyes is curiosity and avarice. And they are in the concupiscence of the mind, or pride of life, to make this face of human concupiscence

clearer for you. It arises from the selfishness which unbridled self_love

tqr483 494

has prompted in them, to the point where they think they are like Go_indeed, to the point of being able to order God to do what they want, just as with all their power they try to push and bend their neighbors to make them their slaves serving and fearing them and not daring to react to their poorly concealed violence. From the accursed branch of mental concupiscence hang the poisoned fruits of vainglory, which, in esteeming itself in disorderly fashion, demands praise and gratitude from all, upon whom the vainglorious impose themselves with the hypocritical appearance of saints, pulled over to cover the dark truth of their concupiscent souls. The pride of life in them extinguishes the Life which is true and endless glory, places God after the self, and makes man, who ought to be a servant of God, a rebel against divine law and a servant of the law of sin.

294 "I detest them more than the open enemies who have the courage to show what they are, knowing that for this reason they are judged severely by the good. I do not love the snakes that envelop themselves in flowery branches to conceal their real appearance and bite, not giving those attacked the time to defend themselves. I hate hypocrisy more than murderous violence. For the former kills not only the flesh and a human life, in challenging the severity of laws, but kills_or tries to kill_the good name, the esteem, and the reputation of the just, and sometimes forever on earth_an unpunished assassin that does not shed blood, but that in reality is more of a killer than a killer, an assassin that only God will strike with his punishments. But, before being punished by God, how much evil it does! How much good it destroys. How much pain it creates!

"Look around you. You see your false friends. And you now know them, without any possible doubt. Be resolute, as I was, in resisting without applying the law of retaliation, 376 but also without lowering yourself to bargaining with them to obtain earthly peace. It would be a twofold error. Because your acquiescence would confirm in their souls their wicked conclusions regarding you. And because, while continuing not to have them as friends on earth, you would lose the eternal friendship of your

376 Exodus 21:23_25, Leviticus 24:17_20, Deuteronomy 19:21, Matthew 5:38.

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tqr7151 Eternal Friend: your Jesus. I tell you: be resolute, do not avenge yourself, but, on the contrary, forgive, without yielding by even a hairbreadth to their purposes. And

forgive. Forgive. God will then do his part.

602899tqr7151 "And let us proceed through other regions, and an encounter with another kind of hidden enemies, those I shall call 'unstable friends.' The ones who are seduced by a miracle, but the blazing forth of truth and power, by a dream of hope, and by hopes of triumph. The ones who follow as long as there is no danger in following, ready to go away tomorrow if they think that following offers no gain, but, on the contrary, might prove to be a nuisance.

"Who is the first one, not in terms of temporal order, but in the seriousness of his sin? It is Peter. The first of the Apostles, the Rock on which I founded my Church. So ready to come to Me, so bold in defending Me, in professing the truth about Me! And then? And then see him as a coward, a liar, and a spiritual traitor to his Jesus. 'I do not know this Man. I am not his disciple.'

ldblquote I tell you truly that at that moment Peter was more wretched than Judas, for Judas was bold in his crime and, though knowing he was revealing himself in his full horror and branding himself forever with the world's disdain as long as the world existed, he defied everything and came, in the presence of a people whose reactions he did not know, to point Me out to the assassins. He professed himself to be my disciple by that act and did not deny it; he was and wanted to be known as the 'betrayer' and the 'deicide.'

"Peter, on the other hand, lacked the courage to say, 'I am his disciple; I know Him.' He should have added, 'And I profess that He is the Just One, as befits the true Son of the true God.' And he would have done nothing but tribute honor to the truth, to that truth in which he had always believed as long as it was not dangerous to believe in it, that truth which was glory for him, too, for it is an honor to follow and love the just and a supreme honor to be the disciples of God. But he denied

"His Master was now being dragged before the Synedrium as a wrongdoer, a sacrilegious man, and a demon; it was dangerous to go against the Synedrium, and to go against a mob rebelling

3066876tqr7283 against one who until the previous day had been acclaimed was also dangerous. It takes heroism to defend someone who has fallen into disgrace. And heroism comes from an inner life which is intensely nourished by charity_that is, sustained by union with God and by loving, certain faith in the Friend.

"Peter had not yet been confirmed in charity and grace. Peter was still 'man' and had man's selfishness and baseness, unstable faith, and ephemeral friendship. He thought of defending him self from possible dangers and not of defending his Friend, at least by word. He let the enemies and the bought witnesses be the only ones to speak of Him. Against their lies he did not raise up his frank, just words. And so, too, Peter, who just a few hours before had dipped his bread into my plate, had fed on Me, and had professed that he would be ready to lay down his life out of love for Me, raised his heel against Me

by denying Me and saying, 'I do not know Him.'

"Why did Peter commit that sin_he, already designated as the Pontiff of the Church, which was then at the dawn of its foundation? Because he was 'carnal man' whom trial and penance had not yet been able to convert into 'inner man.' Why did God allow that sin in the first Pontiff of the Church of Christ? So that, 'when he had repented, he would confirm his brothers and sisters'_i.e., so that, in remembering his weakness, his own, he, who for three years had fed on my charity and wisdom, would be able to judge with true justice_without the intransigence of an ancient Israelite or the weakness of an imperfect priest_the sins of his lambs, always less blameworthy than he because they had not fed directly on my Word. And also so that, following the example of him who had sinned and been for given and then, when humbled and repentant, was rendered an 'interior man and holy priest,' a true Father and Shepherd of the children of God and the lambs of my Flock, every Pontiff would be, like the first Peter, a judge and father, without intransigence or weakness, a good Shepherd, another Me, so that my Flock would not perish and my Doctrine not be trampled upon.

"Other unstable friends: the disciples who abandoned the Master after the discourse on the Bread of Heaven. Why did they abandon Him? Because Jesus called them back to following the

tqr7140 Christ not according to the stimuli of the flesh, but through the impulses of the spirit_that is, by regeneration of the old man reborn as a son of God by having believed in Me and accepted Me.

551857tqr7140 "Didn't I say to the Samaritan woman, 'The time is coming when true worshippers will worship the Father in spirit and truth'? And didn't I say to Nicodemus, 'Whoever is not reborn in the spirit will not possess the Kingdom of Heaven'? And the woman with an impure life, a religious schismatic, accepted my word and from then on worshipped God in spirit and truth. And the great Nicodemus, the light of the Synedrium, accepted my invitation and was born again, to the point where he was openly my friend when a Peter denied Me. Why, then, shouldn't I have reproached the disciples following Me for too many things which were vanity and not spirit and truth?

"But in them was the pride of being 'the disciples,' and, thus imagining they were already grounded in the Kingdom, they then rebelled against the Master and wanted to act as master for Him in an argument revealing their uncertain faith in Me their imperfect preparation, and, what is more serious, their de sire not to be perfected by Me. It was the ancient sin rising up again. Always the same one. The Spirit of Evil whistled his son in their ears, and they accepted it, felt they were gods, judged they could do without masters, and went off. And they went off Where to? Where all who are dragged away by pride and intoxicated by the law of the flesh go: far from God's way and proximity.

ldblquote Much less serious in his instability was the rich young man who, though attracted by the Master, was also attracted b wealth and, when caught between the two opposing currents preferred to abandon himself to the more comfortable one: to en joy wealth.

"Another example_but more serious because the unstable one here was one who had obtained a great miracle from Me and had approached Me several times_was that of Cusa. He, too, was for Me as long as the memory of his anguish over his sick wife lasted and as long as being my true friend could not jeopardize his position at the Court. But when Herod no longer cf2b fearecf0b0 d

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tqr7277 Me because, in his human sight, I was the defeated one, the leper, the madman, the accursed one, the one repudiated by the Temple and the Nation, and, indeed, no longer fearing Me and feeling of _ fended by my silence, he hated Me intensely, Cusa, who had al ready lent himself to the trap of my enemies in drawing me into his house for the banquet at which I was deceitfully offered the kingdom_the very human and paltry kingdom_thus aligned against Me to the point of punishing his wife for being faithful to Me, nor did my resurrection convert him or any other miracle. The man blinded by false values who abandoned secure, eternal things for the precarious favor of a king and the fleeting power of an office at Court!

833416884tqr7277 "How many of these followers of what yields ephemeral honor, of what is a chain even for the free will and judgment of the soul and mind, how many servants_indeed, slaves_of their pride I have among my own ministers!

"These were my unstable friends. Do you recognize in them the figures of yours?

"Here are the ones who, after feeling heightened in prestige as your friends, are ready to say, 'I am not concerned about this creature. I don't know her and don't want to know her.'

"Here are the ones who showed love for you as long as they hoped your light would give them a halo of glory and your exertion would yield them gain, but whose true sentiment emerged when your light was seen to be veiled by a judgment provoked more by them and their actions_always opposed to my counsels_than by any other motive and who now fail to show love for you.

107407 "Here are the ones who waited to state an opinion ... because they lacked the charitable courage to support you as long as your triumph was uncertain.

125407 "Here are the ones who, between unjust wealth and the true wealth of serving God in his instrument, preferred the ease of the former, avoiding trouble....

429 "Here are the ones who, when reminded of the duty to be 'spiritual,' while being carnal, prefer to go off on their own on their path, which is no longer the one I pointed to.

"Here are the ones who, after receiving so much from Me and

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tqr7157 you, leave the friendship of the King of kings and his faithful one to please their inner king and, after offering you a halo of hay and flowers, which are such today, but tomorrow are fodder and then nothing more, they array themselves against you be cause you refuse it, preferring the thorny crown of perfection and eternal glory, and on your head they set a. crown of mockery...

589892tqr7157 "Oh, let them go ahead! And let them depart! 'Woe to those who are alone1377 has been stated. But it is better to be alone than to have friends who seek evil. It is better to be crowned with mockery, which will fall like dead leaves_indeed, which are already falling, when I decide to make the truth shine forth than to wear a false crown which can deceive only the foolish and the carnal. It is this dark hour which will give you perfect light here and hereafter. I tell you so.

"And now the friends who betray. Judas is the perfect specimen. But all those who, after receiving benefits, dedicate them selves to accusing with untrue accusations are his followers. had them. You had them.

"I had the perfect specimen in the one greedy for money and disappointed in his proud designs. You do, too, in these.

"I did in the one who was as dear to Me as a brother. You also do. He betrayed Me with a sign of love. With false signs of love they betrayed you.

"He said he believed in Me and pointed Me out as a satan. They also told you they believed you were an instrument of God, but when, because you really were one, you opposed their plan, they then said and say you are an instrument of Satan.

"He said he was seduced by my Wisdom, but openly called Me mad when disappointment and wrath concerning the plans he had in his heart and their being discovered made him an enemy of the Divine Friend. They also told you they were seduced by the Wisdom speaking in you and making you its spokesman; now, disappointed and uncovered, they say you are demented and abnormal, because of both a congenital defect and the infirmities which have aggravated your mental imperfect.

tqr1445 377 Qoheleth 4:10.

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3066837tqr7226 "He tempted Me to sin because he could not accept that I was superior to sin because I was God and the Just Man, perfectly just, voluntarily just. They tempted you to sin, not with the same means tried by Judas, but with what spurred them on, and with the twofold purpose _of attaining their utilitarian and proud aim and getting valid evidence to have you judged guilty, in the mad dream that, once you were out of the way, greater and freer gain and pride would accrue to them.

"In reality, the thirty coins were the heavy stone which Judas tied around his neck to plunge into the abyss, and the mad hope of triumphing in just any way_after he had been unable to be the 'great one' of Christ, King of Israel_was the rope which made him a suicide, deprived of Life and life eternally dead, dead, dead; eternally satan, satan, satan. The second Lucifer for God the Son as the first Lucifer was such for God the Father and the Son and the Holy Spirit, both of them rebels, proud, and greedy and both of them struck down_the Archangel and the Apostle_by Divine Justice.

"But what's different now? And in reality if your prayer had not interceded to give them time to be converted, punishment would already have descended from Heaven. As Judas, to get a justification for his iniquitous action, by every means sought to make Me appear as a sinner, in such a way that he would appear as a just man tormentedly acting against his friend to give honor to God, to persuade the uncertain that I was a false Christ, and to fortify the adversaries, in order to crown his mad dream. Others did the same with you.

"The time has come which I prophesied to you two years ago. It is sufficient for you to reread those words of mine to know the point they have reached, without my continuing the parallel which brings you anguish and sickens Me.

"Another weapon of those who are_ not just and lack the courage to suffer the consequences of their injustice: they then seek with tears and specious appeals to affection to silence or bring to a halt the words and actions of those rightfully carrying out their mission, which the imperfect do not like.

"The trap of affections! They tempted Me not to be the Christ by waving my Mother's anguish in front of Me and my duty to be

tqr562 501

59 her son according to the flesh. My reply is well known: 'My mother and my brothers and sisters are those who do the Will of God.' This Will was more than my Mother for Me. For all the true children of God this Will must be more than everything else, whether it is sweet or as bitter as the chalice at Gethsemane and the sponge soaked in vinegar on the Cross.

300 "They would like to make you, too, remain silent or withdraw from the way you have taken by invoking their love and the effort made for you and the work. No, it's not love, nor is it effort made out of love for you. Love is respect and understanding, the desire not to cause harm or pain to those who are loved. You love them_you that, though grieved in a thousand ways by their actions, want to save them and keep them from suffering and defend them as if they were your children.... Oh, poor thing who have still not grasped the abyss of their hearts! They say they love you; they tell you to remember their love, but they appeal to it to paralyze words and actions by you which could be the cause of their punishment and a gag and restraint smothering their words and impeding new actions by them.

"Don't be upset by anything, and let nothing bend you to compromises you would later not feel happy about. Do not luxuriate in their more or less sincere tears or avowals of more or less sincere affection, but at the same time do not be held back from acting according to justice by those tears or those avowals. Do not be held back, either, by an unreasonable fear of acting against charity, when all means of patience and persuasion have been exhausted in vain.

"I taught, 'If your brother has sins against you, go, take him aside, and correct him; if he heeds you, you have won over your brother. If he does not, take witnesses with you so that everything may be confirmed by them. If he does not yield and repent, inform the Church; if he then does not yield and listen even to the Church, treat him like a gentile or publican.'

"This is why for years I have selected witnesses for you. And I now tell you they should get into real action by being present and also speaking on your behalf so that those abusing your patience, courtesy, and respect for the priestly robe will feel uncomfortable with others who are not you...

tqr502 502

tqr65356831tqr7211 "It is not an offense against charity to be just with the blameworthy and just by exercising justice in every action. Did I perhaps offend charity towards my Mother by exercising the heroic justice of doing the whole Will of my Father? No, in all truth. On the contrary, by doing this I made Her, the Immaculate One, the Co_Redemptrix. I place this second glorious crown on her head, which She would otherwise not have had. Nor did She refuse to wear it, though it was a crown of boundless pain. Look at Us. 1 was the Son who did not deny his most beloved Mother, but set the Will of God before Her, because that will must hold precedence over other loves, wills, and human rights, even the holiest ones. And look at Her: the Mother who did not keep her Son from doing the Will for which He had taken on flesh. Robe your heart in our heroism and act with true charity.

"Patience becomes foolishness, as does charity itself, when they are not joined to justice.

When I saw that the limit had been reached beyond which patience and charity would turn into complicity and injustice, I, the perfect Patient One, separated Myself from the blameworthy after severe words. There is no love, no matter how great, that can permit a misdeed by one it loves. Remember this. One must act. One should then pray for the redemption of sinners. But one must act. Always. Because not doing so would mean that one wants to be their accomplices.

"And, having dealt with the distant and proximate foundations for our passion and seen the faces_especially the spiritual faces_of our enemies, before immersing ourselves in the real Passion, let us pause to contemplate the few friends we have.

"Few, and among these few, I had very few among the priests and doctors. But those very few were good. Jairus and Joseph and Nicodemus were among the very few, along with very few others, including the Good Scribe.

"And since I am just, I shall also include among them the great Gamaliel, though it may seem strange to the superficial. His real justice caused him to be absent at my condemnation. A great and serious act at that time and before that assembly. And I remembered him in my Heart, tormented by so much hatred, betrayal, and sin in a whole people_my People, taught, miraculously cured, and loved by Me_in my followers and, more than

tqr547 503

614tqr7153 followers, my chosen ones, now scattered because the Shepherd had been seized... Everyone against Me except a few! My People! My Jerusalem! I remembered the gesture by Gamaliel, the greatest rabbi in Israel, a Jew down to the deepest marrow of his bones, encrusted with traditions_indeed, locked in the impregnable jasper of the old doctrine, but still a just man.

586888 "He had not been either my friend or my enemy when I was free and strong. He awaited the sign to believe I was the Messiah. But when he saw Me unjustly portrayed as an evildoer, though not yet believing I was the Christ, he nonetheless emerged from his reserve to summon the judges, drunken with hatred, back to legality. If he had been able to give a character of justice to his firm belief in the luminous words of a wise Child during a far_off Passover, he would have been on Golgotha with Joseph and Nicodemus. But his belief was too fettered and thus an obstacle to seeing the truth.

"You, too, face some who, because of the rigidity of their faith, create obstacles to seeing the truth for themselves, regarding both you and the work. They are waiting for a sign, as Gamaliel was. Always include them in the ranks of friends, though, even if they do not appear to be such, for excessive justice makes them slow to recognize the truth. And pray that, for them, too, the tremor of a heavenly earthquake will cut through the threefold veil covering the Holy of Holies of their just, closed spirits, which may then see the truth of this work and of yourself, my spokesman, so that our exertion as the One Dictating and

the one writing may not be futile.

"And now let us observe the lay friends, more numerous, though apparently less holy, because they are lay people and are also from regions regarded as 'anathema' by the 'saints' of Israel.

"Lazarus, a friend at all times and in all circumstances, and his sisters; and the inhabitants of the coastal towns, the mountains, and the lake; and those of Samaria, better, in most cases, than my own fellow citizens; those of Ephraim, who offered hospitality to the Persecuted One, in whom they believed without demanding a sign in order to believe.

"You, too, have found among lay people those able to believe without demanding a sign, the sign requested, without ill will,

tqr489 504

3006862tqr7260 but out of excessive prudence, by others who are not laymen. But, if they are able to see, I have given the latter a sign, for both those among them who are just and those who do you so much harm because they are not just.

"The sign is this: your deference to the Church, which is a sure proof that I am your Master, for if a deceitful spirit had instructed you, your actions now would have been different, since, in reality, Darkness cannot teach about the Light, and the devil would not be such if he instructed souls in Goodness.

"And this, too: my distant words have come true; the things said seemed so impossible to you that they even struck you as in comprehensible. But they were true, as you bitterly observe. Only God predicts the truth; Satan, always deceit. He deceives to cause ruin. God does not deceive, but instructs his beloved so that they will be prepared to withstand the bitterness of disappointment and be able to orient themselves.

"And this, too: your being able to reconcile charity and justice, not hating, but, rather, forgiving, though not yielding even under the weight of insults and accusations, in the whirlwind of snares reaching and encircling you on all sides.

"And this, too: your being able to resist all temptation...

"Oh, the threefold temptation presented once again, and not by Satan this time, but by men, by those who would like to call you a satan, but who are his servants because they tempt you, because they are rebellious, and because they are greedy, proud, and deceitful. The threefold temptation presented again towards the end, as at the beginning, once more to make you fall away from God's love and men's judgment. And the law dominating them which is not the law of a spiritual man_makes them so insane that they do not

consider that your lapsing would be 'the end' of all their dreams of gain, honor, and presumption, dreams they would have wanted to come true in you in order for them to reach the fulfillment of their dream. The gain_glory_presumption of bending God and the Church to their will, equivalent to the bread offered to my intense hunger after fasting, equivalent to the kingdoms offered to Me by the eternal seducer, equivalent to thinking the Father had to save an imprudent Son throwing Himself from the highest pinnacle of the Temple out of presumption.

tqr551 505

619917tqr7166 "Maria, never, ever be presumptuous. God is a provident Father. But He does not second foolishness and presumption. God loves you greatly. But this must not lead you to suppose you can dare anything. God always helps and will help you, provided you remain his lovingly faithful daughter and subject.

"If tomorrow you were to rise up against your God, drawn into pride by feeling greatly loved, the same thing would happen to you as happened to Lucifer, Adam, and Judas, and, with thoughts devoid of grace behind your stricken brow, you would go off along ways which were no longer luminous with charity, truth, and justice, dark ways, filled with the voices and stench of flesh and blood, and the voices and stench of Satan, the perpetual tempter of man, who, if he does not keep assiduous watch over himself, be comes his prey, often one dead to grace, definitely an inhabitant of the kingdom which is not of Heaven.

"And with this renewed threefold temptation you had and have your most painful hour of Gethsemane, and your heart, if not your members, has sweated blood. For Gethsemane is this: the struggle sustained by the self between the will proposed by God and the will which Satan or men or the lower part of the self propose, in that the latter three spur man to prefer carnal love and to be concerned about enjoyment and providing enjoyment to one's being, instead of preferring the things that give supernatural, eternal enjoyment, which is not won by seconding the carnal self or consenting to the voices of the world and Sa tan, but by a life of sacrifice and virtue, for virtue and sacrifice are always joined and are found where there is obedience to the Will of God, whatever it may be.

"This struggle, between the Divine Will and the lower desires, press us, like bunches of grapes in a winepress, break us, like olives in an oil press, and crush us, like wheat between the stones of a mill. But as the grape is perpetuated by becoming wine, and so is the olive, by becoming oil, and wheat becomes useful when turned into flower, whereas the olive, the grape, and wheat would otherwise perish to no purpose as a prey to cf2b molcf0b0 or worms, in the same way by sacrifice and through sacrifice man becomes a citizen of the Eternal Kingdom after having been useful to his brothers and sisters through his heroic example.

300 "Continuous immolation for a supernatural end is painful. I experienced it, to a degree which only I have consummated, before you. And the dull inertia of men contributes to making it more painful for us, for, instead of supporting us in the hours of fiercest struggle, they' sleep or abandon us or_as an affliction within affliction and a torture within torture_betray us, after having fed on us, our prayers, our words, and our love, and in response to our charity give us the ungrateful bite of the snake taking revenge on one who has picked it up and warmed it over his heart, keeping it from doing harm, of course, but also from dying. Dying spiritually, in our case....

"Oh, the greatest love, when, with a view towards the most holy precept of twofold love, it is given to those who are not open to love, turns into resentment wounding the giver. Oh, faithfulness to God makes us unfaithful for friends, to the point of turning them into our executioners. But bear up. Everything is of use to make the wedding gown more ornate. Everything: temptations undergone and not paid attention to, calumny endured, atrocious betrayals, and the revenge of those disappointed. Everything.

"Oh, Maria, my violet, whom they wanted to tear away from my earth to cast you onto a path over which your Jesus does not pass and whom, to take revenge on your being so deeply rooted in my Rock (the Church), they covered with the spittle of their calumny and trampled down under their lame feet, expecting that you would then be unable to blossom any longer, my violet, look at what their action has brought about. It has made you more beautiful and richer in flowers.

"Your plant has fed on this suffering and faithfulness; your plant's steles have become beaded with it; the blood of your heart wounded by so much betrayal has nourished its roots; the warmth of your charity towards friends and enemies, for my Mystical Body, and for your God has made its buds open. You have flowered entirely and are in the peace of the creatures who have followed the way of justice and are thus persecuted. And in this joyous peace of yours you tend towards the Kingdom, which is already yours and from which your Sun kisses you with his Charity.

340 "But let us go back to the lay friends who do not ask for a sign

tqr7151 to believe you, as they did not ask Me for one, the true lay friends. Among them, who are not the Temple and Jerusalem but the just scattered everywhere or those desirous of justice and I truly found them to be more numerous in Samaria and Syro_Phoenicia, or among the Romans, than among the Jews_you find what I found: respect, sincerity in love, or nonlove which does not, however, become hatred, the desire to feed on the Word to receive light and convert to the Lord, stray lambs returning to the Shepherd, wolves that become lambs, blind ones again seeing the Light that had been lost., extinguished lamps that blaze forth more intensely, emitting light. These are the lay friends, for your comfort.

596901tqr7151 "Your thought asks, 'And why not entrust me to them, then? Why have me undergo these last painful experiences?'

"Listen: certain souls challenged Me more than once, saying in their hearts, 'Does God want this and threaten painful things if what He asks of us is not done? Well, I'll do as I please. I don't believe and won't yield.' And they mocked God.

"Others souls said, 'Glory will come to me from this extraordinary event which has fallen into my hands,' and they grew proud.

592901tqr7151 "Still others, whom I, by this means, tried to cure of their rationalism, which in their spirits rendered sterile the infused virtues and the consoling gifts and the grace of their state, which was very great, turned every light from Me into the object of analysis, examined not in the light of the flames of charity, but with the pale, cold ray of their human knowledge, and made their rationalism and their knowledge a bulwark against my Wisdom, which sought to enter into them to revivify them, and they turned the salutary means into an evil.... But they will not be able to reproach Me for not having done everything for their good....

575894 "As I did with Judas (and still others unfaithful to Me), for just a few months less than three years I tried to bring them back to justice and, above all, charity, for the purpose of forgiving them, in the first case, for their long_standing, repeated acts of presumption; their foolish acts of pride, in the second case; and their acts of rebellion, in the third case. For this refusal to accept

tqr492 508

tqr7212 the counsels of the Word is an even more serious rebelliousness, since, in analyzing them with the opaque lens of their rationalism, they found them to be foolish and not to be taken into consideration, just as they later judged other counsels and orders to which they should have bent so as not to cause scandal among the least in the flock. Such great rebellion brought them to sin seriously against four of the ten commandments of God, to sin against the Church and the Rule, to sin against twofold charity: against Me, whom they called 'Satan inciting you,' and against you, whom they called 'possessed'_in my case, because I denounce their wicked actions; in yours, because you do not bend to their desires.

300 "I knew that my mercy would not yield fruit. Their ground was cluttered up with too many things for my goodness to take root, sanctifying them. But as I showed Judas mercy, to the extreme limit, so I acted with them so they would not say, 'If God had helped us....' God's help is useless if man does not accept it. And what good did my help to them do? None, because it was not accepted. On the contrary, their souls, instead of emerging from themselves to be united and transformed in Me, who was helping them so powerfully, got more and more closed and plunged down, separated from Me. The more my patient goodness manifested itself to them, the more men and less christs they

became.

357 "Could I have prevented it? I leave man free to act, ready to help him if he turns to goodness. And I also left them free to act. And to keep their accusations and those of the whole Order against you_as fickle, insincere, demented, exploitative, impulsive, and still more_from taking on the appearance of truth, I deemed it necessary to let them descend right to the bottom. In that way the gold has been separated from the tinsel, and the truth about you and about them is becoming clear. And no one who is just will be able to think that you have betrayed them and the Order because you are mentally, morally, and spiritually ill, as is being said; but the just will say that you had to act to defend God, the Church, and your soul, and the work along with it, now that their descent into an abyss which would be illicit for anyone, because of the actions being carried out therefrom, has provided the measure of their morality.

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617916tqr7162 "In reality, the baseness they have reached surpasses human baseness_it is already fused to extrahuman baseness_since if what they have done is dishonorable for all men, when done by them, it truly becomes, more than dishonorable, sacrilege, on ac count of both the author and the matter.

"And what did I say on November 21 [1948]? 'The traveler's bag and pilgrim's staff will be removed. We will leave Jerusalem for Ephraim.' It was a clear warning, and they would have had to understand if they had examined themselves humbly. But for ears moved only by humanity those words of warning served as a push to accelerate the actions on their part which were not good And how did they understand the others regarding the consequences of an inevitable sentence by the Church? As a usefu pretext to carry out their design, which reveals they never understood the true nature of the work. And this longing to act made them so insane that, to convince you about their plan, with no mercy concerning the wound they were causing you, they swore that what did not represent a condemnation for you and the work was a condemnation for you and the work.

"You, disoriented by my speech and theirs, looked to your Master and accepted his Work, though it was still incomprehensible for your spirit, fainting with pain and astonishment. Your mind was nearly blind because of pain and their subtle words but, through the spirit, which charity maintains in a state of in sight and trust, you did not err in following the true Friend, and you now know where He was leading you: to the bitterest knowledge, to the hardest test, but both of them necessary.

"You were nearly blind, to the point of seeing only the intense glow of the truth, without being able to decipher it, though it was enough to keep you on the right path during the temporary blindness. They, the deliberately blind, were utterly blind to the point where their thought, too, was blind, going so far as to call what is not good good and to refuse my charity and yours seeking to bring them back to the Light as enemies. My words and

yours, the echo of mine, your increasingly sustained resistance the words of others_all that should have been light and order in the midst of their darkness and chaos became a thick scale which increased the darkness and disorder added to the chaos to

tqr537 510

tqr6574 the point of leading them to the final very disordered actions against divine and human law, against supernatural as well as human love.

"This is the fate of all who leave the ways of the Lord. They arrive at the simony of Simon the Magician,378 and both deserve Peter's replies. But they are unable to reply, with sincerity in thought, as Simon did to Peter; on the contrary, they say they are the author of miracles.

"God has worked just one miracle, for them: to pull their well_concealed rottenness out of the whited sepulcher in which it had been enclosed to slay you and the work_to have pulled it out, laying bare the hidden, venomous wounds, so that they would be clearly known and no one_you much less than anyone else_would fall into error or remain in error any longer about them. They are 'the dead' who do not want to be raised up. They are the dead seeking to go on unleashing harm from their death. For this reason I keep watch at the threshold of their tomb, to keep them from coming out to harm you.

"Do you understand, now, why I have been watching for so long at the threshold of that dark entrance to the tomb, which has not yet been I sealed, for I, Life and Mercy, still let the door remain open so that they may come to Life and ask for my Mercy ... ? Do you understand now why I am keeping watch there, in the vicinity of Moria and in that twilight dimness which you fear is 'night falling,' whereas I remind you that the hour preceding the emergence of the purest dawn is also a twilight dimness?379

292 "Every supernatural depiction has the value of words. And my running to meet you was so that you would not be drawn into that tomb through betrayal; and my white robe, so that you would see Me clearly even in that twilight, at all times, like a beacon, your beacon during the storm; and my keeping watch at the threshold of the trap set for you, a trap which was not in Samaria or among the lay people of Jerusalem, either (the good Christians), but in the vicinity of Moria, the mountain of the Temple (to be read: among the clergy, indeed a temple, but not

378 Acts 8:9_24.

379 On March 30, 1949.

tqr507 511

the great Temple_the supreme Hierarchies of the Church) There, too, not all are perfect. Only God is most perfect. But none of them have yet arrived at the actions against you for which those causing my current pain and yours are to blame.

304 "And I warned them that this was the last test! I told them that I would then make provision because permitting other acts of imprudence would be imprudence on God's part towards you] soul_that is, an impossible divine action, for God is never imprudent.

"Well then, now you know them all: friends and enemies the times prior to the Great Passion."

"Let us enter into the true, major Passion, the one that came after the sweating of blood in Gethsemane. And it comes because, even after getting an intuition about what being faithful to God's will and to love and justice will cost us, we remain faithful.

"Here is the arrival of Judas, who calls his victim 'friend.' For you, not one Judas, but several Judases, so that the betrayal would prove perfect, and the action, cunning and complete, made up of a guiding intelligence, a hand readying events, an appearance to be presented, certain not to arouse suspicions about a trap because that appearance always ought to be free from dishonor. Ought....

'I weep, Maria. I weep. For I endure everything related to the sins of men, still and always weak in the face of the very strong Serpent. But the sins of the Priesthood torment Me. They are the mire hurled at the Head of my Mystical Bride. And thus at my head, too. For I am her Head. And if the mire should not be on the robe of my Bride, even less should it be on the crown of the Bridegroom. But the sins of the Priesthood are truly the handfuls of mire, the slaps and spittle meted out to the Eternal Pontiff, to Him who calls so many to his holy service who then look backwards, raise their heel against Me, and betray their mission and their Lord: the Judases over the centuries.

"Yes, the sins of the Priesthood torment Me, the cause of numberless sins of the laity and numberless ruins of souls, worms dangerously eating into so many holy things, and especially the

tqr6899 three most holy ones_the Church, religion, and charity. For the Priesthood receives continuous special aids, in addition to the grace of one's state, in order to be holy and often does not appreciate them and make them bear fruit and on other occasions takes advantage of its role to do harm and, finally, in certain in stances, tramples on priestly gifts and duties to the point of crime. Every immoral action against the Church, religion,

and souls is a crime. And the sins of the wicked will and of the rebellious mind are even more serious than the sudden, perhaps isolated sins of the flesh

"Oh, console Me, for you are Mary, and it is the mission of Marys to console Me for the sins of the beloved ones and those chosen for the service of God who do not love Me, indeed, with all their strength, with their heart, soul, and mind, as is the duty of all who believe in the true God, and especially of those to whom I have given more by making them my ministers, but they love themselves and money and honors. Like Judas! Like Judas! The perpetuators of Judas.

"Here is Christ, seized, bound, abandoned by his friends, insulted, and beaten by his enemies, who is dragged before the judges. No, not the judges, the executioners. For a judge is some one who serenely conducts a trial, listens to the one accused, questions the witnesses for both sides, and finally formulates a just sentence, which, in my case, should have been acquittal, since I was innocent of the charges brought against Me. But those judges had already decided upon my death beforehand. They were thus not judges, but executioners.

"So it is with you, little christ. Some bound you. Others abandoned you. Still others insulted you. With a false appearance they presented you to the judges. There they testified falsely against you. They covered your face so you would not see the Light and their serpentine faces. They slapped you by calling you a devil, a madwoman, and amoral, when you said, 'I have al ways spoken frankly. Ask those to whom I spoke, and you will see I am not a liar, a madwoman, amoral, or a satan.'

"Above all, they tried to make you a slave, a prisoner in their chains: in their argumentation, insinuations, threats, or blandishments.... Now useless, for it is a game which has lasted so

tqr462lang3081lang2057 long that you no longer pay attention. But do you remember, Maria, the martyr Agnes? You saw her! 380 The chains set around her wrists fell to her feet, leaving her free. And as happened with her, so also with many other young martyrs who did not flee from martyrdom only because the strongest chain bound them to it: love for their Jesus. The chains which they tried to wrap around you, to take you where they wanted to, also fell at your feet, and you have turned them into a pedestal to rise higher, with your free good will, towards charity and justice. Their chaining you through betrayal was thus in vain.

"But, as a just retaliation by God, the chains prepared for you now appear as chains for them. And the insults and accusations they hurled at you have bounced back at them after sculpting in you a sharper image of your Master-Martyr. But they have uncovered another image breaking the whitened plaster of their tomb.

"No, you are not a devil, madwoman, liar, or sick person. Some might have thought so before, but not any longer. The true image of you, little christ, was unknown to many. Now the hail of their actions has torn the veils of your concealment, and many who were-previously unaware of you today know your true nature.

"I appeared in my eternal image as the Risen Jesus after suffering, and all doubt fell away concerning my Divine Nature after I rose from the dead. But in your case I wanted knowledge to come in advance, to re-establish the truth they had altered. And in order to re-establish the truth about the work, which may be believed to have come from Me only by knowing you in your truth.

"The false judges and true executioners then dragged Me to Pilate so that he, not they, would be stained with my innocent Blood. A useless pharisaic trick. My Blood, though materially shed by a Roman, fell upon the Jews, so much so that Rome was and is the See of Peter and the heart of the Christian world and Jerusalem for twenty centuries has not been-no, and is not now, either-the capital of the People that killed its God.

"And Pilate, in another vain attempt, had Me taken to Herod

380 See the entries for January 13 and 20 in The Notebooks. 1944.

in order for him to condemn Me. They were enemies. But to shift responsibility for the crime from one to the other they became friends. The have long been dragging you, too, along with the Work, from Pilate to Herod and from Herod to Pilate, and they become friends if they were previously enemies, unless they again become enemies if Herod does not satisfy the Pilates.

"And Pilate stooped to a compromise between his justice and the injustice of a People. And he had Me scourged. And he then let Me be crowned with thorns and showed Me to the crowds with an appearance provoking derision. They have let you be scourged, too. Indeed, they directly scourged you themselves and with their own hands crowned you with thorns and presented you with an appearance provoking mockery.... It is not the time for Me to reveal to you the reason for this inconceivable way of acting. You will find out one day....

"My enemies distorted the truth to induce Pilate to condemn Me. Yours-and here there is a difference in the parallel-distorted the truth told to you about your Pilates and Herods, before whom their actions dragged you, to lead you to feel aversion and disdain in their regard. But now you know who your real Pilates and Herods are.

"I was faced with questions and inquiries to bring Me to lie or curse the truth in the hope of being caused less pain, and miracles were asked for with the assurance that afterwards I would be treated favorably. You, too, were faced with questions and inquiries to prompt

you to fall into error, lie, or seek less pain, or they turned an act of indulgence by Me into a weapon to prove you are a fake by nature or because of illness. They lied to you constantly for months.... Why? Allow Me not to tell you the horrendous truth. If you look for it by reflecting about everything, though, you will find it on your own.

"Why did I permit this? Because only at this price, so painful for you, was it possible to obtain the evidence concerning their souls and the truth about their designs. Remember that your trust in them was so strong that you yourself doubted Me, the fact that it was I who was telling you those bitter things,

"Maria, do you remember my first decrees? 'Only when my spokesman is safe from animosity, curiosity, and all danger be

619923tqr7168 cause his body is in the tomb and his soul in God will his exertion become known. 1381 It was to save you so much pain. I knew. The wicked actions of men forced Me to give other orders, to avoid even more painful things for your spirit. The pig_headed ill will of those men_it is always them_has made what should have been peace for you become 'pain.'

"Now, listen.

"Imitate Me in keeping silent and speaking as I did in the decisive hours of my human life. I remained silent or told the truth, depending on whether the one examining Me was deserving or whether it was right to speak or right to keep silence to serve and glorify the Lord. Imitate my example, soul of mine. Be silent with those for whom all words are now useless. I ordered you to do so over two years ago. Speak with those who may rightly know the truth. Speak without acrimony, but, rather, with the sweetness which wins hearts over. But speak.

"This is also a long_standing command which I am repeating to you. I said, 'Be silent when they do not ask you about yourself, the extraordinary gift, the work, and its Author. But if they ask you and deserve to receive a reply, speak, stating the truth to glorify the Lord.1382

"I acted this way before Caiphas and the Synedrium, before Pilate, and before Herod, when each of them separately asked me who I was_in order to condemn Me, save Me, or mock Me. I could remain silent, making allowances, as long as the natural creature_I, the Man_was under consideration. I could not be silent when the Messiah and his Eternal Divine Father and my mission and the will of God were under consideration. One is not silent, even if speaking leads to greater martyrdom and death, when one must defend the truth and glorify the Lord.

"And once you have spoken to defend the truth, prevent abuse, and glorify the Lord,

endure and be silent; endure and speak only to beg for forgiveness for the blameworthy, convert those whom sinned, and entrust our creature to those worthy of protecting it. Our creature, Maria. The work whose Author I am,

tqr173

288 381 Several references to this injunction may be found in the three volumes of The Notebooks.

382 See, for example, the entry for March 5, 1946, among others.

3016844tqr7368 and you are the one who formed its body with so much suffering and watched over it with heroic love. And you watch. Now more than ever.

"Be silent before the Judases who do not repent of their act; before the Herods, filled with spiritual sensuality, the worst of all, who approached and flattered and questioned you like an oracle, hoping to prompt haughtiness in you and cause you to work false miracles, to simulate them, in order to deride and accuse you afterwards, or even simply hoping to see miracles which they would have greatly liked, for, since they are abnormal in supernatural taste, they love extranatural miracles_that is, tinged with the diabolical_more than the pure, simple faith which is able to believe and believes, with no need to see the extraordinary in order to believe.

"In modern, scientific terms, they want to call you 'psychopathic.'

"But what, then, are they most inclined to regard as a 'scientific'_that is, mediumistic_work? This one, which is so clearly supernatural?

"Don't they know that one generally judges according to what one is?

"The psychopathic_I would say 'lunatic,' following the ancient name_is wonderful terrain for Satan's invasions. It is al most always in relation to the diabolical and loves the diabolical and has the certain signs of the diabolical: the habits of lying, pride, disobedience, and sensuality. Do you have these elements in yourself? You don't. On the contrary, you are mercilessly sincere; not even the extraordinary gift of the work (and many others from Me which only very few know) has made you proud; you are obedient to the point of undergoing martyrdom for this reason; you lack even spiritual sensuality because your religion is simple and strong, not eager for abnormal emotions which are not mysticism, but quite different

"Your nature, which appears to be impulsive and fiery_I say appears_is able to master itself, when those judging you do not master themselves in the face of things that are much less. And in this, too, you truly resemble Me. All of them should recall my holy wrath against the merchants of all kinds lurking in the

3006846tqr7238 Temple and my impetuous words against the scribes and pharisees.... How much you resemble Me, soul of mine, in so many respects, ranging from crude sincerity to absolute obedience, firmness, and constancy and your just reactions against acts of injustice and the unjust and your forgiveness, which, while not yielding to the unjust, forgives them....

"Those abnormal ones who in you have sought only the extranatural miracle should be told to be healed of their spiritual greed, to heal their souls before wishing to condemn your soul and your mind, both of them healthy and dear to the Lord, which have been able to love with no need for the extraordinary to do so.

"The extraordinary in you! Extraordinary has been your love throughout life, more and more generous and strong the more pain grew-that is, Christ, once again, in you, to make you a continuator of his immolation for the salvation of the world.

"Oh! Fools! This is what attracts God: the generous, strong love of the victim soul. Then the Spirit of God, Love, descends, ignites, and manifests Himself to the temple prepared to receive Him. He otherwise does not. God does not satisfy longings which He condemns and which man has no right to ask Him for.

"I am God. Those who want to see miracles to satisfy their foolishness and their corrupt spirit, 'the inhabitants of the earth,' as the Apostle John calls them,383 turn to the Beast, who will give them what they desire the more they do not desire the Truth. He will give them deceit, to lead them astray and take them to eternal death....

"Be silent or speak, fulfilling your passion, going forward, with the cross men have imposed on you-and it is the heaviest to carry-weighing down upon you, though you are already so burdened by crosses given you by other men and also by the cross God gave you. But, in its severity, it is always joined to peace. For all that comes from God is always peace, even if it is a painful peace. Be silent or speak, while you ascend with your last cross, depending on who you meet as you go. Speak or be silent. And speak with words of goodness or firm words, depending on who you meet.

"Carry it and endure. Offer and consummate. You will find

383 Revelation 13:8.

merciful souls on your way, the Cyrenean, the Marys, as I found them.

"Rise. Even if excessive effort makes you fall, don't lose heart. Before you, I fell. For, as with you, the cross was imposed on Me when the effort to endure the betrayal and the traps of many and the sweat of blood squeezed out in the struggle between the two wills and the scourging and the other tortures had exhausted Me. One falls out of faintness and exhaustion, not out of sin and a desire for sin. The Father does not condemn, but makes allowances for those falls caused by excessive pain....

"Rise. On Calvary were my Mother and John, next to my Cross. You have Me and my Mother. Indeed, She is between your cross and mine. For my Heart suffers, as if it were still on the cross, from what has been committed against Me, the Author of the work, and against you, my instrument, and against souls, many deprived of the Word which is Life.

"But for Me there is no more tomb. And for you there is no tomb, no real tomb. The tomb is nothing but a bed for sleep, with a certain reawakening, for the flesh of the just who have always served the Lord. And there is no death for the faithful spirit. But there is no eternal tomb for the work, either.

"Now is the time for patience, the beautiful virtue in which there is so much charity and so much fortitude, humility, temperance, and other spiritual gems. For this reason the parallel ends here.

"From your cross, and by your example, you are redeeming those who sinned against God, the Church, and you, and with the word of your actions alone Christ present in you-the only reason for every ordinary or extraordinary act by you-is preaching.

"Let the current pain and trial perfect your humanity increasingly, and from it, as it is being consumed, let the Truth dwelling in you shine forth more clearly, like a face behind an impalpable veil, and let our love-the cause of every extraordinary gift-blaze out.

"Let it blaze, to the point of consuming the host, to open, for the loving spirit, the jail holding it back from full union with the Spirit, who is Love, who descends upon you, into you, continuously, in that measure which a living creature can receive, to give

519

tqr7171 you his Peace, infinite consolation, and medicine for the sorrows and wounds coming to you from men, to communicate to you his Life, Wisdom, and Life.

625923tqr7171 "Be at peace. The one speaking to you is truly the King of kings, the Eternal Word of the Father, Jesus Christ, your Master and Lord, and no one else.

"Be strong in your faith, and may an ever_stronger love fortify your faith increasingly.

"Along with the great John, you, little John, should repeat the short, perfect request: 'Lord Jesus, increase your Love in me. Repeat it! Repeat it!

624tqr7171 'I need to pour forth this infinite love of mine, which so many reject.... I pour it into those who love Me to receive comfort therefrom. I pour it into you, my crucified and blessed violet Maria.... John.... Like my Mother and the perfect Apostle Maria, faithful ewe lamb of the true Shepherd, ready and generous in the face of every sacrifice so that the lost sheep will return to the sheepfold and there will be one single Sheepfold under one single Shepherd, and all those whom I have loved will once again be 'one with Me,' just as the Father and I are one.

621875 "Pray with my words, which are always holy and, moreover, most holy on that night, at that hour, and in that prayer in which I, who knew I was about to be abandoned by my beloved ones at that time and always, requested 'the Kingdom of Heaven' for them.384 Pray: 'Father, I want them, too, to be where I am'_that is, may they have the Kingdom of God in them, possessing love in them, and the Kingdom of God for their spirits beyond life and in eternity.

920 "Rest now, for I am keeping watch .....

fi301qctqr1708 April 27, 1949

tqr1708

Jesus, who, after always remaining like a defense for many days until the Parallel was finished, had disappeared, came back and resumed his position as a guard, saying to me, 'I have re_

3 84 John 17.

tqr480 590

turned and will remain as long as it is appropriate for Me to re_ April 27 main. For here there is a need to keep watch attentively."

fi301qctqr1688 May 7_8,1949line Night

tqr1688

283 The night between May 7 and 8_that is, a few hours before the meeting of the Partners of the CEPV385 at my house to clarify everything and establish that I want to obey the Church and have it obeyed.

Jesus had said, "Meet on the 3rd (Discovery of the Holy Cross) or the 5th (Victory at Lepanto through the intercession of Our Lady of the Rosary) or the 8th. But I would prefer the 8th so that on that day I, as the Good Shepherd, with the help of the Queen of the Rosary and St. Michael the Archangel, may be able to recover on my paths the sheep

that have wandered astray. Prayer in common to my Mother and yours in particular to St. Michael _that he may cast out the Disturber, so active in some_will at least obtain the binding of the perverse will and the making known of your will, without doubt."

At 12 midnight Jesus departed and was replaced by Our Lady of Fatima, facing eastward and praying intensely.

At 12 noon on May 8, 1949, while the entreaty was being made, Our Lady turned from east to west and inclined her gaze over Father B.... A maternally afflicted gaze. She then separated her joined hands, opened her arms, and lowered them towards the ground. She then raised them to Heaven in an act of entreaty and again joined her hands in prayer, and two tears furrowed her cheeks, afterwards falling to the ground.

I felt myself getting pale, with my contemplative paleness, which I would have liked to conceal from the eight people present, who noticed, however, except for two.... I understood that Our Lady was weeping over sinful members of the clergy, one of whom was present.

385 The reference must be to the Words of Life Publishing House (Casa Editrice Parole di Vita), specifically constituted to publish the Work, but later dissolved.

tqr459 521

fi301qc May 12,1949

tqr1608

290 Our Lady was coming down as far as my bed, walking on a path of white clouds. She then stopped at the foot of my bed, high enough above the ground for her small bare feet to be on a level with my bed. She invited me to say the Holy Rosary with Her.... (And the rosaries were scented with her fragrance.)

fi301qctqr2332 May 13_14_15,1949

tqr2332

290 Our Lady (who continued under the aspect of Fatima, in view of her position high in the holm_oak, but was different because She was wearing an ash_gray mantle, almost penitential, and was holding a book also with an ash_gray covering) was gazing with a pained expression, once again towards the east, but towards the ground.

I did not ask Her any questions on the first and the second but on the third, I did.

She replied, "I am looking at a prison, in a cell in Hungary. I am looking at a servant of my Son and praying for him.... But it is less of an affliction to look at the persecuted one than to cf2b bearcf0b0 in min_even without looking at them__other hearts of the consecrated who are not persecuted, except by their ill will.... I also pray for them, but ... what an effort I have to make! Like the words spoken by the betrayer Apostle on that Friday morning. My final, futile words to the impenitent one.... I am wearing the clothing of penance for this reason. They are forcing the Mother into mourning, believe me.... And I am holding this in my hands (She pointed to the book) to cleanse it of their dust, which has made it so gray," and She wept.

fi301qctqr1613 May 17,1949line Afternoon

275tqr6515 First, Jesus, under the aspect of Ecce Homo, waiting for the Cross and saying to me, "They are imposing the cross on Me

tqr487 522

again so that, by my pain, I can redeem them.... Their obstinacy in a lack of penance flagellates Me, crowns Me with thorns, and weighs Me down with the cross.... Three martyrdoms on account of their three forms of concupiscence-human, mental, and spiritual."

Later, Our Lady of Fatima-it was truly Her, with her white and gold mantle, the Rosary in her hand, and the white robe, but her face gently pained.

She came down along the pathway of clouds as far as my bed, on a level with it. But there were not two tears, as on the 8th of this month, furrowing her face... It was a flood of tears washing her face and sprinkling pearls-or, rather, diamonds-over her white robe which fell down to her bare feet. And if the weeping on the 8th had been placid-just two tears falling from her eyes over her face, afflicted, but not contracted by pain-today it was the tremendous crying which alters one's features and shakes one's whole body with intense sobbing.... Not one word.... But glances and tears.

I asked Her, "Is this weeping for me? Have I been at fault?"

She shook her head, with a tenuous smile, and confirmed in words, "No, not for you. It's not you that make me cry.... But what pain, what pain! "

I would have liked to console Her, but I didn't have time to ask her how I could. She said, "Love me increasingly to console Me for one who is a prodigal son ceasing to dwell in the Mother's Heart, in my Immaculate Heart, whose loving beat sanctifies whoever

accepts it."

She then went off, weeping, slightly bent over, as if demoralized. She looked like the Woman of Sorrows in the hours of the Passion....

fi301qctqr487 May 19,1949

tqr487 Our Lady remained dressed in gray ... and deeply afflicted....

523

fi301qc3072tqr4674 May 20, 1949

287tqr6543 The Lord said to me, while I was thinking about everything but mystical questions and was doing needlework, repairing household linen:

"My Turin Shroud, O Maria, for whoever is able to see, is not just a testimony that I truly died and rose again, but also testifies to the way I was conceived and born, not according to the laws of humanity. It is thus a confirmation of the truths that my Religion teaches: my being conceived through the action of the Holy Spirit, the Divine Maternity of Mary, her perpetual virginity, my passion and death, and my glorious resurrection. But this is confirmation for those to whom it is granted to see, in the light of God. "

fi301qctqc748tqr1597 May 25,1949 line Evening

293 Jesus came and drew me to his chest, covering me entirely with his white mantle. He supported me with his left arm and rested his right hand on my head. He consoled me. He wanted to console me. But his extraordinary tenderness brought tears to my eyes ... for I sensed that if Jesus was acting that way, it was because He knew men were constructing new crosses for me and I knew who they were....

Like this until the end! More and more pain! Only God, only Mary, only Heaven love us, poor instruments of theirs. But the others manage to infuse gall and vinegar even into the sweetness given us by Heaven....

Can there be such joy and such pain together in a heart? And yet there are. They seem like two currents clashing in a gulf, stirring up breakers. And the soul is in the middle, raised up, knocked down_towards heaven, towards the abyss, from blessedness to torment....

A martyrdom which is more exhausting than an illness, which everyone would have to experience to understand it, especially those who are so severe to us instruments, even more than severe ... when they ought to help us with their charity....

fi301qctqr1602 May 26,1949line Ascension, 9 am.

tqr1602

293 Jesus, even more extraordinarily loving, wanted to comfort and comfort me with his love ... for so many reasons.

His infinite, perceptible charity plunged me into contemplation of all my past and present indigence and into such a complete pain of contrition as I had never before experienced.

Even if Jesus did not reassure me in this regard, I felt I was right in thinking that, if I were to die after such a perfect movement of contrition for all my sins, imperfections, omissions, and so on, my soul would be absolved by God Himself.

I then feared I had had a proud thought in saying this. And I asked Jesus to comfort me. He did so with this prayer:

"Jesus, Infinite Mercy, who forgave Levi and called him to You, forgive us our sins, for having offended You is our pain.

"Jesus, Infinite Mercy, who forgave Mary Magdalene and united her to the holy, faithful Women, forgive us our sins, for having offended You is our pain.

"Jesus, Infinite Mercy, who forgave Zaccheus and made him your disciple, forgive our sins, for having offended You is our pain.

"Jesus, Infinite Mercy, who forgave the adulteress and gave her only the divine command not to sin any more, forgive us our sins, for having offended You is our pain.

"Jesus, Infinite Mercy, who forgave the repentant thief, taking him with You into Paradise, forgive our sins, for having offended You is our pain.

302 "Jesus, Infinite Mercy, who forgave Peter for having denied You, forgive our sins of infidelity, for having offended You is our pain.

"Jesus, Infinite Mercy, who from the height of the cross invoked the Father's forgiveness for your enemies and crucifiers, obtain for us the Father's forgiveness for having offended Him so often by offending You, Most Holy Word of the Father, for having offended Him is our pain.

293 "Jesus, Infinite Mercy, who forgave the Apostles so completely that from the Father You obtained for them the Holy Spirit,

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633tqr7064 offended by them in not loving, above all things, Go_You, the Incarnate God, vilely abandoned by them_and their neighbor__ You, Friend and perfect Master_obtain for us the forgiveness of the Holy Spirit for our sins against twofold love, for we repent

of having offended love, the very essence of God.

581876 "Forgive us, Jesus_You, Mirror of the Father; You, Fruit of Divine Love_for all our sins against the Father, the Son, and the Holy Spirit, for having offended the Most Holy Trinity is our pain, and You alone can take away the stains of our sins, for to make our souls clean you shed all your Most Holy Blood.

866 "We want to love Y6u, O Lord!

581876 "Come to the aid of our weakness. Come to our aid when we fall.

"Infuse your love into us so that You may live in us, establish in us the Kingdom of God, and make us 'one' with You, with You, that are One with the Father and with Him and the Holy Spirit form the Triune God, our Beginning and our End, the Origin of every good for us now and forever.

"Live in us, You alone; live with your Spirit, with that all_loving Spirit of yours who is the same Spirit proceeding from the Father and You, and may our souls second your slightest impulses so that our apparent action will be only the outward robe of your real and hidden actions in us. And may it so happen through complete fusion_or, even more, the complete annihilation of the creature in order to have You alone live in us.

"To live and act, moving, O Eternal, Most Holy Mover, every movement of our souls, minds, hearts, and even our humanity so that all that is ours will move and serve You in love and with love, O God, who deserve all our love and ask us to love You, for in love is the Law, and those who come to love You with their entire self and love their neighbor as themselves no longer sin and possess your Kingdom, in this life and the other. 1

"Live in us, You alone, O Son of the Father, who with the Father and the Holy Spirit are one God, in such a way that the Father, on seeing us, will see You, his Beloved, and love us in You and because of You, our Divine Guest, and dwell in us to remain with You.

866 "Live in us, You alone, O Incarnate Word, who were conceived

tqr487 526

304tqr7072tqr7251 by the action of Eternal Love and are never separated from Him, so that, as our spirit prays to praise the Most Adorable Triune Divinity and call upon it in our needs and sorrows, it may continue to be the voice of the Holy Spirit that rises to the Throne of God to offer Him perfect praise and proper entreaty, both of them acceptable to the Lord.

"I do not ask You, O Most Holy Love, to have me live my own personal life in grace, but

I ask You, Grace, to live in me so that I may really live the life of Grace and it may transform me and supercreate me as a true christ."

fi301qctqc1185tqr2521 May 31_June 1, 1949 line Night

tqc1185tqr2521

285 Our Lady, shining in her robe, but covered with a very delicate pearl gray mantle. And the shining of her Body and robe lit up even the dull, ashen color of her mantle.

She was looking towards the ground and eastwards. Her arms and hands were open and directed towards the ground, and She thus held her mantle open over the luminous whiteness of her chaste person and robe. She, up above, on the delicate clouds... and Jesus, here, next to me in his white robe.

The night went by like this. Contemplating the Mother and speaking of Roman friends and ... nonfriends.

fi301qctqr1794 June 2_3, 1949line Night

tqr1794

285 What pain! What I experienced on my left side was so intense that the. shuddering reached as far as my spine.

fi301qctqr3972 June 3,1949line The First Friday of the Month of the Sacred Heart

tqr3972

tqr6310 To compensate for the atrocious suffering, Jesus was always

tqr489 527

628tqr7062 with me and renewed the miracle of quenching my thirst with the Blood of his open Heart and immersing me in the fire of his Heart .... 386 Blessedness....

614913 And Our Lady came in the afternoon, just as on May 31 and June 1. And after having told me that She was happy that the Rosaries were being said in common in Rome "because prayer is more effective if offered by many," She said:

"Do you want to know why you see me with this out_of_the ordinary penitential mantle,

almost of bereavement, though I am not longer crying and the joy of my heart radiates out? Well, I'll tell you. And I'll reveal to you a new title with which I want you to call upon me.

"No matter how much people fail to meditate on or accept or believe in my sorrow and the description of it appears humiliating and they want to deny it, precisely they are unable to meditate on my pain as a mother and a believer, I was the victim, together with my Son. And I am, for every offense against Him strikes my heart and scourges my love for Him, just as all of his suffering on the day of the Passion was a scourge, blow, thorn, nail, attack, and fall for me.

"And so, now that a furious, unwearying, more and more violent rain of hailstones is being hurled by Humanity against its Lord, I am wearing the mantle of penance, as a victim with my Son, the Divine Victim.

"Do you see? I remain with this gesture of supplication which I adopted in the Tomb at the moment of my complete sacrifice and my supreme prayer for men. I beseech and scatter graces.... I gather in prayers and acts of reparation.... I offer myself and make offering. I implore the Father and the Father's mercy. I comfort the faithful with my graces. I take in their prayers and acts of reparation. I offer them to console the Love of my Heart. And to make them powerful I offer myself with you_I, the Victim Mother of and for Humanity.

"Greet me, Mary, in this way: "Hail, Mary, Victim Mother for the sins of men, pray for us." My new title is this: Immaculate Mary, victim pierced by the sins of the world."

386 See the entry for March 16, 1947.

tqr476 528

2806860tqr7226 And Jesus, absent.... Our Lady then disappeared, but Jesus continued to stay and stay....

tqr3179

fi301qctqr1947 July 26_30, 1949

tqr1947

288 Our Lady has no longer been wearing the gray mantle or looking to the east. But She has been looking at me, shining in white robes and heavenly lights, very gentle in her

smile and gaze.

fi301qctqr1798 August 2, 1949

tqr1798

288 I was brought some images in order for me to add a dedication. My blood accumulated in my heart from the emotion of seeing Her, my Mary, as I have been seeing Her for years and as, in spite of a lot of searching, I had never seen anything similar in images.... I will have it enlarged so that even when She is not here, my eyes can see her likeness. At least that. I will place it where I see Her appear to me to come down to where I am with her gentle step.

fi301qctqr1928 August 15,1949line The Evening

tqr1928

294 Jesus says to me:

"Only my Mother knew everything about Me, as regards my time as a Son in Nazareth, as a the Master and Redeemer, and as the glorious Risen One. For, through both my word and divine decision, Mary knew everything and partook of Me: moments of fatigue, sorrows, joys, and triumphs. Mary alone. The Evangelists and Apostles partially knew about this or that aspect of MY life. And they did not know much_very little about my Mother.

"But you, my little Mary, my little John, you alone know all about Me and Mary. You have lived through our lives, at our side. You have breathed the air of our house, of the house of Joachim

tqr490 529

639tqr7066 and then of Mary, of our Nazareth, of our whole Palestine. You have sniffed the smell of bread just baked by Mary, of the linen washed by Her, of her virginal body and mine. You have smelled the scent of Mary Magdalene's balms and of Lazarus's putrescence and of the lamb and wine at the Paschal Supper and of my Blood shed in the Passion. You have counted our sighs and voices and looks, acts, lessons, and miracles.

572871 "You know more than the great John. O my worshipping crucified one, this is what I wanted to give you by virtue of your long suffering: perfect, complete knowledge of Us, as Saints and Doctors did not possess it.

"But the times require an urgent response. Only a broad knowledge of Me can save. And to the one who gave me all I have given all so that many, through your sacrifice, which has obtained all from my love, may have Life. Neither men nor hell can tear the treasure I have given you away from your spirit. It will help you to live and die and gain a foretaste of the joy of Heaven.

"Soul of mine, close your bodily eyes to the world surrounding and afflicting you, but open the eyes of your spirit and always keep them open to the world I have clarified for you_my world.

"Exult and take joy in Me as an infant. Admire and listen to the Boy who is already a Teacher. Disciple, listen to the Word speaking to the multitudes.

897 "Rest on my Heart, new John. Redden yourself with my blood.

572871 "Weep over the agony of my Mother, which bursts forth at last, after the heroic suffering on Calvary. You, at least, must understand that twofold agony as a mother and as the first and perfect one among believers. No one understands. Only you, that have heard it and remember it, and hear and see the voices, tears, and sobs.

586886 "Make reparation for the sorrow of Mary, taken into consideration too little, the Co_Redemptrix, with your understanding love. I ask you for this: for you to make reparation for the superficiality with which too many observe the passion of my Mother.

572871 "I ask you today_today, feast of the Assumption. A day of Marian joy. But to have that joy Mary had to drink a chalice as bitter as mine.... Mary, before being the Queen of Heaven, was a sea of sorrow.

598tqr1208 530

50tldot36966840tqr7253 "You are washed by my Blood and by the sea of Mary's weeping. And no one gives it a thought.... Make reparation for the indifferent.

fi301qc2308tqr4443 August 16,1949

2308tqr4443

296 Jesus says:

"When I hear the hypocritical and unreasonable sentence, which is a challenge to

Charity, Wisdom, and Justice and a curtain to conceal their contrary will, audaciously and haughtily and even vilely contrary to mine 'If it is the work of God, God will take care of it and make it triumph'_with a start of holy wrath I would like to come down to earth and repeat the gesture with which I cleansed the Temple of swindlers, thieves, and merchants. ,

296 "I ought to do this. But I am Mercy and remain such as long as man is on earth. I wait for their conversion as long as they have breath. But later, for the obstinate and the tempters of their Lor_and they tempt Him because they know He is excessively good to them_there will be the first and second Judgment, and they will know a Face of the Lord that is different from the one against which they hurl the spittle of their provocative sentence.

"What should I do to take care of the Work and make it triumph? Should I bring into action the tremendous God of Sinai, the God of the times of indignation and severity, and strike them dead in their sin, in their sins, for many are the sins contained in their arrogance towards my will. What else, if not this?

78352 "Through you, I have provided all the proofs. In you there is no sin of rebelliousness, simulation, or haughtiness. You are the docile victim of their will. You yourself defend their will_for they are 'the Church'_from those who would like to trample on it. Because of your crucifixion it is certain that you cannot scrutinize the books of doctors. Because of your cultural background, it is certain that you cannot write those pages. And what else do they want, if this does not suffice for them to say, 'Yes, it is the Spirit of God present here'? There is no dogmatic error there truly is none in the Work.

78

6274tqr6880 531

602905tqr7170 "If the Spirit has provided lights (lights of grace) to render fully luminous what one school or another has illuminated with a ray in one point over twenty centuries, let them bless God for his grace and not say, 'But we say something different.'

"Who is Wisdom? Is she their servant or queen?

"But in order not to call themselves rebels out of human pride, to conceal these wounds of theirs, they say, 'It is up to God.'

"God has acted and acts. But the prince of the world holds sway in this world, whereas the King of kings reigns in Heaven, and, faithful_He is faithful_to the free will He has left to man_to test, reward, or, quite often, condemn him_He does not do violence to their will, but awaits them, and soon, in judgment.

"They would do well to meditate on the page in the Gospel where I, the Teacher of teachers, Incarnate Wisdom, Word, and Truth, say that sins against the Holy Spirit will not be forgiven.

"And this truly is a work of the Spirit of the Spirit of God, of the Love of the Father and the Son, of the Spirit who knows all truth and comes to tell it to the men caught in the present whirl win_or, rather, whirlwinds_so that they can defend them selves from the doctrines of hell."

286tqr6544 This dictation followed upon a text by Father Cordovani on the need for the knowledge of theology among lay people, too, and their request for true and valid theology...

298tqr6549 He then said to me:

"You shall tell your and my true friends never to repeat that statement again. They say this without malice. But I am pained all the same. Children of the Truth, as they want to be, must either keep silent in this regard or tell the truth: 'Jesus cannot triumph with the Work because men do not want this.'

"The truth should be stated in themselves and with their fellows (not with their enemies), just as I always stated it, even warning the children of the Torah (my apostles and disciples) about the yeast and the sins of the teachers of the Torah (the scribes and pharisees, including the highest among them, Caiphas and Annas themselves).

tqr532 532

301tqr7225 "Warn them. All. Laity and priest (my Father S.). So that they will not cause Me this sorrow.

tqr4845 "This sorrow! What pain! To see Myself, God, frustrated in my will by men or not understood, to the point of being told, 'You must take care 'Of it.' Does no one consider that this 'if it is the work of God, He must take care of it' is proof of the offensive doubt present in them and this does not come from God? Don't they consider that they are offending charity towards Me_by insinuating that God, to persuade them, ought to perform extraordinary works to effect the triumph of those which are already extraordinary_and charity towards you_by insinuating, even unconsciously, that you have either simulated or had Darkness as your teacher? Let them not say so any more. Ever again.

"I had been wanting to say this for a long time. Because I see your heart is getting covered with wounds, one for each time the foolish statement is made. But you are now too wounded, soul of mine, for Me to go on maintaining silence.

"Soul of mine, soul of mine, soul of mine! Come and weep here, to be able to go on living. Come to Me. Here. And let us weep together because I once more came 'to my house and was not welcomed or recognized,' and once more 'Jerusalem kills her prophets between the temple and the altar....'

297 "Since men and angels were created, how many perfect works of God have been frustrated or squandered by man?! And did they perhaps not come from God because they did not succeed? On the contrary, precisely because they have come from God, they have been frustrated. I am telling you so because it is true."

fi301qctqr2180 September 5, 1949line Evening

678tqr1650

297 I was so weakened by so much war and so weary and exhausted from always having to fight against the enemies of the Work _even physically exhauste_that I felt I was no longer any good at praying or generous or good for anything. And I said to Jesus.

300tqr6584 He replied, "Have you perhaps left the way of immolation

tqr497 533

594899tqr7156 which you set out upon so many years ago? Have you perhaps repented of having asked for the cross, sacrifice, and pain, out of love for God and your neighbor? Is your state as an ever_sicker infirm person perhaps repugnant to you because you wanted it? Do you perhaps no longer believe in the power of pain for the sake of love? Do you perhaps no longer want to offer your daily holocaust? Out of lack of trust in Me, has your love in Me per haps grown cold? Would you perhaps like to change your fate, be healed, and enjoy and live as do ninety_eight percent of human creatures. Do you perhaps no longer feel like making continuous reparation_with your continuous faithful love for Me and my Church_for all the sins which souls_especially those of priests and the consecrate_commit? Does discouragement on observing the growing tide of sins against vows, the priesthood, and religion perhaps suggest to you that everything is useless and it is better not to suffer any more? Answer! "

"No, Lord. Not a bit of this. I want to suffer, now that suffering is total and totally known, as when I asked You to accept me as a host, not knowing how far pain can rise. I want to love You and suffer to give You souls and make You happy."

585tqr7129 "And so? Do you think that mechanical prayers, like the sound of an overly_sophisticated instrument, are the ones that have value for Me? Leave aside things that are Dutch metal and not gold, the moths that are not a flame, the straw fires: ash dispersed by the wind. And live on your pyre, which burns you and burns before my

throne and covers the ugliness and blasphemies for Me with its harmonious blazing. It seeks to cover. For I am God and see.... But if, on seeing, I feel pain, your love consoles Me. Be at peace, at peace. It is love that counts. And you have love for Me, for Us in Heaven. You love with your whole self, with all your strength and will. You thus love in a perfect measure and make us happy. Your saying, 'I offer you my sufferings today for the intentions dearest to You' is worth more than a thousand prayers uttered with one's lips while there is selfishness in one's heart."

591tqr1202 534

fi301qc21616716tqr7229 September 8, 1949line Sept. 8

280 Jesus says:

300 "I said, 'There are different dwelling places of my Father in Heaven,' not to say that the inhabitants of Heaven will have different forms of happiness in the enjoyment of God because they are closer to or further from Him, but to say that they will be in the rank to which Charity has predestined them and to which their called spirit has remained faithful on earth. Contemplatives and the active, preachers and mystics, missionaries for whom the earth appeared small, and recluses who, from their monastic cells or calvary_rooms, disseminated their charity over all souls and my Word to all souls, to whom others allowed my Word to go.

"Know, however, that, even if others prevent the spokesmen from carrying out the mission for which I chose them, their place in Heaven is and remains the one which their faithfulness to the vocation to spread my Word has merited for them: the ranks of the evangelizers. And they will join the palm of martyrdom to the blazing sword of my Word, which mortally wounds heresy and the father of heresy. For they are martyrs of men, though without bloodshed. Martyrs with a long martyrdom, crueler and more multiform than the one which the pagans meted out to many confessors of Christ.

"The Heavenly Jerusalem, as seen by your great namesake, John, the Seer of Patmos,387 has twelve gates and twelve foundations. For people enter the City of the Saints through many gates: by many ways, by many missions. And also because through different missions, faithfully carried out, faithful spirits build the Eternal City of God. And the gates are made of pearls _the pearl represents a tear_because people enter Heaven by means of pain.

383 "And there are no saints who_for one reason or another, allowed by God or brought about by men moved by Satan, or by Satan himself, or granted them at their request by God Himself_have entered Heaven except by virtue of their perfect suffering.

387 Revelation 2L9_21.

6198tqr6813 535

Pain opens the gates to eternal joy. I am glorious_1, the Christ, the Go_Man_because I suffered greater pain than that endured by other men.

309 "But I truly tell you that you belong to the foundation made of amethyst. Because you are the lover_penitent for the sake of all, because you carried mourning for your Crucified Jesus throughout your life, because you always bore the insignia of penance and humility, because you are my Eternal Violet, soul of mine.

"My Blood in your chalice. Your pearls (the tears they make you shed) upon the hearts of your crucifiers. But if my Blood is a balm inebriating you and inflaming you with loving joy and impressing upon you the sign saving from extermination, your tears upon the hearts of your crucifiers will be remorse after having been the sign and measure of their destiny and their charity. Because where there is little charity, there is little Divine Light. And man is blind and unjust when he is not joined, illuminated, and sanctified by union with God.

"Truly, there is no real charity where the Word is frustrated by frustrating his voices."

fi301qctqr2319 September 11, 1949

tqr2319

309 "To be able to love one's neighbor entirely, see Me in each one. "

"It is very hard to be able to see You in some. You, that are true, faithful, constant charity; You, that are truth, justice, mercy, patience, temperance_all the virtues, all of them! "

tqr176 "It is true. Too many neighbors, even those who are externally Christians, are the opposite_completely or partially_of what I am. But strive to see Me in each. An act of faith which can provoke in you an act of love for those who, in reality, do not deserve your love. Love Me in their souls. The soul comes from God and thus from Me, too. The soul, at least for a moment, was a temple of the Spirit of God and thus conserves a trace of Me. The creature's ill will, disdain for the first commandment and then for the others in the Decalog, vice preferred to virtue, and sin_indeed,

301tqr7036tqr7219 sins_have corrode_even cancelled out_and always sullied and obscured and sometimes annulled the divine sign in human spirits. But that sign can

always rise again. For only final impenitence cancels it out completely and inexorably. Then Jesus is no longer in that spirit forever."

"But how can one believe that You are in people, in certain people, when they are seen carrying out actions which You condemn, which You, Most Perfect Holiness as Jesus, Infinite Holiness as the Word, would never have carried out when You were the Incarnate Word, dwelling in our midst?" I asked.

He replied:

"You are also able to believe I am under the appearances of a little wheat reduced to a thin host, with all of my Body, Blood, Soul, and Divinity! And so in the same way believe I am concealed under the imperfect matter of many.

309 "In some I am as if in a tomb.... They contain Me dead, waiting to rise again with a movement of love and repentance on their part.

"In others I am hidden, just like the Most Holy Sacrament, which is in their churches, but is not visible, hidden as it is behind the veil, gold, and stone of the tabernacle, within the metal of the ciborium, which is, in turn, hidden. But I am there, ready to appear and give Myself, if only the creatures, the faithful and priests together, begin the Communion Rite with their Jesus, loving Him by removing all the material obstacles which conceal Me and separate Me from them, keeping Me from fusing with them and living in them, in place of them, so that their way of life will be holy.

"Others have Me like a sun in an unstable season. Their clouds, the clouds of their inconstancy, make Me shine in them at times and sometimes make it seem the sun is no longer there. Generally, these inconstant ones are those who are not mystics or contemplatives or worshippers that have been shaped as such through years and years of faithful desire and continuous ascesis which gets swifter and swifter the more pain_all the pain which is the heritage of those who truly love and imitate Me_oppresses them....

"The paradoxes of mystical life: the more pain crushes, the more the souls ascends, flies, rises up, unites to Me, who reach

58920tldot1822tqr7182 out to it from the radiant Abyss of Paradise!

612tqr7187 "These... are the 'sentimentalists' of religion, those who, after a homily, a religious ceremony, a retreat, or a reading, would like to emulate Paul in evangelizing the Gentiles, John the virgin in chastity, Lawrence in martyrdom, and Jerome in penance, but, once the emotion has passed, they fall back into 'enjoying life.' They want to make the little flame burning in them turn into a fire ... and in the ... and in the fleeting, strained blaze destroy even the little flame ....

571871 "They want to be athletes, first in all religious manifestations, act, enthrall others,

and be an emblem, beacon, and voice; and they pressure and strain to such a point that for others they become a fearful curtain displaying Me as I am not, a deceitful light because it illuminates Me and religion in an unreal way that dismays poor souls, the majority, who are so apprehensive - a chain strangling benevolent religion, the support of spirits, and making it into a Nemesis armed with scourges and punishments.

"And they pressure and strain to the point of exhaustion and then lie drained, unable to fight against Satan, who waits for that exhaustion to attack and wear them out, when, just out of a human reaction_comparable to what happens to certain machines when they are strained too far_they do not destroy themselves, plunging into bestial forms of carnality because they wanted to become angels too quickly, without being called to such a vocation, and, above all, because they wanted to become such on their own, piling up phylacteries and frills, but forgetting that the way to ascend to the point of becoming angels lies in the Gospel, when lived out.

"A long way!! And the Gospel teaches: charity and renunciation, charity and sacrifice. Charity, I said. Not alms. For neither God nor one's neighbor.

"Do you know when people give alms to God? When they give Him external practices in the hours of the practices and then, in the others, belong to the world. Do you know when people, on the other hand, give charity to God? When, while reducing practices and vocal prayers to what is strictly necessary, they work and pray with their entire self, uninterruptedly, as I worked and prayed. And it is the same in relation to their neighbor. They truly

love their neighbor when they give that person their heart and not an offering, help and not an offering.

tqr549 "And do you know when people truly renounce and carry out sacrifice? Not only when they give up a meat dish because it is a day of abstinence, but, above all, when they renounce the appetite for their flesh. And they sacrifice when they give up the self to serve charity and justice towards God and their neighbor.

"But see Me in everyone, to be able to approach even the demon_men, the leper_men, and the delinquent_men. I will reward you for it by coming to you to console Myself for their repugnant way of life, more repellent than a tomb full of rottenness, sadder than an abandoned church, and more frightening than a cave of thieves.

"And wherever I am as if in a tomb, call Me to resurrection with your seraphic love.

"And wherever I am hidden in a ciborium which is forgotten, remind the forgetful to honor the hidden Guest and do so with your intrepid love.

"And wherever as the Divine Sun I cannot beam forth be cause the mists of humanity are often such as to conceal Me, disperse these hostile mists with your love filled with

fortitude.

"Love, Maria! Love. You have so much of it: all that I have given you and you have not squandered, but, rather, to which you have added your own, already abundant, like the shoot en twined around the stump of the vine. Give it to your neighbor. The more you give, the more you will have. But let your love be strong, free from weakness, even tough, like shears cutting the tendrils of empty forms of sentimentality, purifying like a fire. The flame turns matter into light. The flame, on rising, elevates what is low to the heights. The flame gives a voice and warmth even to things lacking a voice and warmth.

"Among men, many are truly muter than stones and colder than metal exposed to the night frosts. Love them so that they will love. Love them because they do not love Me. May I find in you alone the love which ought to be in those who do not love or love poorly and occasionally. Be an abyss of fire and a sea of love into which the creatures who cause Me pain sink, so that I will see them no longer, but see you and, through you, them, but rendered

4565068423tldot14303tqr14766 bearable because they are wrapped in your fire, covered by the waves of your love.

"Things cast into fire get purified and things cast into the sea are washed and salted. With your love for your neighbor, considering that I am in him (everything is in Christ), purify them, wash them, and salt them, so that they will no longer be dirty and useless as tasteless things."

fi301qc4565068423tldot14303tqr14766 October 4, 1949line 3:30 p.m.

4565068423tldot14303tqr14766

After so long, I saw my mother.388 She was amidst the flames of Purgatory. I had never seen her in the flames. I cried out. I was unable to repress the cry, which I later justified to Marta with an excuse so as not to disturb her.

My mother was no longer so obscure, grayish, hard-faced, and hostile to the All and everyone, as I had seen her in the first three months after her death, when, though I entreated her, she did not want to turn to God.... Nor was she dull and gloomy, almost frightened, as I had seen her in the following years. She was beautiful, rejuvenated, 'and

serene. She looked like a bride in her gown-no longer gray, but white. extremely white. She came out of the flames, from her groin upwards.

I spoke to her and asked, "Are you still there, Mother? And yet I prayed so much to shorten your expiation and had prayer offered. This morning, for the sixth anniversary, I received Holy Communion for you. And you are still there! "

Cheerful and festive, she replied, "I am here, but for only a short while now. I know you have prayed and had prayer offered. This morning I took a big step towards peace. I thank you and the nun who prayed for me. I will repay you later.... Soon. In a little while I will be finished with purgation. I have already purified the sins of the mind.... My proud head.... Then those of the heart.... My acts of selfishness.... They were the most serious. I am now expiating those of the lower part. But they are a trifle

388 See note 55.

compared to the others."

"But when I saw you so obscure and hostile... you did not want to turn to Heaven..."

"Ah! I was still haughty.... To humble myself? I didn't want to. Then pride came down."

"And when you were so sad?"

"I was still attached to earthly affections. And you know it was not a good attachment.... But I already understood. I was sad for that reason. Because I understood, now that there was no longer any sin of pride, that I had loved God in the wrong way, wanting Him to be my servant, and you, too...."

"Don't think about it any more, Mother. It's over now."

"Yes, it's over. And if I am like this, I thank you. It's because of you that I'm like this. Your sacrifice.... It obtained purgatory for me and, in a short while, peace."

"In 1950?"

"Even before! Before! Soon!"

"Then there will be no more need to pray for you."

"Pray just the same as if I were here. There are so many souls, of all kinds, and many souls of mothers, forgotten. One must love and think of all. Now I know. You are able to think of all, love all. I now know this, too, and now understand that it is right. Now I no longer try to sketch out [the exact words] the process for God. Now I say that it is right .....

"Pray for me, then."

"Ah! I thought of you before. See how I have kept the house for you. You know, eh? But I will now pray for your soul and for you either to be happy or to come with me."

"And Dad? Where is Dad?"

"In Purgatory."

"Still? And yet he was good. He died as a Christian, with resignation. "

"More than I. But he's here. God judges differently from the way we do. A way entirely his own .....

"How can Dad still be there?"

" Ah! " [I felt bad, for I had hoped for some time that he was already in Heaven.]

"And Marta's mother? You know, Marta .....

541

50912tldot5875tqr7245 "Yes, yes. Now I know what Marta is. Before... My character... Marta's mother has been out of here for a long time."

"And the mother of my friend Eroma Antonini? You know.

"I know. We know everything. Those of us in Purgatory. Not so well as the saints. But we know. When I was coming down here, she was leaving."

591887 I saw the tongue_like flickering of the flames, and they brought me pain. I asked, "Do you suffer a lot from that fire?"

"Now I don't. Now there is another, stronger one which almost keeps me from feeling this one. And, what's more ... that other fire makes you want to suffer. And now the suffering doesn't hurt. I never wanted to suffer.... You know .....

"You are beautiful, Mother, now. You are the way I wanted you to be."

"If I am like this, I owe it to you. Ah! How many things you understand when you're here. The more you get purified of pride and selfishness, the more you understand. I had so much of them .....

887 "Don't think about it any more."

8971008tqr5597 "I must think about it.... Goo_bye, Maria .....

Goo_bye, Mother. Come soon to take me ....

887 'When God wills .....

296 I wanted to record this. It contains teachings. God punishes first the sins of the mind, then of the heart, and finally the weaknesses of the flesh. One must pray for those abandoned in Purgatory as if they were our relatives; the judgment of God is very different from ours; those in Purgatory understand what they did not understand during life because they were filled with themselves.

Aside from my affliction over Dad ... I am happy to have seen her so serene_indeed, joyful. Poor Mother!

fi301qctqr2254 November 21, 1949line 3 p.m.

tqr2254

302412tqr6464 Jesus says: ". On this day last year I said I would take away the bag and pilgrim's staff from the shepherds to test the Samaritans. And I

tqr487 542

318tqr7081tqr7260 have done so. I tore away a mask_more than one_and finished their test because it was the last test for them. I said, 'After this one, that's all, for it would mean tempting the creature's patience, yours, my creature.'

"In past days I told you that as for these, too, the prophecy of March 1947 came true, so my decree must be fulfilled for these, too.

"How often have I said that the figure of Judas_enthusiastic and believing, then unbelieving to the point of betrayal, in a 'yes and no' lasting three years which ended in deicide_is the figure that should be studied most among the followers of Christ because it

is the one most frequently found among them?

"How often have I said that the house in Bethany could not host the priests and pharisees, aside from two or three who were exceptions in the mass?

"How often have I said that Samaria was better than Jerusalem for Christ until those in Jerusalem (priests, scribes, and pharisees), moved by envy and calculation, cunningly corrupted the weakest among the Samaritans and made them hostile to Me?

"What is written in the eternal books is fulfilled, as is proper, because a divine decree, in being just, is always fulfilled.

"Now these, the fanatics of an hour for the new Bethany, may not remain in Maria's house. A place exists there for the true Christ and for his true ministers. Maria may remain there, for she is also a Lazarus in her suffering, and Marta, active in serving you, that contemplate. And a few faithful disciples. Few and tested. And to remain there with Christ, in true, living faith and the religion of the spirit, in unitive life with Christ, not in the architecture of pompous temples, exhibited to be seen and ad mired, but empty, empty, empty, without Me because they are full of the concupiscence of life.

"Maria, since they ceased to believe in what you are, concupiscence has enveloped them. For you, Maria, extinguish concupiscence in those who love you, because you, my flower, are a perfume of Me, and my fragrance extinguishes fevers. But when those who loved you cease to love, then, as with Judas, there is no longer anything but the victory of the carnal man, first, and later of the Seducer.

tqr526 543

tqr185 1

618914tqr7184 Nov. 21 "It was necessary to test them, though. To break their pride in

1949 believing they are perfect.

"The summit is reached by a long, wearisome, and faithfully followed way. Sometimes a lifetime is not enough to touch the peak of justice. And not even there is one secure if one does not ascend and is not nailed to the cross of perfect charity, which is complete sacrifice.

"You are there and remain there. You do not fall because you wanted love to crucify you there so as to be more certain of not plunging down.

"Everything in you repeats Me. I have also told you this many times. Hence for you there

is poverty, incomprehension, betrayal, mockery, and calumny_everything, as for Me. And solitude. The great souls are always alone. For the other, common ones cannot rise where the few truly great souls soar. But eternal, perfect Greatness_Go_comes down to where the solitary ones are and is the Friend who alone suffices to fill the voids of those deserting a holy friendship. I remain for you. Increasingly yours, increasingly 'one with you.'

"I say to them, though, that calling Me will be in vain, for they have preferred other voices and other ways to mine, acting with you as some of my followers acted with Me, unfaithful be cause they were called back to justice by Me.

"My Word is salvation, light, and wisdom to the humble in heart. But it is poison for whoever is not so. I spoke, to provide a proper way for their literal, unspiritual piety. But my Word, crashing into their carnal self, opened it_for It is powerful and from that self, from their heart, just as I said, what was hid den there came out: 'It is from the heart that there come wicked thoughts, acts of envy, murder, and fornication, and thefts, including those which are moral and spiritual_more serious be cause, unpunished on earth, they are later judged and punished by Me in the second life; there come false witness and blasphemy against one's neighbor, in addition to God.'

tqr534 'It is useless to call Me now. Charity does not come to the aid of those without charity wounding my innocent servant_you. And because of the misfortunes which will strike them let them say, 'We wanted this, for we have practiced injustice and animosity

271tqr6619 against Jesus' friend, who loved us and still loves us.rquote How can they ask God for mercy when without justice and without mercy they fail to put down their unjust ill will towards you? Sirach (28) so states,389 and so it is.

"And sing, 'You, that were irritated, have cast out indignation in order to console me. You, my Savior, take away my fear. You, my strength, come to my aid. You, my joy, bring me happiness.'

"Be blessed, my violet."

Jesus says:

"Wanting to unload the responsibility for what is happening on God, thus attempting to diminish their sin in your sight and that of the worl_out of animosity, cowardliness, or indolence and quietism_by saying, 'God must act' makes them resemble those who, when I was on the Cross, uncovered themselves, in their deepest and truest self, after losing all restraint and control over their hypocritical actions in the fever of what they thought was

their triumph, when shouting, 'If You are the Son of God, come down from the cross now and save Yourself, so that we can believe that You are truly the King of Israel, the Messiah.'

"All men have the intellect to judge. The men of God, his servants and ministers_priests_also have the assistance of the studies they have completed and of the supernatural aids which are appropriate for their mission so as to judge even better. How, then, do they imitate their bygone predecessors by tempting God?

"Let them act, for it is up to them to act with holiness and justice. And I will bless them. But if they do not act and do not serve Me, demanding that I do what, moreover, would be of no use be cause the desire not to serve Me is in them, for them I will have the silence of condemnation which I had for the Heads of the priests and the scribes. The silence I did not have for the Good Thief. A wrongdoer, it is true, but who did not wait for Me to act in order to be converted. He acted. And then, certain that I would reward his good will, he turned to Me to have Me absolve him.

"What a lesson for all! God is not to be mocked or tempted.

tqr1474 389 Sirach 28:3_5.

tqr496 545

638tqr7041 So as not to imitate Satan tempting Me in the desert; and the priests now condemned together with their Temple; the hypo critical pharisees and scribes filled with iniquity, who appropriated the goods of women who were alone and their proteg6s, mocking Me on the Cross.

618921 "How is it that their action does not appear clear for their wisdom, to which they attach such importance? This action against Me and against the souls you torture with your 'no' and deprive of the Word."

fi301qctqr1890 January 6,1950

tqr1890

295 The Holy Spirit says:

303 "Write. And let it be a reply to the foolish deductions of some The long silence (eighteen months) is a reply, as are the new words.

"The long silence is a reply, a reply telling your detractors that in you there is not a desire to write or not to write, but only a desire to obey God. If He speaks, you write. If He is silent, you do not write. For you are not a counterfeiter of extraordinary things. For you are not a madwoman who takes words and visions deriving from delirium to be

supernatural words and supernatural visions. You are the instrument, the spokesman. And an instrument is inactive until the artificer takes it into his hands to have it carry out a task. And a spokesman has no voice until the Voice fills it with Itself so that he will spread it around the world. This is what you are, and nothing else.

"And the new words, after the long silence, are a reply, to tell the truth to the blind with their eyes covered by the scales of their carnality, who see as their thought, which is not good, sees, not, indeed, as reality is, for they are blind. They see the outside and do not know what is occurring between the Divine Spirit and the spirit of the servant of God. They see the apparent silence, but cannot penetrate into the divine motives for that silence, for the carnal man cannot penetrate with his opaque heaviness into the mysteries of the Light made Word.

295 "I now say that to respond to these fools I will speak after so

tqr483 546

295

321tqr7204 much silence. But since I am God, and God is Goodness, I will not force you, a victim consuming yourself increasingly. I will adapt my Word to your physical possibilities, thereby giving a new lesson to those sinning against charity and justice, and thus against God, who do not adapt their actions towards you, a sick woman, with charity and justice and sin against the twofold love which the ancient Law and the Incarnate Word proclaimed to be the first commandment, without which the others cannot be true and living, and the formal, literal modes of worship are vain and false and dead remains. For what constitutes divine life, what divinizes even a smile and makes it the object of future reward, is love. Only love.

"Not without divine counsel the lessons halted at verse four of the eighth chapter to the Romans and resumed at the fifth verse of the same chapter after eighteen months. Up to the fourth verse there was reference to you, that live in the spirit, and to those like you. From the fifth verse to the seventh they are spoken of. And with this point the lesson resumed, just right for the present hour. Even the winking of an eye is governed by God's Wisdom.rdblquote 390

fi301qctqc1862tqr3886 September 11, 1950line From Our Lady to Mother Teresa M. of St. Joseph

tqc1862tqr3886

303 "Excessive fear paralyzes the forward surge of souls. If they had not been excessively afraid, the apostles would not have left my Son alone when He was captured. For they were good, at heart. But too fearful. First, of enemies; then, of Jesus, because of their abandonment. Excessive fear produces Jansenism, and Jansenism increases fear because it instills the conviction that it is hard to be saved. And not only this, but in attenuating the spirit's embraces with Love, it makes the soul weaker and weaker.

313tqr6494 "Tell her not to break her wings and dim the flame under the

297 390 We omit over one hundred handwritten pages, dated January 8_June 2, 1950, containing twelve of the Lessons on Paul's Letter to the Romans, as well as the next notebook in its entirety, dated June 16_November 16, 1950, containing the remaining ten Lessons.

620922tqr7154 spontaneous condemnation 'I am bad.' No one is good except God. But He is so good that He is so even to those who are not entirely good.

"The most beautiful conquests of God were Matthew, Mary Magdalene, Zaccheus, and Disma_that is, the great sinners. Great. But they did not spiritually throw themselves onto the ground passively, saying, 'I am so bad,' but, rather, with their spirit they surged up and ran towards Forgiveness and Love with trust. "

fi301qctqc1519tqr3139 September_November 1950 line The Apocalypse 391

tqc1519tqr3139

287 (Revelation 1:4) "He who is" is the ancient Name of God, the one with which God named Himself for Moses on the mountain, the one taught by Moses to his People so that it could call upon God. All of God's eternity, power, and wisdom flashes forth in this name.

He who is: eternity. God has no past. He will have no future. He is. The eternal present.

If the human intellect, even the most powerful of human intellects, or a powerful person, even the most powerful among human beings, with a pure desire and pure thought devoid of human pride, meditates on this eternity of God, he senses_as no lesson, meditation, or contemplation of God could serve to make him sense_what God is and what he is: the All and nothingness; the Eternal and the transitory; the Immutable and the mutable; the Immense and the limited. Humility arises, along with the worship due the Divine Being to whom adoration should be tributed. Trust arises because man, nothingness, a speck of dust compared to the All and everything created by the All, feels he is under the protecting ray of Him who, existing from all eternity, wanted men to

391 The notebooks from which this last entry is taken, unlike the previous ones, do not mention the precise dates on which they were composed, but only a general reference to the period. In addition, the writer does not use her customary term at the outset_says_with an attribution of authorship to Jesus or another heavenly source speaking in the first person, as happens in the "dictations."

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exist, to give them his infinite love.

292 He who is: infinite power.

287 What thing or person could be through itself? None. Without combustion or fusion of particles scattered through the firmaments a new star is not formed, just as mold does not form spontaneously. For the star, bigger than the earth, or for microscopic mold, pre_existing matter is needed and special environmental conditions suitable for the formation of a new body, whether it be very large or microscopic. But who gave the star and mold the chance to be formed? He who created all that is, for He had always been and had always been powerful.

There was, then, for everything that is a creating Principle that either directly created (the first creation) or maintained and fostered the perpetuation and renewal of creation. But who created Him? No one. He is. Through Himself. He does not owe his Being to any person or thing. He is. He did not need another being in order to be, just as no other being hostile to Him, though created by Him_for every spirit or flesh or creature in the perceptible nonrational world is created by Go_can take Him into nonbeing. And if all that is, in the spiritual Heaven, in the perceptible Creation, or in the netherworld, is already a witness to his immense power, his being, which has received no beginning from any other being or thing, is the immense witness to his immense power.

282 He who is: most perfect wisdom, uncreated, which has not needed self_training or training by teachers in order to be. Wisdom that, in creating the all, which was not, did not commit any error, creating and willing perfectly.

287 What inventor or innovator or thinker, even if moved by a proper desire to investigate, know, and explain supreme and natural mysteries, does not fall into some errors and turn his intellect into the cause of harm to himself and others? Doesn't the root of harm to all mankind originate in the First Parents' desire to know and penetrate the domains of God? At once seduced by the Enemy's false promise, they wanted to know ... and fell into error, as thinkers, scientists, and men in general fall.

But He who is, and who is Most Perfect Wisdom, did not commit an error and does not, nor should the evil and pain which have made what was created perfect imperfect ever be said to come

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626tqr7063 from the All_Knowing One, but from those who wanted and want to depart from that orderly law which God has given to all things and living beings. A perfect spiritual, moral, and physical order which, if respected, would have kept the earth in the state of the earthly paradise and the men inhabiting it in the happy condition of Adam and Eve before sin.

566867 "He who is," the ancient name of God (through excessive veneration, arising spontaneously in the selfhood of men aware of their condition as being fallen from Grace and deserving of God's severity_that was the time when for men God was the terrible God of Sinai, the Judge prepared to avenge) was soon replaced by the other: Adonai. And this one_both because of different pronunciations, as observed in every nation at all times, from one region to another, and because it was used too rarely for the command 'Thou shalt not take the name of the Lord thy God in vain' to be applied integrally_provoked an alteration of the first pronunciation, "Yahweh." But in Galilee, in which Emmanuel would spent almost all his life as God among men, in keeping with his prophetic name of Emanuel, and from which He would move to spread the Good News_He, who was the Word of God made Man_and to begin his mission as Savior and Redeemer, which would end on Golgotha_that name, taught by the Eternal to Moses, kept its initial sound: Yahweh.

And in the name of the Son of God made Man, in the name which God Himself imposed on his Incarnate Son and which the Angel of the glad tidings had communicated to the Immaculate Virgin, for those able to read and understand there is an echo of that name, and the Word who bore it taught his followers again the true wor_Yahweh_to name God, to name his Most Holy Father, from whom the Son is begotten and from the two of whom the Holy Spirit proceeds. And He proceeded at the proper time to beget Christ the Savior in the womb of the Virgin.

The Son of God and of the Woman, Jesus. He who, in addition to being the promised Messiah and Redeemer, is the truest witness to the Father and his Will, the witness to Truth, Charity, and the Kingdom of God.

The Father and the Son_always One, though the Son had temporarily taken on a human Person, without thereby losing his

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3116803tqr7206 eternal Divine Person, always One through the perfect Love uniting Them_bore witness to one another. The Father witnessed to the Son, in the Baptism at the Jordan, on Tabor, at the Transfiguration, and at the Temple for the last Passover, also in the sight of the Gentiles who had come to meet Jesus (John 12:28). But to this threefold perceptible witness there should be added the testimony of the greatest miracles worked by Christ almost always after calling upon the Father. It may truly be stated that the invisible presence of the Father, who is eternal, most pure Spirit, shone forth like a ray of uncontainable light which no obstacle could imprison in every manifestation of Christ,

whether as a Teacher or as a worker of miracles and divine actions.

God the Father had created man from dust and had infused into him the breath of life and the spirit, a divine, immortal breath. The Father, whether or not He was manifestly called upon by the Son, along with Him also restored life to mortal flesh and, together with life, the soul and the reconstruction of the flesh, which, by death (Lazarus) or by disease (leprosy), had already been dissolved or destroyed, and, converting the sinner, He reconstructed the moral law in him and recreated the spirit, which had fallen into sin, as far as the great recreation unto Grace, through the sacrifice of Christ, for all those who believe in Him and accept his Doctrine, coming to form, part of his Church.

The Son, moreover_to the world which did not know the Father and also to the little world of Israel, which, though not un aware of Him, did not know the truth of his love, mercy, and justice, tempered by the charity which is his Nature_revealed the Father. "Whoever sees Me sees the Father. My doctrine is not mine, but of Him who sent Me. You do not know the Truth who sent Me, his Word, but I know Him, for He begot Me. The Father who sent Me has not left his Son alone; He is with Me. The Father and I are one." And He revealed the Holy Spirit, the eternal mutual love, embrace, and kiss of the Father and the Son, Spirit of the Spirit of God, Spirit of truth, Spirit of consolation, and Spirit of wisdom, who would confirm believers in Faith and teach them in cf2b Wiscf0b0 dom_He, the Theologian of theologians, Light of the mystics, Eye of the contemplators, and Fire of the lovers of God.

All of the teaching and all the works of Christ are a witness to

632tqr7070 the Father and a revelation of the incomprehensible mystery of the Most Holy Trinity. Of that Most Holy Trinity through which the Creation, Redemption, and Sanctification of man was possible. Of that Most Holy Trinity through which, without destroying the first creation, which had become corrupt, there could be a recreation or new creation of a couple within sin: of a new Eve, of a new Adam, the means to recreate unto Grace and thus re_establish the order which had been violated and the final end among and for the men proceeding from Adam.

587871 By the will of the Father, in prevision of the merits of the Son, and by the work of the Holy Spirit, the Son could take human flesh from the Immaculate Woman, the new, faithful Eve, for the Spirit of God covered the Ark not made by the hand of man with his shadow, and there could be the new Adam, the Victor, the Redeemer, the King of the Kingdom of the Heavens, to which those are called who, accepting Him with love and following Him in doctrine, deserve to become the children of God, co_heirs of Heaven.

From his first words as a Teacher to his last words in the Cenacle, the Synedrium, and the Praetorium. and on Golgotha and from these to those preceding the Ascension, Jesus always witnessed to the Father and the Heavenly Kingdom.

The Kingdom of God. The Kingdom of Christ. Two kingdoms which are a single kingdom, since Christ is One with God and God has given all things which exist to Christ and through Christ, after the Eternal saw them all in his Only_Begotten, Infinite

Wisdom, the Origin as God, the End as God, and the Cause, as the God-Man, of the creation, deification, and redemption of man. Two kingdoms which are a single kingdom, for the Kingdom of Christ in us grants possession of the Kingdom of God for us.

And Christ, saying to the Father, "Thy Kingdom come," as a Founder, as the King of kings, as the Eternal Son and Heir to all the eternal possessions of the Father, established it on earth, established it in us, and made his kingdom and the Father's one; He joined them, uniting the kingdom on earth_as with a mystical bridge, which is, moreover, his long Cross as a Man among men who do not understand Him and as a Martyr by means of men and for the good of men_to the one in heaven; He gave that Kingdom

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6800tqr7063 of God the Church as its visible Royal Palace and, as King, Himself, its Eternal Head and Pontiff, and, like every king, He instituted its ministers and clearly described it as a "foretaste" of the Eternal Kingdom and called the Church the "new earthly Jerusalem," which, at the end of time, would be transported and transformed into the "Heavenly Jerusalem," in which the risen would rejoice forever and lead a life known to God alone.

309 A visible Kingdom by means of the Church, but also an invisible kingdom, this kingdom of God in us. It has taken on a likeness to its Founder, who, as Man, was and is a visible King and, as God, an invisible King because He is a most pure Spirit, to whom faith is tributed out of pure faith because human sight or any other human sense never saw God before He became incarnate and cannot physically see the First and Third Persons, but sees Them in the works which were or are carried out by Them. A Kingdom, then, which, like man, was made in the image and likeness of its Founder_a true and perfect Man and, as such, a visible prototype of men as the Father had created them, contemplating them in his Eternal Word and in his Incarnate Word, and true and perfect God and, as such, a most pure Spirit, invisible in his spiritual Divine Nature, but living with no possibility of a beginning or end, as the "Living One." Such is the Kingdom of God, represented on earth by the Church, a visible, living Society with no possibility of an end since it was constituted by the Living One. Such is the Kingdom of God in us, invisible because it is spiritual, living in the spiritual part and living since it was created, unless man destroys the Kingdom of God in himself by sin and by persisting therein, killing the Life of the spirit as well.

A Kingdom which is served and won. It is served on earth and won beyond the earth, during all the events of daily life. Every year, month, day, hour, and minute, from the use of reason until death, it is service of God by the subject through doing his Will, obeying his Law, and living as a "son" and not an enemy or a beast preferring a life of small, transitory animal enjoyment to living in such a way as to deserve heavenly joy. Every year, month, day, hour, and minute is a means to win the Heavenly Kingdom.

"My Kingdom is not of this world," the Incarnate Truth on different occasions told his

chosen ones, friends, and faithful, as well

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tqr7110 as those who rejected Him and hated Him out of fear of losing their base power.

ldblquote My Kingdom is not of this world," Christ testified, when, realizing they wanted to make Him king, He fled to the mountain, alone (John 6:15).

5438254549tqr7110 "My Kingdom is not of this world," Christ replied to Pilate, who was questioning Him.

"My Kingdom is not of this world," He said once more_the last time_to his Apostles, before ascending; and regarding the time of its reconstruction, still awaited in human terms by his chosen ones, He replied, "Only the Father knows the times and seasons, which He has established by his own authority" (Acts 1: 7).

Christ always bore witness to the Kingdom, then, this twofold Kingdom, which, moreover, is one single Kingdom_that of Christ_God in us and that of us in God and with God, which will become the Perfect Kingdom, immutable, no longer subject to the snares and corruption when "He, the King of Kings, comes on the clouds, and every eye will see Him (Revelation 1: 7), to take possession of his Kingdom (Revelation 19), to triumph over his enemies, to judge and give each what each has deserved and carry the chosen ones into the new world, the new heaven and the new earth, the new Jerusalem, where there is no corruption, weeping, or death (Revelation 19, 2 0, 2 1). "

And to testify with means more forceful than words that He is the visible King of the Kingdom of Go_that is, of a kingdom where charity, justice, and power are exercised in supernatural ways_He did such powerful things that no other king can do them, restoring freedom to members and consciences bound by diseases, possession, or serious sins, dominating the very forces of nature and the elements, as well as men, when it was appropriate to do so (Luke 4:30; John 8:59 and 11:39), and also overcoming death (the daughter of Jairus, the son of the widow from Naim, and Lazarus), always showing perfect and impartial charity and justice and instructing with wisdom possessing teaching for every material, moral, or spiritual case, to the point that his enemies themselves had to confess, "No one has ever spoken as He does. "

To those who decreed, "We do not want him to rule, " He replied with miraculous deeds over which human will could exercise no 554

8037961156751tqr7155 power. With his Resurrection and Ascension He responded, there_ sept.1Nov. by showing that if they were able to kill Him, it was because He so 1950 permitted for a purpose of infinite love, but that He was King of a Kingdom where

power is infinite, for by Himself He could restore life to Himself and ascend by Himself to Heaven, to his Father's side, even as a Man of true flesh.

While waiting to be able to grant his chosen ones the Heavenly Kingdom, He gave them peace. The peace which is, along with charity, the breeze of his Heavenly Kingdom. The peace issuing from Him. From Him, who is He who is and who is the Prince of Peace and who, to give men the peace of reconciliation with God came to earth_He who is Eternal Being_to take on flesh, blood, and a soul, to join them hypostatically to his Divinity, to carry out the perfect Sacrifice which appeased the Father. Perfect, as the immolated Victim, to erase the sin of mankind and the offense it had committed against God, its Creator, He was true Flesh in order to be immolated, and innocent, pure Flesh, but He was also true God. His Sacrifice was thus perfect and suitable and sufficient to wash away the Stain and restore Grace and make us once again citizens of the Kingdom of God and servants, not through slavery, but through a spiritual priesthood offering homage and worship to God, and He works so that his Kingdom will be ex tended and many souls will go to the Light and Life, to that immortal Life, for the risen flesh of the just, too, regarding which He testified to us that such a thing could be true by his Resurrection after having been slain_He, the Living One_thus becoming the "Firstborn among the dead," those who on the last day will again take on the flesh of which they were divested for millennia, centuries, or years, to enjoy, moreover, with this flesh_the object of trial, struggle, and merit on earth_the inexpressible joy of knowledge of God and his perfections.

(Revelation 1: 5) The Firstborn Among the Dead.

When this sentence is read, a certain confusion takes shape in the thought of readers with little training; a kind of doubt arises, and a question is posed as a result: "But isn't there an error here or a contradiction, since the Firstborn is Adam, the firstborn in the life of Grace, to the point where Christ is called the "new Adam or

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second Adam," and since, even if the first man is excluded because he fell from supernatural life and remained that way until the thirty_third year of Christ, Mary, his mother, both by the word of Wisdom and because She was conceived and born before Christ, her Son, in the fullness of Grace, is called the Firstborn Woman?"

343 There is no error or contradiction.

287 Adam is the first man, but not the firstborn, since he was not begotten by any father or any mother, but created directly by God.

Jesus is the Only_Begotten of the Father, whose Firstborn He also is. From Divine Thought, which had no beginning, the Word was begotten_He, too, having no beginning. He, as God, is thus the absolute Firstborn. And He is also the Firstborn as a Man, though born to Mary_in turn, called the "Firstborn Woman" by Wisdom and by the Church, for, by virtue of the paternity of God the Father in relation to Him, He is the true Firstborn

among the children of God, not by participation, but by direct generation: "The Holy Spirit will descend into you, and the power of the Most High will overshadow you, and the Holy One who will be born to you will thus be called the Son of God" (Luke 1:35).

The Firstborn, then, even if before Him his Mother was acclaimed as the "Firstborn Daughter of the Most High" (Sirach 24:5) and Wisdom, whose Seat She is, says regarding Her, "The Lord possessed me from the beginning, before He made all things. I was established from eternity" (Proverbs 8:22_23). And, in addition, "He who created me rested in my tabernacle" (Sirach 24:12). The Firstborn because, if his Mother is most holy and most pure through a singular privilege, the Son is infinitely holy and infinitely pure and superior, infinitely superior, to his Mother because He is God.

She, the firstborn Daughter by the choice of the Father, who possessed Her, his holy Ark, from the moment his Thought conceived of Her and established that through Her Grace would come to restore grace to men, and from the moment when, after creating Her full of grace, He always rested in Her, before, during, and after her Maternity. She was truly full of Grace because She was immaculate, always full of Grace, and by Grace She was made fertile, and incarnate, infinite Grace in Her and from Her took on the

flesh and blood of Man, being formed in her virginal womb, with S her blood, formed exclusively by her action and the action of the Holy Spirit.

287 He, the Firstborn Son by eternal generation. In Him the Father saw all future things, which were not yet made, both material and spiritual, for in his Word the Father saw creation and redemption, both effected by the Word and through the Word.

The admirable mystery of God! The Immense One loves Himself, not with a selfish love, but with an active, most powerful_indeed, infinite_love, and by this act alone, which is most perfect, He begets his Word, in all respects equal to Him, the Father, except in the difference of his Person. For if God is Triune_that is, an admirable unity, so to speak_with three faces, in order to make the explanation clear to the uninstructed, it is also a truth of faith that the individual faces. are quite different_that is, in theological terms there is one single God and there are Three Persons, equal in all respects as regards Divinity, Eternity, Immensity, and Omnipotence, but not confused in relation to one another, but, rather, quite distinct, and One is not the Other, and yet there are not three gods, but a single God, who in and of Himself has given being to the individual Divine Persons in generating the Son and, by that very act, originating the procession of the Holy Spirit.

Power sees and does all through Wisdom, and through Charity, who is the Holy Spirit, He carries out his greatest works: the Generation and Incarnation of the Word, the creation and deification of man, the preservation of Mary from original sin, her divine Motherhood, and the Redemption of fallen humanity. He sees and does all through Wisdom_that is, through Him who existed before all things existed and who, consequently, is fully entitled to be called the " Firstborn. "

When Creation_which has existed and lived its life for millennia, in the individual forms and natures which God wished to introduce into Creation_did not exist, He, the Word of the Father, already existed. And by means of Him all the things which did not exist and which, then, in not possessing life, were dead, were made and thus received "life." The Divine Word brought them into being from the chaos in which all the elements tossed and turned in a disorderly and useless manner. The Divine Word ordered all

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620tqr7018 things, and all became useful and vital, and the visible, perceptible Creation thus existed and did so through laws of perfect wisdom and with a loving purpose.

559850 For nothing was made without a loving end or wise law. From the drops of water gathered in basins to the molecules collecting to form stars emitting light and heat, from the plant lives predestined to nourish animal lives, foreordained to serve and bring joy to man, the masterpiece of creation, who, because of his animal and rational perfection and, above all, the immortal part enclosed in him, a breath of the Eternal Himself, is predestined to return to his Origin to rejoice in God and be the cause of God's rejoicing_ for God rejoices at the sight of his children_everything was made through love. A love which, if it had been faithfully returned, would not have allowed death and pain to prompt man to doubt God's love for him.

Death. Among the many things made by God, death had not been made. And pain had not been made, or sin, the cause of death and pain. The Enemy introduced them into the marvelous Creation. And through man, the perfection of Creation, who had let himself be corrupted by the Enemy, by Hatred, death came, first of Grace and then of the flesh; and there came all the sorrows and troubles following upon the death of Grace in Adam and his life companion and in all the descendants of the First Parents.

How, then, is Jesus said to be the "Firstborn from among the dead" if He was born to a woman descending from Adam? Even if, through the act of divine fecundation, the Mother begot Him, and the Mother had clearly been born to two who were certainly just, but stained with the hereditary sin coming from Adam to every man, the sin which deprives us of supernatural life? These are the objections of many.

Christ was doubly the "firstborn" from the time of his birth. For He was born as a man had not yet been born, since when the first child was born to Adam, Adam could no longer beget children who were supernaturally alive. Conceived when the first parents were already corrupted and had fallen into the threefold concupiscence, their children were born dead to supernatural life. And every father and mother from Adam, and Eve on procreated that way.

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282 Joachim and Anna would also have procreated that way, though both were most just, both because they, too, were wounded by original sin and because Mary's conception took place in a simply human and common manner. The only extraordinary element in the birth of Mary, the predestined Mother of God, was the infusion, through a singular divine privilege granted in view of the Virgin's future mission, of a soul preserved from original sin_a unique soul among those of all born to man and woman_which was immaculate.

Christ, however, born to Mary, is the firstborn from a spiritually inviolate womb, since Mary, faithful to Grace as no other woman was able to be from Eve on, did not experience, I won't say the smallest venial sin, but even the smallest turbulence capable of upsetting her state of perfect innocence and her perfect balance, whereby her intellect always ruled over her inferior part, and her soul, over her intellect, as happened in Adam and Eve as long as they did not allow themselves to be seduced by the Tempter; and the firstborn from a materially inviolate womb because, since God is both He who made Her a Mother and He who was born to Her and was thus endowed with the gift proper to spirits of penetrating and emerging without opening any door or removing any stone, God entered Her to take on human nature and emerged from Her to begin his mission as the Savior without harming organs or tissues.

The Firstborn and Only_Begotten was born in this way, from the Woman Full of Grace_the Living One par excellence, He who would restore Life to all those dead to Grace. He was born not from the hunger of two bodies, but in the way in which the children of men would have received life if they had maintained themselves alive to Grace. Not a sensual appetite, but a holy love for God, to whom they could consecrate those born in Grace, and a love devoid of malice towards woman, should have guided the increase and multiplication commanded by Go_only love, not corrupted by animality.

When this order had been violated, God, to create the new Adam, had to form Him from an Immaculate Woman, no longer from the mud which, having risen up in pride, had wanted to be like God, but with the elements which were indispensable for

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627tqr7019 forming a new man, provided exclusively by the Most Pure and Most Humble Woman_humble to the point where for this reason alone She would already have deserved to become the Mother of the Word.

539825 And the Firstborn from among the dead saw the light of day to bring light to those lying in darkness, Life for those dead to Grace, whether still on earth or already gathered into the netherworld, waiting for the Redemption to open the gates of Heaven for them. And He was also the Firstborn of those who are to return alive to Heaven in the flesh as well. For Him it is true to the full, but since He was born to an Immaculate

Woman faithful to the Grace received, who did not leave this treasure inactive, but, rather, always used it actively, with a constant increase of Grace because of Mary's perfect response to all motions or divine inspirations, for this reason alone as well, the condemnation common to all the sinners in Adam and on account of Adam and his life companion "You shall return to the dust"_would not have been applied.

The Mother of God, too, did not return to the dust, since She was exempt, in being sinless, from the common condemnation and because it was not appropriate for her flesh, which had been the ark and terrain to contain the Word and to give the Divine Seed all the elements needed for it to become the Go_Man, to become putrefaction and dust. But the Mother passed from the earth to Heaven many years after her Son. The Firstborn of those risen from the dead, in the flesh as well, is and remains Jesus alone, who, after his supreme humiliation and total immolation through complete obedience to the Father's desires, received supreme glorification with his undeniable resurrection. For many_and not all of them his friends_saw his glorified Body and even more saw Him ascend in the midst of the worshipping Angels and later remained to testify to these two truths. "Why do you seek the Living One among the dead? He is no longer here. He has risen" (Luke 24:5_6 and also Matthew and Mark). He rose so transfigured in beauty that Mary Magdalene did not recognize Him until He did allowed Himself to be recognized. And, in addition: "Why are you standing there looking towards Heaven? Jesus, who has been taken away from you, has ascended into Heaven, and He will return just as He has risen" (Acts 1: 11).

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tqr237 In this way, the Word of Truth; and the angels, who cannot lie; and the Mother, whose perfection in all respects was inferior only to that of God, her Father, her Son, and her Spouse; and the Apostles, who saw Him ascend; and Stephen, the first martyr; and, after him, many others confirmed that Jesus is the Firstborn from among the dead because He was the first Man to enter Heaven in his flesh. The day when a just man rises with his spirit liberated from the flesh to form part of the people of the blessed spirits is called a birthday. Jesus, on his birthday as a Most Holy Man, took up his dwelling with all his qualities as the Go_Man: in flesh, blood, soul, and divinity, for He was the Perfect Innocent.

803006775tqr7179 But there is a second death: that of the spirit devoid of Grace. A great number of the just had been waiting for centuries and millennia for the Redemption, in purifying them from sin, to allow them to come to form part of the Kingdom of God, where only those who have supernatural Life in themselves can enter. An even greater number of men who have come after Christ are waiting to enter when their purification from serious voluntary sins is completed or when Most Perfect Justice opens the Heavens to all who lived and acted with charity and justice, according to the law of conscience, to serve and honor thereby the Being who they felt existed, thus forming part of the soul of the Church.

It is unthinkable that God, Perfect Charity who has created all souls, predestining them to Grace, should exclude from his Kingdom those who, through no fault of their own, have not received Baptism. What sin have they committed? Did they spontaneously wish to be born in places which were not Catholic? Are the new born who die at birth responsible for not being baptized? Can God act cruelly towards all of these, who are not the "church" in the strict sense of the word, but are such in having received their souls from God and having died as innocents because they died at birth or lived as just people through their natural tendency to do good in order, in that way, to honor the Supreme Good, to whose existence everything in and around them bore witness. No, and a convincing indication that such is not the case is the inexorable, very severe judgment of God regarding those who suppress a life, even an embryonic one, or one just born, keeping it from receiving the Sacrament which removes original sin. Why this severity, if not

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tqr7144 because for centuries and millennia those souls of innocents are separated from God, in a state which is not a punishment, but not joyful, either? Can it be thought that the Most Good, who has pre destined all men to Grace, would deprive those who by no spontaneous choice are not Catholics of it?

602895tqr7144 "My Father has many mansions in Heaven," Christ said. When this world is no more, but there is a new world, a new heaven, and the new tabernacles of the Eternal Jerusalem, and all the rational creation receives its glorification with the exaltation of the Risen Ones, who were the just, to possess the Eternal Kingdom of God, those were united only to the soul of the Church will also have their dwelling in Heaven, for only Heaven and Hell will remain eternally, and it cannot be thought that Charity would damn to eternal torment creatures undeserving of it.

Jesus Christ, having returned his spirit to the hands of the Father, was the first to enter with his Most Holy Spirit into the Kingdom of Life, going to the place of Adam, who should have been the first man entering to form part of the heavenly people and who, because of his abuse of power, had to wait for millennia to enter with his spirit and has to wait for many more millennia to enter with his flesh reunited to his spirit. Jesus did not. At the very instant in which "with a loud cry" He offered up his spirit, his most just soul_which, because of the infinite charity of his nature as the Go_Man, had burdened itself with all the past, present, and future sins of mankind, but not with the sin which takes away Grace, which is the life of the spirit, and He had burdened Himself with them to consume them all through his complete immolation_was, like every human soul, judged by the Father, who, as before the consummation of the Sacrifice, "treated Him who did not know sin as if He were sin itself " (Paul, 2 Corinthians 5:2 1), in the same way, after everything had been accomplished, "exalted Him and gave Him a name above every other name, so that at the Name of Jesus every knee must bend in Heaven, on earth, and in the netherworld, and every tongue must confess that the Lord Jesus Christ is in the glory of God the Father" (Paul to the Philippians 2:9_11). And, having been judged, his

human soul, a soul that had reached perfection, at once rejoiced in the Lord and found rest in Him until the moment when, rejoined to his Body, it

made the Living One, who had been slain, the glorious Risen One, the first to rise gloriously with his flesh as well, the first Man born to Heaven in body and soul, the first fruits of the risen, the promise of resurrection for the just, and the pledge of possession of the Kingdom whose King and firstborn heir He is.

282 It is always to the firstborn that the Father's inheritance is given, that inheritance which He has established for his children. And so that all the brothers and sisters of Christ would have a share in this eternal, holy, regal inheritance, He bound it to them with a holy testament, written with his own blood; and so that men would take their share in the Kingdom, which the Father gave to Him and He accepted in order to give it to men, his brothers and sisters, He let Himself be slain, for only the death of the testator gives value to a testament (Paul, Hebrews 9:16_17).

Jesus, the Firstborn with many primogenitures, was thus the first to take possession of the Kingdom where He is the King of Kings and Lord of the eternal age, according to the Will of the Father, of Him who is the Almighty, the Alpha and Omega, the Beginning, the End, the Power, Wisdom, and Charity, of Him who knows everything about what He does and does all that He does with perfection and a good purpose, and for this reason He begot his Word, and, when the time came, gave Him flesh and then immolated Him and afterwards raised and exalted Him and placed in his pierced hands all power to judge, whereby all who see Him from among those who either materially or by the offense of their sins pierced Him will beat their breasts once and once again: at the private judgment and at the final appearance of Christ the Judge. For so it has been established and so it will be.

284 (1:8) The One who is to come.

282 In what way? Certainly not by taking on flesh again. If his return is certain, equally certain is the fact that He will never take on different flesh, since He possesses perfect flesh_eternal, glorified by the Father_from the first time He robed Himself therewith.

Nor will He come for a second redemption. There will not be a second redemption, for the first was sufficient and perfect. Since then men have had all the elements and supernatural assistance to

remain in the people of the recreated children of God and to move from recreation to

supercreation, if only they want to do so. For if, as has been stated, and wisely stated, "man is a capacity which God fills with Himself, " and if, in addition, "grace is a seed which God places in the soul," or also "a ray descending to illuminate and fecundate," it is logical that, if man seconds divine desires and inspirations, his capacity to contain God grows and expands the more the whole man grows in age and in the capacity to understand and will. To understand the spiritual words of Go_that is, the motions God prompts in every man to lead him to ever_greater justice and a desire to reach the end for which he was created. And in the same way the seed of Grace, if man seconds its growth with faithfulness to it and the practice of the Law and virtues, changes from a little seed to a large plant, yielding fruits of eternal life, and the ray, the more the soul grows in. grace and rises on the way of perfection, increases the brightness of its light, as happens with anyone rising from a valley towards the summit of a mountain.

287 This capacity, which expands to contain God increasingly, this plant growing as the sovereign in the garden of the soul, this ray of the Eternal Sun changing from a ray into an ocean of lights, the more man rises towards the Father of Lights, takes man, re_created by means of the Grace obtained through the merits of Christ, to his supercreation_that is, to identification with Christ_by taking on a new humanity, following his example and model, a new humanity transforming man, a rational creature, into a divinized creature who thinks, speaks, and acts in a manner as similar as possible to that of his Eternal Master in mortal time_the manner He commanded his faithful to adopt. "The disciple, to be perfect, must be like his Master" (Luke 6:4 0).

Since for twenty centuries there has been everything necessary for man to possess the Eternal Kingdom and reach the end for which he was created, there will not be a second redemption by the Go_Man. The man who loses Grace through weakness has the means to recover it and be redeemed. As he falls on his own, so on his own he can be redeemed by using the perpetual gifts which Christ instituted for all men who wish to draw from them.

And the Word of the Father will not come for a second Evangelization. He will not come personally. And yet He will evangelize.

2966790tqr7213 He will raise up new evangelizers who will evangelize in his Name. They will evangelize in a new way in keeping with the times, a new way which will not substantially change the eternal Gospel or the great Revelation, but will broaden, complete, and make them understandable and acceptable even to those who, on account of their atheism and their incredulity regarding the Last ThingS392 and many other revealed truths, cite the reason that "they cannot believe things which they do not understand or love beings about whom too little is known, and that little is such as to cause fear and sorrow instead of attracting and encouraging. "

New evangelizers. In reality, there already are, even if the world partly is unaware of them and partly attacks them. But they will be more and more numerous, and the worl_after having overlooked or mocked or opposed them, when terror takes hold of the

foolish who now deride the new evangelizers_will turn to them so that they will be strength, hope, and light in the darkness, horror, and tempest of ongoing persecution by the antichrists. For, if it is true that before the end of time more and more false prophets, servants of the Antichrist, will arise, it is equally true that Christ the Lord will set more and more of his servants against them, raising up new apostles in places where they are least expected.

And since Infinite Mercy, taking pity on distressed men over whelmed by the storm of blood, fire, persecution, and death, will have Mary, the pure Star of the Sea, shine upon the sea of blood and horror, and She will be the forerunner of Christ in his final coming, these new evangelizers will bear the Gospel of Mary, who was truly left in the shadow by all the Evangelists and Apostles, and Disciples, whereas vaster knowledge of Her would have instructed many, preventing many falls. For She is the Co_cf2b Redemptrixcf0b0 and Teacher. The Teacher of pure, humble, faithful, prudent, and devout life in her home and among the people of her time. She is always a Teacher, down through the centuries, worthy to be all the better known, the more the world sinks towards the mire and darkness, so as to be all the more imitated in order to lead the world back to what is not darkness and mire.

The times ahead will be times of war_not only materially, but,

tqr3006 392 Death, judgment, heaven, and hell.

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tqr7148 above all, the war between materiality and spirit. The Antichrist will seek to drag rational creatures into the swamp of a beastly life. Christ will seek to prevent this repudiation not only of religion, but also of reason by opening up new horizons and ways illuminated by spiritual lights, prompting a powerful awakening of the spirit in whoever does not openly reject it, an awakening assisted by these new evangelizers, bearing not only Christ, but the Mother of God. They will uplift the standard of Mary. They will lead people to Mary And Mary, who was already, once before, the cause and source_indirect, but still powerful_of man's redemption, will continue to be such. For She is the holy Adversary of the wicked Enemy, and her heal is destined to crush the infernal drag on perpetually, as Wisdom, which has found its seat in Her, is des tined to defeat the heresies corrupting souls and intellects.

572852tqr7148 At that time_which must inevitably come, in which the dark ness will fight with the light, bestiality with the spirit, the Satanic with the surviving children of God, Babylon with the Heavenly Jerusalem, and the lusts of Babylon, the threefold lusts, will over flow like stinking, uncontainable waters, seeping in everywhere, even into the House of God, as already occurred and is to happen again, as has been said, in that time of open separation between the children of God and Satan, in which the children of God will reach a spiritual power never before attained, and those of Satan, an evil power so vast that no mind can imagine what it will really be like_the new evangelization will

come, the full new evangelization, which for the time being is going through its initial awakening, exposed to opposition.

And it will work great miracles of conversion and perfection. And there will be great efforts by Satanic hatred for Christ and the Woman. But the two will be unreachable for their enemies. It would not be appropriate or useful for them to be reached. A supreme offense against God may not be committed by striking the Two who are dearest to Him_his Son and the Mother_who in their time already suffered all the most hateful and painful offenses, but who now, having been glorified for centuries, could not be offended without an immediate, horrendous divine punishment of the offenders.

For this reason, with new means, in the right way and at the

right time, the final evangelization will be carried out, and those who yearn for Light and Life will have them_full, perfect, and provided through a means known only to the two Givers, by Jesus and Mary. Only those who choose darkness and mire, heresy and hatred for God and Mary_that is, those already dead before dying, the putrid spirits, the spirits sold to Satan and his servants, the forerunners of the Antichrist and the Antichrist himself_will have darkness and mire and torment and eternal hatred, as is proper for it to be, when He who is to come does come.

282 (117) Jesus, in his glorified Body, of inconceivable beauty; is and is not different from the way He was on earth. He is different because every glorified body takes on a majesty and perfection which no mortals, no matter how goo_looking, majestic, and perfect they are, can have; but He is not different because the glorification of the flesh does not alter the traits of the person. Consequently, in the resurrection of bodies, those who were tall will be tall ' those who were thin will be thin, those who were robust will be robust, and those who were blond, blond, and those who were dark, dark, and so on... The imperfections will disappear, though, for in the Kingdom of God all is Beauty, Purity, Health, and Life, just as was established for the earthly Paradise, too, and such it would have been if man had not introduced into it sin, death, and pain of every kind, from illnesses to hatred between one man and another.

tqr7118 The earthly Paradise was the material figure of what will be the Heavenly Paradise inhabited by glorified bodies. The natural aspects of the earthly Paradise will also exist in the heavenly one that is, in the Eternal Kingdom_but they will exist in a cf2b supernaturalizecf0b0 manner. Accordingly, the sun, the moon, and the stars which were lights of varying brightness created by God to illuminate the dwelling of Adam, will be replaced by the Eternal Sun (Revelation 21:23), by the most lovely and pure Moon, and by numberless stars_that is, by God the Light, who robes Mary in his light (Revelation 12:1), and her foundation is the moon, and her crown, the most beautiful stars in Heaven; by Mary, the Woman with a stellar name, who by her immaculate purity defeated Satan; by the saints, who are the stars of the new sky, the cf2b splendorcf0b0

of God being communicated to the just (Matthew 13:43). And the river watering the earthly Paradise, which_since it symbolized the means by which humanity would be sprinkled with waters that would cleanse it of its sins and make it fertile for the birth and growth of virtues and worthy of pleasing its Creator_ha four arms, like the Cross, from which the river of Divine Blood is sued forth to wash, fertilize, and make fallen humanity pleasing t God, will be replaced by the river of living water flowing from the Throne of God and the Lamb, which streams through the City o God (Revelation 22:1). And the tree of life, also a symbol of the Tree which would have restored true Life to those who had lost it_the Cross, from which the Most Holy Life_Giving Fruit hung and the Medicine came for all the diseases of the self, which ca cause true death _will be replaced by the trees "on both sides o the river," of which Revelation speaks (2 2:2).

574854tqr7118 I said that all imperfections would disappear. The inhabitant of the Heavenly Jerusalem, now having reached perfection and n longer subject to falls_for in the City of God, just as still impure sinners cannot enter, nothing capable of producing impurity, abomination, or deceit can enter_will be without any imperfections at all. The great seducer, who was able to penetrate into the physical Paradise, will be unable to slip into the Heavenly Parcf2b adisecf0b0 . Lucifer, w ho plunged from Heaven to the netherworld be cause of his rebellion (Isaiah 14:12_15), will be buried and "nullified" at the end of time, before the new heaven and the new earth come, so that he can no longer act, do harm, and bring pain to those who have overcome every trial and every purification, and they will live in the Lord.

There will no longer be any spiritual or intellectual imperfection, then. And physical imperfections as well_which were a cross and torment, merited if proceeding from an unclean life, or unmerited if proceeding from genetic inheritance or human cruelty_will disappear. The glorified bodies of the children of God will be as they would have been if man had remained, in all respects, intact as God created him, perfect in the three parts composing him, perfect as he was made by God.

Jesus_the Go_Man, most perfect because He was God Incarnate; whole because He was innocent and holy, with no damage to

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7345 any of his parts which could be a handicap or shame, for the five wounds are gems of glory and not a mark of dishonor; so luminous, in being "Light," like God, in being "Most Glorious" as a Most Holy Man, that He seemed white in his flesh, robe, and hair, as He became on Tabor, in a cassock, for He was a "Priest forever according to the order of Melchisedech" (Psalm 109:4), that is, by direct divine ordination, rendered such by the Father, with a golden belt because He was the Eternal Pontiff_will appear to everyone as He was when a Man, and everyone will recognize Him, just as He is in being Most Glorious because, out of obedience to Love, He tasted death to give Life to all, and the blessed will rejoice on seeing Him.

310 "I am the First and the Last.

281 As God has no beginning, so the Word of God has no beginning. And yet He has a mysterious beginning, which is the one indicated by the inspired John at the start of his Gospel of Light: "In the beginning was the Word." This beginning without beginning, with no time period serving to indicate it, since for the Eternal there is no temporal limit, but an endless abyss of eternity_what was it, then? It is one of the mysteries which the Word Himself will illuminate for souls when they are in the Kingdom. For everything will be illuminated and rendered knowable by means of the Word, there, in his Eternal Kingdom.

But for men, for whom the flesh and exile make it impossible to penetrate the mysteries and difficult to understand them, even in the measure of what is comprehensible for those living on earth, it should be said that this beginning with no beginning has been since God is, and, by his being, He generates and loves what He generates_that is, forever_for the first one begotten from his fecund spirit with a most ardent and perfect love is his Word, eternal, as He is.

It could be said to those most resistant to understanding that the first blazing forth of Charity generated the Word and produced the procession of the Holy Spirit. But since there is no first blazing forth of Charity for one who is Eternal, it is better to say that the perfect Unity and Trinity of God has had no beginning in the sense which men want to give that word and that the mystery, in being a mystery, will be revealed to us only when we are one

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with God, just as Christ requested and obtained for us.

600886tqr7143 Beforehand it is useless to seek to penetrate and know the truth of this mystery. The most ardent mystics, the deepest contemplatives, and the truest worshippers, though, nearly forget ting their human needs, they immerse themselves, plunge in, burn, rise, and dash into that Abyss of loftiness which is the Divinity, to gain knowledge so as to love better and better, to implore the only Object of their love to grant them the truth, the revelation of this mystery in order to be able to explain it to many who, in knowing it, would be attracted towards Love, will never, as long as mortal flesh robes them, be able to receive full knowledge of this mystery.

It is necessary to believe through faith, pure faith. To believe without the limitations of human inquiry. To receive the truths which are proposed to us without wanting to explain them to one self. To believe firmly, simply, and completely. The more one believes in this way, the thinner the veil over the mystery becomes, to the point where, from time to time, one gets the spiritual feeling that it has split open for an instant, confirming the spirit in super natural hope of possessing God and producing a more ardent blazing of charity, which, joining us increasingly to God, fosters a new, very swift revelation of the sublime Mystery. Advance, relative instants of the Knowledge which will form our

eternal blessedness. We shall then know what here, more or less relatively and in proportion to our life of identification with Christ, the Wisdom, Truth, and Knowledge of the Father, and of our union with the Divinity, we have barely glimpsed in his Truth.

We shall know God. This God who has always been. We shall know the Word. This Word who has always been and who is also begotten by the Father, without, for this reason, having had an initial moment of generation. This Word, " consubstantial with the Father," in Heaven and on earth, in his human time. This Word, one with the Father, and yet clearly distinct from the Father in his Person, which is not identical to that of the Father, but a specific Person, and a Divine Person, not annulled or absent when the Word took on a human person, but joined to it, though the two re main distinct in Christ, as they are distinct in the admirable Threefold Unity, a true testimony that in man, when made a son of

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2866780tqr7203 God, or a divinized creature, by Grace, there can be union with God. A most perfect and unique union in the Word made Man, who, while remaining God, took on mortal flesh. A relative union, but no less true, in man, when elevated from the status of a natural, rational creature to e that of a divinized creature through participation in supernatural life.

Now, in view of the foregoing, Jesus Christ, who will come at the proper time and in the proper way, for He is Eternal, is rightly called "the First and the Last. "

The First in being and the First in instructing. Initially, through his Word of Wisdom speaking to the patriarchs and prophets by supernatural ways, and then as the Teacher for the throngs in Palestine, and still later, once again, by supernatural ways, for his servants and instruments living on earth. And the Last in instructing, for in Heaven, for the blessed spirits, and then for the risen, He will be the Word, and through the Word, through Jesus, the citizens of the Heavens will receive the final, perfect, and complete instruction which will make known all the truths_incomprehensible as "mysteries of faith" _regarding which doctors, contemplators, and mystics have wearied themselves to gain knowledge.

The Eternal Master. The first and last Master. Still the Master when every school of doctors ceases to exist. A Master filling all the gaps which have remained for millennia and centuries as regards the knowledge of God, illuminating the depth of the mystery which has always remained obscure for human intellects, cancelling out the errors of every human school. And as through his first fiat, given by a Master who knows perfectly how every thing should be done so that it will be good, the physical Creation appeared, so through his last fiat there will appear the end of all that was corrupted and it will be judged a "good thing" that it no longer exists, and there will appear the new

world, and all things will be established in a new, immutable way, according to his Will as a most perfect Master and supreme Judge, to whom the Father has entrusted every power of the Kingdom of God in the Heavens, of the Kingdom of God in hearts, and of the Judgment of all creatures_angelic, rational, or infernal_so that all, in Heaven, on earth, and in the netherworld, will worship, know, and perceive

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that He is the One who is, the King of kings, the Lord of lords, the 1950 Alpha and Omega, the Almighty.

fi301qctqr950 Chapter 2

tqr950

286 The Apocalypse is a book of revelation, certainly. Indeed, it concludes the great Revelation. But it is also a prophetic book.

Both revelation and prophecy come from God. For only God inspires them. Only God can inspire them because only He knows the Truth, in being the Truth, and is familiar with future events because He is the Eternal, the All_Knowing, and the Almighty.

Prophecy is like a projection of future events, seen by God alone, and illuminated for those living in the mists of their temporary present. To enable the great illiterates in religion to understan_and there are so many, even among those who limit being Catholics to receiving the Sacraments, obeying the precept to observe the days of obligation, taking part in processions, and going_yes, this, too_to talks, but who are unable to respond, when questioned, on so many matters and the meaning of certain words, for one thing is the expression "prophecy and prophets," and another, "apostle," and still others, and they get something good, involving light, mixed up with what is not good, not made of light, because they do not know_to make these religious illiterates understand what religion is and what prophecy is, just as elsewhere, to explain the Unity and Trinity of God, the comparison was used of the three sides of a polyhedron, in the same way let the comparison now be use_and perhaps they will understan_of a projection based on real events, but happening in another place and in a previous time, or a projection of events which will certainly take place, but are not yet present, and one single Mind knows them, one single Eye sees them, and one single Word can set them forth.

Man, over the ages, has made many inventions and discoveries, some good, some bad, and others which could have been good, because they could have been a means for training, instruction, and even elevation and instead have become not good because they have served to excite the base appetites of the inferior part, corrupt the intellect, and harm the soul as a result. One of these

tqr7182 things which could have been good and which have become not good, in serving to disseminate vice, crime, and sin, is cinematography; another is the press. But the former is of use to get our idea across. Cinematography, with its films, can depict events and per sons of the past. More or less competently in historical terms, for man rarely does what he does well and even more rarely does so according to the truth of things. But, in any case, by means of this invention, it is possible to show the living persons, events, traditions, and customs of past centuries and even millennia. The film flows by and man sees.

God takes a man_a prophet or one inspired by Him, certainly chosen by Him for this purpose_and for his spiritual eyes and ears depicts and relates past events whose truth has been altered, because of the passage of centuries or an involuntary alteration which may easily arise in oral revelation or a voluntary alteration caused by religious schisms, heresies, or scientific investigation detached from religious wisdom. Or He illuminates and reveals future events which only He knows in his eternal Present. And they see and hear, as if a film with sound were being projected in front of them. And God commissions them to manifest what He reveals to them, to become his hand and mouth to write and say what God has been pleased to reveal.

This comparison_Jesus, too, made use of comparisons to en able his followers to understand his lessons_will enable many to grasp what prophecy is and what the prophets are, what the inspired person or seer is, and how one must believe in them, who manifest what is good to know so as to proceed along sure paths, provided they do not say things incompatible with Faith and the Great Revelation.

To some, prophecies seem to be something not only incomprehensible, because they are too obscure, but obsolete, in speaking of events that took place centuries ago. Yes, many things mentioned in them have already happened and will not be repeated. But many will be repeated, as they already have been every time humanity has returned to the condition for which the prophecy was given. Accordingly, whereas the Incarnation of the Word and the founding of the Church will not be repeated, since the Church, founded by Jesus, its Pontiff and Eternal Head, cannot perish because

of his divine promise and there can thus be no need to found another, it is just as true that the punishments permitted by God as a result of the abomination entering the holy place and human injustice will be repeated, as they already have been repeated. And in regard to many other things it will be that way.

621903tqr7182 Humanity, with alternate cycles of justice and injustice, of real faith and merely external faith_"the letter and not the spirit of faith"_or even of non-faith, for half

the world's population, also undergoes alternate cycles of punishment and forgiveness_al ready suffered and obtained, respectively_without being made better by this. And prophecies, because they are given by those seeing "Time" with no limit in time, in many points serve as a light and guide, a voice of truth, and a merciful counsel for every time.

The Apocalypse, the prophecy of the Apostle of Light and Charity, illuminates_and does so through Charity_times, every time, until the last time. Nineteen centuries have passed since John received the revelation called "the Apocalypse," whose time of fulfillment, when measuring it solely against eternity, could be termed "near." But if the time of waiting, when measured against earthly time, was and is long, as regards references to the state of the seven churches it is as current now as it was then.

John, on seeing the seven churches at that time, the seven more or less luminous lights at that time, saw not only those, but the other churches which would be formed over the centuries, just as he foresaw what has happened and will happen on earth, in Heaven, and in the netherworld.

He saw. The lights of holiness. The shadows of injustice. The growth of spirituality. The growth of humanity, or, rather, of materiality. The blazing of charity and of wisdom nourished by it, a blazing rising up to Heaven. And the misty smoke of science de void of wisdom, crawling on the ground, when man attempts to explain himself and so many other things in creation with his own knowledge alone. The sickening smoke of the lusts of the self, of all the lusts. The blameworthy smoke of selfishness and ferocity. Smoke, smoke, nothing more than smoke, and harmful smoke, crawling on the ground, seeping in, sullying, poisoning, and killing. Killing the "best" things in the sense which God gives to this word and which We would call the most "beautiful" things.

tqr534 574

The three and four virtues, social relations, consciences, intellects, Sept.1Nov. peace in the family.... All of them things which the smoke, which 1950 is found where there is no blazing of charity, kills, poisons, sullies, and penetrates. The forming of the new worl_the world of Jesus, of his Kingdom. And the forming of a new world in the new one_the world of the antichrist, of his kingdom.

284 The triumphs of Christianity. The defeats of Christianity. The admirable unity of Christ's Sheepfold. The rebellious separation of parts of the Flock. John saw it all. And his vision was so intense that the fulfillment of all seemed to him to be immediate. But it was not! Centuries and centuries had to pass before everything viewed by the seer on Patmos was fulfilled. But everything will be fulfilled, as stated, as partially, and at different times, it has already been fulfilled, though without reaching the completeness of the things which are not good foreseen by John.

A human matter, which is not readily perfect, and even less readily not repeated. Belonging to the People of God did not keep the Jews from falling again into the same

sins on different occasions. The example of Adam and the divine punishments_with such means as the flood, the dispersion of peoples after the arrogance of Babel, the destruction of Sodom and Gomorra, and the oppression of Egypt did not keep the people from sinning. The mercy of God, who freed them from the oppression of the Pharaoh and wanted to give them a select homeland and law, did not lead men not to sin out of gratitude to God. And they sinned during the very journey towards the Promised land, while God, as a true Father, covered them with his gifts.

Man is always man. In the old and new religion, both of them divine. Whether he belongs to the old or new church. "You seek Me not only because you have seen that I work miracles, but also because you ate those loaves of bread and were filled" (John 6:26). Mankind is always like that. It is attracted by external, prodigious things, by what represents a novelty or even material enjoyment, by human hopes and promises which are thought to be attainable more than by internal, supernatural things which are no less certain_indeed, much more prodigious, much more joyful, much more secure, and, above all, much more enduring, for they are eternal.

tqr492 575

619897tqr7165 Judas is the perfect prototype of those who are seduced by material wonders and the hope of human honors capable of satisfying intellectual and visual covetousness. A perfect prototype not susceptible of conversion.

The other apostles and disciples, though, were not free, either, from this human weakness, not complete in them, of which they stripped themselves more and more to the point of being so detached from it that they could endure all that was humiliation and persecution, going so far as to be able to strip themselves of life it self to obtain eternal Life. And, when confirmed in Faith, Hope, and Charity, in Grace and Wisdom, and in Piety, Strength, and the holy Fear of Go_in all the gifts of the Paraclete_they became as many other " teachers " and " founders, " not of a new doctrine and new churches_for there is one perfect doctrine and Church_but "of the doctrine and the Church" among new peoples and in new regions.

Twenty centuries have passed. New apostles have succeeded the first apostles, and new churches, other churches, in ever_new areas of the earth. Apostolic work knows no interruption or pause, even if, because of the faults of men, though proceeding, it recedes in the extent of its domain, and not only in this. The continuation of work, the propagation of the Gospel, the expansion of the Mystical Body_undeniable truths and logical consequences, since Christ nourishes his Church, guides it, and spurs it on, and Jesus is eternal, powerful, and holy. His Holiness descends and circulates in the whole Body. His Power provides mysterious strength to his servants. His Eternity keeps the Church from dying.

But because of the sin and ill will of men, while it has been proceeding and expanding for twenty centuries in new lands, it has been halting, retroceding, and, indeed, dying in

others. A sin of these times alone? No, of all times. More or less totally and profoundly, while there were deviations, interruptions, separations, and even "death" in the shoots constituting the whole mystical Vine. They were of different kinds, and the more the centuries passed, the more serious were the deviation and defection of the shoots of the Vine. Now is the time of Negation.

tqr542 But John saw all of these things. He foresaw them. He saw them in the seven churches at that time. He foresaw them in the churches

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2976813tqr7222 now, of which the seven churches at that time were not only a truth, but a figure. And he also foresaw the present horror: that of Negation in too many places and in too many spirits. And he fore saw the final horror: the time of the Antichrist.

He saw everything through the first vision. The final consequence is the result of the first consequence. Through cycles of ages it is repeated, growing more and more, the more the Church grows. It is also painfully logical for this to occur. For the more Christ's affirmation and triumph grows in the saints, the more He is hated and opposed by the Antichrist. Is the Mystical Body winning its battles? The Antichrist increases his power and unleashes more atrocious ones. For if Christ wants to triumph, as is only right, the Antichrist also wants to triumph, and his violence grows, the more Christ triumphs, to defeat Him and destroy Him. Oh, he cannot! Christ is the Victor. But he hopes to and tries to. And since he cannot have a collective victory over the whole cf2b peocf0b0 ple of God, he seizes his individual or national victories, leading intellects astray and possessing spirits, tearing peoples away from the Church.

The seven churches. They had been founded only shortly before and founded by those who had been sent directly by God to found them: "Go and teach all peoples" (Matthew 28:19), after, in keeping with the divine promise, they had received the Holy Spirit, who "would remind them of everything and teach them all truth" (John 14:26), in such a way as to be understoo_that is, making them capable of understanding the highest things, so that "robed in power from on high" (Luke 24:49), they would be capable of being the founders of such a lofty thing as the Kingdom of God among men. And, in spite of this, imperfection_and even more than imperfection_had formed in many of the churches, for the Adversary or Antichrist was already active spiritually and was al ready working to corrupt and destroy the spiritual fortresses of the Kingdom of God. To create discord among the members; to introduce subtle heresies; to arouse foolish pride; to counsel vile compromises between conscience and the law of the flesh, and mental restrictions, which are hateful to God, whose language is "Yes to mean yes, and no to mean no," and He wants the language of his children and faithful ones to be this way; to make charity

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tqr7154 grow cold; to increase love for earthly existence and wealth and material honors.

615901tqr7154 This is the work of the Adversary, tireless in working to try and defeat God and destroy what He has created, taking advantage of all that can help him, provided by men themselves, because of their own imperfection or a reaction provoked by unjust actions by the strongest members towards the weakest ones.

What it is right to say should be said. Committing sins against justice and charity_which, like heavenly honey, draw souls to the mystical beehive and keep them faithful_provokes reactions by the stricken members, pain, scandal, and even distrust and separation.

The Church was founded by Charity, and it should always have been perfect charity. The Church is nourished by Charity and should give perfect charity to all its members, also and above all to the least and the weak ones to nourish them and keep them alive. The Church received the command to teach charity. But woe if the teaching is limited to the letter instead of being practiced in its spirit!

To live in charity to make the lambs live therein. This is the duty of the pastors. For if the lambs see that charity is expected by the pastors_and woe to the lamb who does not offer reverential love spurred to the point of renunciation of free judgment and free action in good things, which God Himself leaves man (indeed, He leaves all freedom, limiting Himself to saying what is good and not good)_while that charity is refused the lambs by the pastors, what happens? Because of a heart that does not open itself to the limitless needs of souls_I am speaking of the hearts of pastors souls turn elsewhere and go knocking on other doors, and some~ times they are doors opening to material needs, and they give bread, clothing, medicine, advice, and help to find a job, not to be thrown out of one's house by a har_hearted rich man, but they also remove religion and justice from hearts. For this is what hap pens. And because of bread, clothing, a roof, or help to re_establish justice towards the persecuted, one soul or several souls leave the sheepfold, the pasture, the way of God, and go to other pastures_the former, to material ways; the latter, to anti_Christian ones.

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2956783tqr7206 During the centuries_long development of the Mystical Vine, separations even of main shoots have taken place. There have been many causes, and not all of them derive from spontaneous rebellion by members, but also from rebellion provoked by rigorism without charity, which requires others to carry the weights one does not carry For this reason Israel experienced internecine battles and schisms. For this reason the humble folk followed Christ. For this reason today, too, some members separate or at least re main bewildered or fall into scandal.

Let us observe the seven churches at that time, as John saw them and as he heard them being judged by the Eternal Judge. We shall see that what later, and to an ever_vaster degree, was and is active in the churches or religions called "Christian," but which are not

Catholic Christian, was already active in them. The separated churches. They gave themselves a human constitution, preserving, as regards the true Church, only what they liked to preserve to call themselves "Christian." But to be Christians does not mean just to pray to Christ and preach Him in some way or other; it does not mean to be even more rigorist than true Catholics in certain matters. To pray to God, to preach God, and to be rigid in the formalistic service of Go_such was also done by the priests, scribes, and pharisees of Jesus' time among men. And yet that did not make them_aside from rare exceptions_" Christians," but, on the contrary, made them " anti_Christians."

To be Christians means to form part of the Mystical Body by belonging to the Church of Rome as Catholics and belonging to Christ by truly living as He taught and commanded us to live. Otherwise one is not a Christian in reality, not even if one is Catholic because one has received Baptism according to the rite of the Church of Rome and the other sacraments. Even if one has not fallen into and remained in serious sin, even if one has not gone so far as to deny the Faith, form part of sects condemned by the Church, or belong to political parties which are also condemned because they are rightly condemnable, one is not a true Catholic and real Christian when a Christian life is not led, when God is not honored with intense, continuous inner worship, even in the intimacy of one's home, always present even in the intellectual or

tqr541 579

tqr7157 manual work which must be carried out, and always active even in the social relations which must be continuously maintained with all of our neighbors, whether more or less linked to us by bonds of blood or social relationships.

614900tqr7157 One is not a true Catholic and real Christian when one practices only external, formal worship in order to be praised or on] inner worship so as not to be derided as sanctimonious or perhaps suffer material loss. One is not a true Catholic and real Christian when one does not seek to practice virtues as perfectly as possible, to the point of heroism, if necessary; when one does not exercise what is called "completion of the law: charity," of which the works of mercy are as many other branches; when one does not seek to suppress a vicious habit which is the cause of sin; when one sins against the Holy Spirit by doubting Divine Mercy, which for gives those who repent, by presuming one can save oneself alone, by mocking or denying the luminous truths of Faith, not only the primary and principal truths, but everything contained in the Creed and defined by the ancient and recent dogmas, by harboring envy towards the just, by obstinately remaining a sinner and impenitent; when one harms the life of one's neighbor or just the neighbor's physical health or honor; when one tramples on the order of nature by carrying out abominable acts which animals do not carry out in blameworthy fashion because they lack reason and conscience; by oppressing the poor; by practicing usury for illicit gain; and by limitlessly exploiting those who work and denying them a just wage.

tqr552 When one lives that way, Jesus' severe judgments of the scribes, pharisees, and merchants in the Temple are deserved. How cf2b approcf0b0 priate it would be for the

points in the Gospel_which ought to be the book read every day by every Christian, sentence by sentence, meditating on the truths which yield Life_where Jesus distinguishes between the truth of religious life and the appearance or falsification of religious life to be very frequently read, reread, and meditated on! And for one to examine oneself. Compare one self to the pharisee and the publican, the pharisee and the sinful woman, the Levite and the Good Samaritan, and the rich who tossed their excess wealth into the treasury and the widow who tossed "all she had to live on" and see to which category one be_

2876782tqr7191 longs. And repent and become a true disciple of the Master, a true child of God, and a true brother or sister of Christ_that is, be called a Christian and, even more, be one in reality_if one sees one belongs to the category with only external worship.

For otherwise people will be called Christians, but not be shoots nourished by Him. They will be detached shoots which, even if they are not completely dry because a natural tendency to wards Goodness makes them act as just ones, are nevertheless branches that have replanted themselves on their own, in a proud way, and have produced a plant standing apart which yields fox grapes and not good ones. To go back to being such they must again be grafted onto the true Vine, the only true Vine enabling the shoots to bear abundant, holy fruit.

This is valid for both the individual shoots and for those forming a life apart, the separated churches, which, because they are separated and have given themselves their own constitution, conceived of by their founder_a man, and not the Go_Man_cannot have that totality of spiritual life which only belonging to the Mystical Body maintains and which protects against ever_greater separations, not only from the Body in itself, but from the Truth and Light which render secure the way leading from the earthly Church to the heavenly one.

And the fact that not belonging to the Mystical Body produces a falling away from justice as well is seen more clearly than ever today. Separation is growing deeper. For some of the separated churches not only limit themselves to not offering veneration and obedience to the Supreme Pastor; not only do they take the liberty of raising their protests when the Pontiff speaks with divine light, defining new truths; not only, though saying they want to serve Christ, do they tear away from Him_or try to_the creatures that belong to Him, who are part of his Sheepfold and whom they, the separated ones, attempt to take to their own, to other pastures where not everything_and especially the main part_is good; but, and this is monstrous, they set about celebrating the Beast, the Antichrist, and approving his ideologies.

But this, too, has been said: "And the whole earth followed the beast in wonder" (Revelation 13:3). Even though one sees that the beast, out of obedience to the

dragon, that gives it all power, "is

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617911tqr7209 waging war on the saints and defeating them" materially (Revelation 13:7). War on the saints_that is, on all who worship the true God and remain faithful to Him, loving the Son of Man and of the Woman with all their strength and loving the Woman who was God's Tabernacle and sempiternal Praise, the perfect Image and Likeness of God. Not as we are since the tragic inheritance of Adam disfigured and weakened the divine likeness in us. Not as Adam. and Eve were before sin_two innocents, two children of God, with whom the Creator had conversations whose true nature is a mystery, but which should not for this reason be placed in doubt (Genesis 1:28_30; 2:16; 3:9,11,13,16_19,21), two persons predestined to live by and in the blessedness of the vision of God forever. No, Mary, shaped by the Divine Hand to be the "form of God Incarnate," who was the most perfect Image of the Father: "Whoever sees Me also sees my Father" (John 14:9); Mary, with whom the Triune God always had conversations such as were proper to a true Daughter, Spouse, and Mother; Mary,, who, with all her faculties, was constantly attentive to her Lord; was and is the Most Pure Mirror wherein the Image of God appears, supreme Beauty and Perfection, and whoever contemplates Mary thus sees what constitutes the indescribable Beauty immersing the eternal citizens of Heaven in the abysses of blessedness.

Mary: the creature, our sister through human birth. Mary: the divinized creature whose lesser spiritual sisters we can be, if only we want to. Mary: the masterpiece of God, the Creator of men. Mary: the sign, measure, and perceptible form of what God has al ways destined for the human beings who live as children of God.

636911tqr7209 Man, imperfect in believing in the resurrection of the flesh and in risen flesh's sharing in the joy of the blessed spirit; man, who, because he is unable to believe in this truth or at least is in doubt about it, who is not yet convinced by the Resurrection of Christ because he says, "He was God and so..."; in the face of the established truth of the Assumption of Mary in body and soul into. Heaven, can no longer doubt. His mind has a means which power fully leads him to believe in the resurrection of the flesh and its sharing in the eternal joy of the spirit.

642916 Jesus is the He who reveals God the Father to us. Mary is She who reveals to us the blessed destiny of the children of God. Jesus

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tqr7075 is He who taught us as a Master how to live as children of God. Mary is She who has shown us in practice how to live as children of God. And the men who find it difficult to follow the Gospel and say, "He could even do so because He was God, and some of his chosen ones can do so because the God Jesus gives them special gifts," on seeing the life, the way of life, of Mary from the time She opened her eyes to the light_for in Her, full of

grace, there never was that state of nescience common to all the other newborn, who are thus described as not responsible for their acts before the use of reason_can be convinced that living as children of God is possible for all those born to woman_indeed, for all created by Go_provided they want to live as divinized creatures.

Nor should the following objection be made to this assertion: "Mary was free from sin and its causes." Eve was, too. Indeed, she was innocent in an innocent world, a queen in a world subject to her, the only higher creature, along with her man, endowed with intellect, grace, and knowledge, the mistress of the physical universe, guided by the Voice of God. And yet she yielded to the first temptation, whereas numberless souls, though stained with sin, and many creatures, though having the causes in themselves that terrible "law of the flesh" which made Paul, Augustine, and many others who are now men and women saints in Heaven moan__did not yield.

Mary, like Jesus, never sinned, in any way, in any respect, not even with the logical, natural, proper reaction of a mother seeing her Son being tortured and killed, in regard to charity or any other virtue. She did not want to sin. And She did not. God certainly worked in a mysterious way in Her so that not even the slightest imperfection_I mean the shadow or seed of an imperfection_altered the purity and sanctity of the Entirely Beautiful Woman. But it is also true that Mary seconded with all her faculties and will the Will which God had for Her.

God did not make Mary a slave who can only obey the Master commanding her, but a Queen, his Queen, to whom He sent an archangel as an ambassador to tell Her about God's design. A de sign which is fulfilled only when Mary spontaneously says, "Let it be done according to your word. " The same archangel had manifested to the priest Zechariah an

other prodigious case of maternity, because it was outside of natural laws, given the age of the spouses and the sterility of the ul fuulnone ture mother. But, though a priest and in the fullness of his priestly functions before the Holy of Holies, he doubted the power and mercy of God and the truth of the angel's words and was punished for this.

592889 This is the difference between justice and the perfection of justice. In Mary there is faith, and complete obedience, though the miracle was measurelessly greater. In Zechariah there is not. Why? Because Mary was, indeed, the Woman, for the Word of the Father needed the Woman to take on human Flesh; but She was the Woman who had become so divested of natural humanity and so rich in supernatural nature that She could no longer possess any of those ties and obstacles by which a creature's faculties are impeded and weighed down in following the will of God, who, in a certain terrain, in a self stripped of impediments to divine actions, can carry out the greatest works of his Omnipotence.

"The earth will follow the beast and put to death the saints who do not worship the beast of the earth" (Revelation 13). The first of the manifestations of the Antichrist, who is "of the earth," for he denies God and all that is of God because he falls into the idolatry of what is not God, but, on the contrary, is against God, and suppresses the divine law and

replaces it with his own, which is not even the natural moral law, and even tries to cancel out the memory of it in creatures and oppresses and kills whoever does not want to become wicked, unbelieving, and opposed to God.

The beast that devours the lambs to tear away from God as many children as he can. And yet this time sees the horror of ministers of separated churches, which also want to be called "Christian, " offer the veneration of adherence to the words and desires c& the beast of the earth, this monstrosity that combats Christ_to offer veneration to this ideological idol, corrupting and merciless without being forced to, like those who are subjects where it reigns, and without reflecting that, if it were to hold sway every___) where, they, too, sooner or later, would be devoured, tortured, and deprived of the most sacred freedoms of the free individual, even of freedom of thought. But for twenty centuries Christ has been pointing out these deviations and their causes.

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289tqr7212 Here there are good works and patience, but "initial charity has been abandoned, " and life in God has thus become weaker or died entirely, for where there is no charity, God is not present, nor is God's life in the person or person's life in God. Instead, there is love for life's riches _'that is, health and life_whereas those who wish to serve Jesus Christ must not have love for material life and must not fear and flee from persecutions, but consummate them, when necessary, to the point of death, for Christ did so and those who lose their lives to serve Him will possess Him in a special way in Heaven.

In other places there are some who show weakness towards those guilty of heresy or of imperfect doctrine and living. And that is in order not to make enemies. No, when in the garden of the militant Church wicked or sick plants or those giving a bad example to others are seen to arise, they must be cleansed of the diseased parts and provided with ingrafting, and, if they reject the ingrafting which would make them good, one must be able to cut them off at the root. One plant less is better than poison for all! It is better to be persecuted and be left without friends than to allow enemies and useless servants to ruin other souls and have God withdraw because He sees that a pastor of his prefers friendship with the little goats to his own, which is most holy.

Elsewhere there are some who believe more in the false prophets, impure voices stirred up to speak by Satan and condemned by the law of the Church, and it is a condemnation for all who, as Catholics, listen to them_these Satanic voices speaking by means of mediumistic tables and spiritists, voices speaking to deceive, seduce, lead astray, and separate people from the Church.

Only the spirits of light are truthful and good guides. But they never come_I repeat, never_by human imposition and do not need any special apparatus to manifest

themselves. God sends them whenever He wants to whomever He wants. And they are the only ones who tell the truth. The others, in all of their manifestations, are a lie. Because they are manifestations of Satanism, and Satan is only deceit. Everything proceeding from these voices, even if they appear to say good words, is always contaminated with error in a subtle manner. They speak to separate people from the Church by saying it is not necessary to communicate with God.

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tqr7147 They speak to sneak in false theories on reincarnation, on a system of evolution of souls, and on successive lives_all of which is absolutely false. They speak to suggest scientific solutions to the most luminous manifestations of Divine Omnipotence, which created everything from nothing.

580862tqr7147 Poor science wanting to be only "science" and rejecting Wisdom! Science can confirm Wisdom, but it cannot abolish it. Where it abolishes it, it extinguishes an ocean of comforting light for human souls and intellects.

Woe to whoever puts out this light! Like the gesture of a mad tyrant who, out of hatred or delirium, places mines in a city or temple and blows it to smithereens is the gesture of those who, out of excessive love for science, nearly a form of worship_whereas it is Wisdom that should be loved, listened to, and believed in be cause it comes from the "Father of Lights, in whom there is no variation or shadow of change" (James 1: 17), who is the Spirit of .Truth and Love and wants us to be nourished with truth to love more and more perfectly and wants us to see so as to know better, serve better, and love better_blow the building of simple, innocent Faith to smithereens, or at least many parts of it. The main ones.

But when the foundations and main walls are undermined, can a building stand any longer? It cannot. And when, out of human thirst to appear learned and modem, advanced for one's time, the cornerstones are removed from the foundations of the building of faith_declared to be no longer in keeping with the present moment, childish, and inadmissible, fables which can no longer be accepte_what happens? A great deal collapses, causing victims; a great deal remains ruined and disfigured; a great deal which was luminously beautiful becomes darkly and smokily adorned with poor human lights which with their smoke obscure the heavenly lights and prompt questions in bewildered souls, questions which science does not satisfy and which Wisdom can no longer destroy, and voids are created which nothing manages to fill. A world of pure faith collapses. And the ruins of their syllogisms, deductions, and research do not fill the void which has arisen.

To contest known truth is a sin against the Holy Spirit. And it has been stated that "the Holy Spirit as a teacher flees from pretense

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2866781tqr7199 and keeps away from senseless thoughts and withdraws when iniquity appears" (Wisdom L5). And what iniquity is greater than deducing that God, the Almighty, had to wait for spontaneous evolution to create his masterpiece, which is man? What thought is more senseless than that of someone thinking that God was powerless to create the most beautiful work of his creation directly?

The truth about everything is in the Book. For it is the word written through the inspiration of Wisdom_that is, of God. Everything else is pretense, imagination, and human deduction . Only one never errs: God. Man, even the holiest or the most learned in human culture, can always err when speaking or acting as "man "_that is, when not moved by the Holy Spirit, when not illuminated by the Light_Jesus, when his gaze is turned away from the Father_God, no longer seeing Him in all his works.

Science, too, can be good and useful. God has given man the intellect with a good purpose and in order for him to use it. But ninety percent of men do not always use it for a good purpose. And more than ninety percent of scientists do not use it for a good purpose.

Why? Because they lose sight of God and his law in order to follow and chase after human ways and chimeras. Yes, even if they apparently serve Him and offer Him external worship and even, indeed, relative internal worship and are convinced they honor Him, in reality they no longer see Him luminously or luminously see the eternal precepts of love. They no longer live the life of God, which is a life of love. If they lived this life, if they saw God and his Law luminously, how could they use their intellect to destroy the simple faith of the "least ones" with their scientific deductions and, with their scientific discoveries, the existence of so many human lives, of whole cities, and even undermine the entire globe by disturbing the equilibrium, the order of the elements, of the cosmic laws, established by God, which for millennia has been making the earth live and produce vegetable and animal lives without emerging from its orbit, without shifting from its axis, thereby avoiding apocalyptic cataclysms?

But it is a greater crime to destroy the simple faith of the "least ones," destroy the conviction in the masses that God is the loving

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Father who takes care of even the birds and the flowers in the field and listens to and grants the requests which his children present to Him with prayer filled with faith.

288 How can man simply believe any longer if, in the name of science and with the

support of uncertain scientific evidence, you upset the foundations of the Revelation contained in the Book? How can man believe any longer that God is powerful and loving, a Father who takes care of his children, if, on account of your discoveries, man is stricken by punishments_no, not punishments, for the wicked are punished by all human laws, whereas your means of destruction strike an enormous number of the non-wicke_if man is tortured to the point of going mad or dying of terror and wounds, reduced to not having even the lair God grants to even ferocious animals, the food and clothing granted to the birds and flowers in the field?

The greatest crime! To destroy faith and trust. Faith in the truth of Revelation. Trust in divine goodness and omnipotence. The first destruction brings about the collapse of a whole world of beliefs which were a powerful incentive to live as children of God; it cancels out all the luminous poetry of celebration of the infinite goodness of the Lord. The second makes man, discouraged by what he has experienced, wonder, "What is the use of praying, sacrificing, and living as just people if we are stricken all the same in this way?" It is doubt that arises! It is the consequent relaxation of faith and customs! It is the abandonment of prayer! Sometimes, it is despair! These are the fruits of science when separated from Wisdom.

The fruits of the accursed tree of knowledge when not rendered good by the ingrafting of Wisdom. You want to know everything, investigate everything, and explain everything. But man's intellect, especially that of fallen man, an intellect wounded by original sin, an intellect wounded by mental concupiscence, cannot know everything. Even Adam, though having been made the "king" of all creation, had received a prohibition: "Do not eat of the fruit of the tree of knowledge of good and evil, for the day you eat thereof you shall die" (Genesis 2:17). He did not obey, he wanted to know everything, and he died, first to Grace and then in the flesh. Now as well too many, when faced with the two trees_the

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one giving Life (that is, Jesus the Redeemer_ Savior_Word, who sept.1Nov. gives eternal Life) and the tree of knowledge, which yields fruits 1950 which are generally of death_reach out to the latter and not the former, taste the latter and not the former, and bring about their death and cause death.

288 Is science to blame for everything? No, as no man is totally and perennially wicked, so science is not always and in all respects wicked and blameworthy. There are scientists who use their knowledge for good works. Others who, having discovered means for killing, destroy them, preferring to renounce the human glory they would obtain from such a discovery provided they can spare humanity new scourges. Others for whom, since they are truly Christians, scientific study augments religion and supernatural and moral virtues.

They are blessed by God and are benefactors of mankind. And they should be imitated by all the others. But that is not the case. Listened to and caught up with the support of their deductions are the other scientists, the ones who scrutinize and explain everything in

human terms, seeing it all with their human, material sight, which looks downwards, at the earth and its secrets, as animals do, and worse than they do. For in reality animals, many of them, may be said to praise things_at least the beautiful things in creation, the good things, and are grateful to the sun warming them, to the water quenching their thirst, to the fruits of the earth feeding them, to man loving them_much better than man does.

Man, a rational creature, endowed with a spirit and supernatural life, ought to be able to look on high, to Heaven, to God. To purify his sight and knowledge through contemplation of divine works, through the belief that He has made them, and to see the indelible sign impressed upon all of them, testifying to their being made by God.

Religion and faith, religion and charity, make human research actively good. When deprived of these spiritual forces or possessing them to an imperfect degree, human research falls into error or draws others into error and into the weakening or death of faith.

283 In order to appear up_to_date, in keeping with the times, which in reality are certainly not times to be applauded, do not reject the lights, all the lights coming to you directly from Revelation and

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tqr7143 Wisdom and indirectly from the wise investigation of Christian scientists who have elevated themselves to God to be able to penetrate into the mysteries of the world as well, but who do so in a good spirit in order to know their truth, a truth which confirms God's work and gives Him praise for it. But, for the sake of appearing up_to_date and in keeping with the times, do not pursue those "depths of Satan, " as they are called in Revelation 2:24, or al least "of the world," which are not consonant with Revelation, to explain what exists and exists only through divine omnipotence and action.

605895tqr7143 Elsewhere there is also lukewarmness in the service of God and personal pride. Threefold concupiscence triumphs where the virtues should be the queens and makes the lukewarm and proud poor and without light. Poor as regards what is needed to be just and what it is necessary to have to make one's subordinates just Those who are lukewarm cannot warm up those who are cold. And those without light cannot communicate it. And those who are greedy about the major gifts God has given them cannot make his lambs rich. They keep the pasture for themselves and allow his flock to feed only on what is indispensable so as not to perish completely, without considering that in the flock there are weak ones that need to be nourished to a greater extent, sometimes very great, in order not to die.

It is not enough to be saints individually, not to commit person al sins, to be good pastors. One must sanctify and keep watch so that others will not sin, and if one knows some lambs have sinned and mortally wounded themselves in spirit, not wait until they come to ask for healing, but go to them, treat them, and heal them Even if they show rejection,

one must return once, twice, ten or a hundred times, not only in the role of a preacher recalling people to their duty with words of reproach, but with other means_as a friend, as a doctor, and as a father. And if one knows that a person is going astray, one must not let things go on that way, but intervene, with patience and gentleness, to lead the person back onto the right path.

The apostolate of the priest is not limited to daily Mass, Confession, and the explanation of the Gospel and doctrine in church There is much more to do outside the church. To approach those

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for whom one is responsible; to bear the word of God and morality where people do not go to church or go seldom and inadequately; where one member, even just one, in a family fails to carry out personal duties as a father, mother, spouse, son, daughter, citizen, or moral subject.

288 In how many families there are sorrows, painful situations, and sins! What a vast apostolic field there is in these primary nuclei of human society, in these little churches in which, in the manner of unordained priests, but not without a very specific task_indeed, with two quite specific tasks: to continue creation by procreating, thereby cooperating with God, who creates the soul for every individual procreated by man and woman, and begetting new adoptive children for Go_two love one another and live in union. Or at least they should. But sometimes they do not. They fail in their mutual duties as husband and wife and in their duties to their children, neglecting to make them true Christians, letting them go where they cannot become better, giving them examples which are not good, not looking after their religious training, and letting bad companions and the members of antireligious parties approach them and lead them astray.

The missionary lands are not only in Africa, the Americas, Asia, or different archipelagos. Europe, too, and Italy as well are a missionary land for those with a missionary spirit and supernatural vision. Every town, from the smallest ones to the big cities, the area of every parish, and every house can be a missionary zone, a place for rooting out the weeds and sowing good seed, a place of spiritual reclamation, a place for rebuilding in Christ. The reconstruction of the Kingdom of God in the family and its individual members.

tqr504 "You are the salt of the earth and the light of the world" (Matthew 5:13_14). The Master, Infinite Wisdom, has filled his chosen ones with his salt and has given them the power to transmit this salt, which must season, to their successors. The Master, the true Light of the world, has filled his chosen ones with his Light and has ordered them to illuminate every man and transmit this power to their successors. Moreover, He, as the Eternal Pontiff, goes on infusing salt and light into the Mystical Body so that they will never be lacking therein, even if lukewarmness in members

might produce a scarcity of salt and light.

582876tqr7156 The Church is a "Mother." What mother, while pregnant, does not eat and live in such fashion as to give birth to healthy children? The Church, too, in her individual pastors, whether higher or lower in rank, must provide her children with the salts keeping spiritual life whole and strong.

The Church is the "Bride of Christ," and Christ is the Sun, the Orient, the Morning Star, Infinite Light. The Bridegroom gives the Bride his wealth and property, communicating them to Her so that She will communicate them to all her members, especially to those destined to bring light; her pastors of higher or lower rank must thus be "light" to illuminate the lambs.

But light presupposes a flame; and a flame, burning. A fire blazes up when it burns and consumes. Apostles, too, blaze forth and then illuminate and warm, also setting others aflame if burning and being consumed. But if, out of fear of being consumed, out of fear of becoming a target for the enemies of the Light, out of fear of laboring excessively, they remain lukewarm, they become insipid, no longer emit light, get extinguished, like a star which has stopped glowing in the skies, and no longer shine in their heaven, in the spiritual one.

583tqr7128 If, furthermore, to the loss of the light proceeding from the fire of charity, which is caused by personal pride, there is joined selfishness_and selfishness is the opposite of altruism, which is the lifeblood of Christianity: "My commandment is this: that you love one another as I have loved you. No one has greater love than that of those who lay down their lives for their friends" (John 15:12 13); "if we say we are in communion with God and we walk in darkness, we are liars and do not practice the truth; if, however, we walk in the light, as God remains in the light, we are in communion with one another ... ; in those who observe the word of God the charity of God is perfect..." (1 John L6_7; 2:5); "if anyone says, 'I love God' and does not love his brother, he is a liar, for if anyone does not love his brother, whom he sees, how can he love God, whom he does not see?" (1 John 4:20)_if this happens, the pastor is dead.

tqr487 Christianity is charity. Charity of the powerful towards the least ones, of the least towards the powerful, the charity of superiors

towards subordinates_always charity. If there is no charity, sept.1Nov. Christianity is

extinguished and is succeeded by selfishness and lukewarmness, the salt becomes tasteless, and the lantern does not shine, but smokes or is placed under the bushel so it will not be disturbed. And the souls, the poor souls of the lambs, are left abandoned, do not find warmth, light, and relish, grow weak, and go astray. Poor souls_the weaker they are, the more help they need!

277 These deficiencies, intense and marked in the Churches no longer nourished by the Living Waters issuing from under the sides of the altar of the true Temple (Ezekiel 47:1_2), are not absent even in the true Church. Its Body is holy; its Head and Soul, most holy. Its members are not all holy because more or less intrinsic belonging to the Body does not change man's human nature. It is man who must constantly work to be regenerated, recreated, and supercreated to reach perfection and the most perfect resemblance possible to Christ, Head of the Church, with the Holy Spirit, Soul of the Church. A resemblance to Christ by means of a life as an alter Christus. A resemblance to the Holy Spirit by means of charity, holiness, purity, fortitude, piety, and every other attribute proper to the Sanctifier.

The more the members strive to be holy, the more the Church triumphs. Because the holiness of the members_I am speaking of the most select_expands to the lower members, elevates them, sets them aflame, and makes them an instrument of sanctification and conversion for members who are already almost dead or completely dead.

tqr492 The priestly apostolate, if it is as Jesus wanted and wants it to be, prompts the great force of the lay apostolate. A great force because it penetrates more readily everywhere. In families, factories, and the different groups of professionals, it can approach those perverted by party chiefs or psychophysical perversions; demolish the castles of deceit; destroy the mirages provoked by the servants of the antichrist, now at work as never before in the history of the world; neutralize_with the charity of deeds, not words, with the truth of actions and not the false words of the falsest ideologies_the poison scattered in a hidden way by the crafty serpent of the present time, who for the time being still limits

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627tqr7067 himself to being a "serpent," waiting to take on his final appearance as the triumphant Antichrist during his brief and horrendous triumph.

592876 But if the spirit becomes relaxed in the superior members, if the lay apostle is not assisted by the priestly one in full measure, it is inevitable that what happened in Israel should happen, when, with the Temple and the Synagogue having fallen away from justice, even the select classes, in human terms, could be the cause of scandal, oppression, and ruin for the people.

It was written that Christ was to die at the hands of the priests, scribes, and pharisees. But

God, on giving souls to those priests, scribes, and pharisees who would combat his Word to the point of provoking his death on the cross, had not created special souls for deicides, the cruel, the unjust, those greedy for power, and liars. No, He had created souls for them which were like the souls of all other men_equal in terms of creation and then becoming equal through the damage of original sin, as the Law and Revelation were the same for all Israel, as was the free will of the highest and the lowest.

But justice had grown too weak in too many people in the Temple and the Synagogue, and the Holy Temple had become a "den of thieves" (Matthew_Mark_Luke), and the descendants of the Assideans had become hypocrites. The degenerate descendants of the Assideans. For they had been men of lofty, true morality and complete faithfulness to the Law and Mosaic doctrine, with noble sentiments of love for their country, as a result of which they were able to combat and die to save the nation from oppressors and corrupters. The pharisees, on the other hand, were just rigorists on the outside, while inside, in the shadows, they were "whitewashed tombs filled with rottenness," and though they professed to be "separated" from the majority, they were not separated from sin. And with them were the scribes, who had so burdened the Law with traditions introduced by them that they had deformed it and rendered it impossible to practice. Since all of this had occurred, their souls could become deicides, and they used their freedom, the freedom given to them by God, to kill the Son of God.

874 To kill the Son of God! To defame Him! To present Him as what He was not!

29857516787tqr7191 But is it just a sin of that time? No, now as well that sin exists. And if hands are not raised directly to strike, torture, and kill Christ, they are still raised against Him, present in his servants. For it is still Christ who suffers in those who are persecuted, what ever they persecution they undergo may be.

Saul of Tarsus did not kill Christians personally, but " approved of their being slain" (Acts 7:56) and "brought affliction to the Church by entering homes and taking away men and women, whom he subjected to imprisonment" (Acts 8:3). He himself was an active antichrist_he, who would later be the Apostle and the Select Chalice; he, would later fight so effectively against the antichrist arising at once in the different regions where the churches of Christ had arisen.

But while, "breathing murderous threats against the disciples of the Lord," and furnished with "letters for the synagogues of Damascus in order to bring to Jerusalem as prisoners all that he found to belong to that faith" (Acts 9:1_2), he was going to Damascus, what happened to him? The meeting with Christ near Damascus. And what did Christ say to him? Did He perhaps ask, "Why are you persecuting my servants?" No, He asked, "Why are you persecuting Me?"

Jesus was the one persecuted. It is Jesus who undergoes persecution in his servants. Because Jesus is in them. His Passion continues in them. And those persecuting the servants of God, the adoptive children of God and brothers and sisters of Jesus go on striking the Word of the Father, the Only_Begotten Son of the Father, Jesus, who is, like God, in the Father and in true Christians.

Is it a sin of the present time alone? No, of all times. And those persecuting the servants of God and the most beloved brothers and sisters of Christ are not always the antichristians with many names. No, persecution often comes from those who ought to be helpful to them. It comes from those who, out of pride, do not want others, "the least," to rise up to the place to which they have not been elevated. It comes from those who, because they are lukewarm, cannot grasp that others are a flame fused with the Flame _the human spirit rendered a flame by the charity of Christ and through Him, made one with the Spirit of Christ, one single fire. It comes from those who do not remember clearly and comprehend

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tqr7166 even less clearly one of the most beautiful hymns in the Gospel: "Glory be to You, Father, Lord of Heaven and earth, because You have hidden these things from the wise and the prudent and revealed them to the little ones" (Matthew 11:25; Luke 10:21). It comes from those, "out of human respect or hunger for donations" (Deuteronomy 16:19), become blind and go against justice.

555845tqr7166 Errors joined to the weakness of man, who remains "man" even if he has put on the robes of religion. Errors which have sent servants of God to the stake or to jail and which still apply chains which, even if they are not material, certainly continue to be chains_to the twofold freedom of the individuals chosen as servants by their Lord: the freedom of man, which, provided he does not do things against the state or his fellows which are punishable under the law, is sacred, and the special freedom of the servant of God to serve God as He requests of his servant.

Before, long before Jesus, the voice of the Prophets had predict ed that the peoples that did not know the Lord would become "his people" in place of the one that did not want to recognize Him. Jesus, many centuries later, warned his people that "the Gentiles would surpass many of them in justice. " And He offered an example of the way to treat the Gentiles and sinners to lead them to the Way, the Truth, and the Life.

And yet the Apostles themselves, directly instructed by the word and example of the Master, because of their ever_recurring pride in being "Jews," impeded dealings with the Gentiles. The example of Peter with the centurion Cornelius (Acts 10) should show everyone how pride can slow down the conquest of souls and or pave the way for certain souls not to come to Life. God had to intervene with a miracle to persuade the Apostle that "God does distinguish between persons, but in any nation those who fear him and practice justice are acceptable to Him" (Acts 10:34_35).

Jesus, and, before Him, the Prophets, had clearly instructed people about the destiny of Christ. And yet, when the evening of Holy Thursday came, though they were fortified by purification and the Eucharist given to them by the Eternal Pontiff, human weakness, which is not cancelled out by consecration, brought them to flee in fear and shame and to

deny; and it was precisely Peter, the successor of Jesus in the government of the Church, who

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tqr534 denied Him. And later, though assailed by the Holy Spirit on different occasions, he showed a lack of understanding towards his brothers in the priestly ministry and was weak to the point of manifesting duplicity in his way of life (Galatians 2:12), out of fear of prompting criticism or enmity.

Man is man. "Like newborn babes" (1 Peter 2:2) longing for sincere spiritual milk to grow and become a "chosen lineage, a royal priesthood, a holy nation, and the people of God," so Peter changed from being a man to being holy, heroically holy, ever holier, truly becoming "another Christ" by assiduous effort. But first he was "man." As Paul was a "man" in whom the law of the flesh (Romans 7:23) struggled against that of the spirit. A man who, after being snatched up to the third heaven, still experienced the blows of the angel of Satan, the spur of the flesh (2 Corinthians 12:7). As "man" many other servants of God existed, martyrs of their selfhood, blessed because they overcame this self and were regenerated in Christ.

"How often must I forgive?" Peter asked Jesus one day. And Jesus replied, "Seventy times seven" _that is, an unlimited number of times. For Jesus knew that man, even if regenerated by Grace, even if nourished by the Eucharist, even if confirmed in the Grace of Confirmation, even if elevated by the Priesthood, would always be "man," man in need of compassion and forgiveness, be cause he was prone to err.

And soon, within the Church, out of pride or lukewarmness, separations and heresies arose. There were gnostics, Nicolaitians, Simonites, and Bileamites, and, later, antipopes, the dark period of the papal court in Avignon and the even darker one of nepotism and all that was associated with it. A permanent star, like every star the Church, too, has its phases. An undying flame, like every flame it alternates between flaring up and flickering weakly.

But since its Head, Jesus, and its Soul, the Holy Spirit, are eternal and most perfect, and eternal and infinite is their power and will, so it can experience momentary phases of descent and weakening. But it cannot fall entirely or fade out completely. On the contrary, after one of these phases, like a person shaken from drowsiness or strengthened by a powerful medicine, it reawakens and becomes vigorous in its service and admirable universal mission.

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tqr7170 And it should be stated that precisely in what is painful to be seen within it_momentary laxity or persecution by enemies_lies the cause of its new ascendant phase.

608657tldot6602tqr7170 Those who are prone to pride or criticism and to judging every one except themselves, will say after these words, "But it is some thing supernatural! It cannot, then, decline in its perfection. " The former will say that. And the latter will say, "If it were the way they say it is, it would be perfect in all its members. But...rdblquote And they will cite case after case, more or less deplorable in reality_I say "in reality" because on occasion something may appear not to be good and in substance not be wicked.

555841 And both will err, for the Church is, indeed, a society or congregation of chosen members, regenerated for Grace by Baptism, confirmed and perfected in the virtues and gifts by Confirmation, nourished by the Eucharist, cleansed by the absolution following upon Penance, and assisted in the mission of spouses and procreators by Marriage or in the other one of pastors of souls by Holy Orders. And, in addition, the Church, as the Mystical Body, is holy in its Head, Soul, Law, and doctrine, and in many if its members. This is true. Nor are the lower members to be disdained because in many instances "the members that seem to be weakest are the most necessary" (1 Corinthians 12:22), since, by their humble, holy, hidden lives, led and offered for the whole society of Christians, they contribute to increasing the spiritual treasures of the whole Mystical Body, and, moreover, "God has arranged the Body in such a way as to give greater honor to the members that did not possess W' (1 Corinthians 12:24)_that is, He often draws the sanctifiers, those who attract numberless souls to God by their action and example, from those who are "the least" in the Mystical Body, without rank or ordination, but rich in justice because they identify themselves with Christ in every one of their actions. Indeed, the Church, as a society of the faithful who are truly such, starting from its Most Holy Head, is holy, and holiness, descending from the Head and circulating through all his members, will never be completely lacking. But the members are not all holy, for man is man, even if Catholic, and remains man, even if he belongs to the Church in any of its parts.

When many members become more "rational man" than

" divinized man," then the Church experiences a period of descent Sept.1Nov. from which it later rises again, for the Church itself understands that it is necessary to rise up to confront external and internal enemies. The open enemies already at the service of the Adversary and the Antichrist 'and the crafty enemies who corrode the edifice of faith and consequently cause charity to grow chill by wanting to offer a new version of the mysteries and miracles of God by means of those "depths of Satan and of the spirit of the world" of which mention has already been made.

282 Those who are prone to pride should not say, "The Church cannot experience this because it will always be holy. "

It has been sai_both by the divine word speaking to the Prophets and by the Divine

Incarnate Word of the Father speaking to his chosen ones_that "great abominations, such as jealousy, and horrible abominations, such as the worship of human idols (and knowledge devoid of wisdom is one of them), and perversion, with the worship of what should not be venerated," will come into the Temple (Ezekiel BA_17) and that "after Christ is killed and when the people denying Him is no longer his people, the city and the sanctuary will be destroyed by a people that will come, whose purpose will be devastation, and when it is over, the desolation decreed will come.... And there will no longer be hosts and sacrifices, and in the temple will be the abomination of desolation, which will last until the end (Daniel 9:26_27); and further, as direct confirmation by the Word of the words of his announcers, the Prophets: "When you see the abomination of desolation in the holy place..., then the tribulation will be great, as never before since the beginning of the ages.... And after the tribulation ... they will see the Son of Man (Matthew 24:15,21,29_30). And the charity which will grow cold in too many hearts will be one of the precursory signs of the end (Matthew 24:12).

It has been said. And it will come. Open your spiritual eyes to read the predictions of Heaven! If you open them, you will read the truth and see what the true signs of the end are and the fact that it is already occurring.

For Him who is eternal, a century is less than a minute. It has not been stated, then, that it will be tomorrow But if the path is still long in order for everything to be fulfilled, the things which

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tqr7158 are already happening tell you that the final process has now begun.

603887tqr7158 The great abominations: jealousy where there should be only fraternal charity, excessive love for human knowledge where there should be only faithful love for Wisdom, the source of Revelation, compromises between what offers earthly gain and what offers supernatural gain in order to receive immediate gain, Christ slain in too many souls, too many from his people who have come to deny their Savior. These are the preparatory things.

600tqr7137 Then "the people that will come" for the purpose of devastating. Another prophet said, "When the people from the north.... A great tumult from the lands of the north.... Behold, coming from the north... " (Jeremiah 6:22; 10:22; 5 0:41).

544831 The two predictions are so clear that it suffices to raise one's gaze and be able to see, and want to see, in order to understand.

And what will it devastate? Oh, not just buildings and towns! But, above all, faith, morality, and souls. And not all the souls devastated will be common souls. And the sacrifices and hosts will be lacking, for freedom of worship will no longer be allowed and many will fear being seized for this reason. Already, though the devastation and persecution are not yet taking place, many deny the way previously chosen, for the abomination is spreading like evil wild fire, and charity is growing cold as the false

prophets arise about whom Christ speaks in Matthew 24 and Paul in 2 Thessalonians 2.

For the time being only these. But afterwards the one they precede will come: the Antichrist, for whom they will have prepared the way by weakening charity, just as the Baptist prepared the ways for Christ by teaching charity, of which he was full in being "filled with the Holy Spirit from his mother's womb" (Luke 1: 15), as the indispensable means to be able to unite to Christ and lead the life of God. (For the Baptist's teachings on charity see Luke 3:10_14)

In reality, charity is the bond which keeps the Catholic community united to God and to brothers and sisters. In and through charity there appear union and the nourishment of souls and their sanctification and that of ever_new souls. If charity comes to be lacking, it is replaced by self_love. And the difference between the

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284tqr7031tqr7210 two loves is as follows.

True, holy love, as commanded and counseled by God, is a search for God; it is recognition of his omnipotence, visible in all things; it is elevation to God. And everything contributes to this elevation for those possessing charity in themselves, which is active mercy as regards all the needs of one's neighbor, for in all neighbors charity brings us to see brothers or sisters, and we perceive Jesus in them, Jesus suffering with the sufferings of the poor, the sick, and the persecuted, or suffering because a son of the Father is becoming a prodigal son leaving the Father's house in search of a false well_being, or suffering because someone doubts he has a Father, and it is necessary to persuade him that there is a an extremely good Father so that he will not fall into desolation and sin.

Self_love, on the other hand, is the search for ourselves; it is successive love for oneself; it is action performed to glorify oneself in the eyes of the world. It is, then, concupiscence of the flesh, concupiscence of the eyes, and pride of life, and from this plant with three branches there later come vainglory, hardness of heart, haughtiness, longing for human praise, hypocrisy, a spirit of domination, and the conviction that one can judge oneself on one's own, shrugging aside every command or counsel of Love and of those speaking in the name of Love.

They believe they are free and kings because, according to them, no one is better than they, for, in their own opinion as well, they are already established on the summits of knowledge and power. But they are worse slaves than anyone else_to themselves and to God's enemy and to the servants of the enemy of God. Slaves, servants, naked, and blind. Slaves to themselves and servants or slaves to the enemy and enemies of God. Naked as regards the beautiful robes, the robes of the marriage to Wisdom, the white robes for the

heavenly banquet and to go on celebrating the Lamb. Blind, or at least near_sighted, because they have ruined their spiritual vision with useless human investigations.

They become like this because they have renounced their primogeniture_that is, the highest filiation, the one coming from Go_for a poor plate of lentils, earthly food. A plate of lentils is the replacement of sapiential, supernatural works, especially the

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637tqr7064 Great Revelation, which should be accepted and believed in with out half measures. A plate of lentils is to replace this with scientific books, which, no matter how perfect, are always books written by a man. They may thus seem clearer and certainly more comprehensible for those able to read the letter alone, remain on the surface of something, for those who cannot penetrate further because of their own heaviness. But they do not transform man. They do not lead him upwards. Inspired books, on the other hand, those books whose Author is God, for those able to read them, are a means of transformation and union in God and with God and of elevation.

555841 All that comes from God is a means of elevation, transformation, and more intimate union with God. Miracles themselves, of different kinds_and especially the miracles of healing of bodies and spirits_are a means of transformation and union with God. How many of the incredulous and sinful were able to be turned into believers and redeemed persons through the wonder of a miracle!

Miracles should not be denied out of deference to rationalism neither the miracle of Creation nor that of a healing of a soul or the flesh. Matter was brought out of nothing and ordered towards its sole purpose by God. A dead soul or one ill with an incurable spiritual disease was healed by God, through one means or another, but still by God. A body condemned to die can be healed by God. Always by God, even if He makes use of an apparition or a just person to convert and heal a spirit or of special trust in an saint to heal the flesh.

tqr487 Let the rationalists manage to believe. Reason is a great thing. It is a great thing to be a rational creature. But the spirit is a greater thing. And to be a spiritual creature is greater_that is, those who know they have a spirit and set it in the first place as the king of their selfhood and as the most select thing of all. For if reason helps man to be a man and not a beast, the spirit, when it is king of the self, makes man the adoptive son of God, gives him a likeness to God, and enables him to share in his Divinity and eternal goods. Let the spirit, then, reign over reason and the flesh or humanity. And let a rationalism not reign which denies or seeks to explain what should be believed by faith, 3khich on being explained

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indeed, in the attempt at explanation_is damaged, and faith is damaged, if not slain.

2866788tqr7203 Let the rationalists manage to see. Let them put down the opaque lens of rationalism, which will be of no use to them, but, on the contrary, lead them to see altered truths. Just as a lens not suitable for a weakened eye leads one to see even worse. Those who lean towards rationalism are already weakened in spiritual sight. When they choose it, moreover, they place unsuitable lenses before their weakened vision and see poorly in all respects. Let them manage to see. And see clearly, and see Goodness clearly. See God in his continuous perfect action in maintaining Creation, which received life through his will, and restoring health and life where death is already certain.

How can those who want to explain creation and life as autogenesis and polygenesis deny that the Almighty could make even what He was able to create at the beginning, which was not even matter, but just chaos, and later there were only limited, imperfect things? Is it logical, purely logical and reasonable, for us to accept the miracle of self _ordering chaos generating the cell by itself and the idea that the cell evolves into a species which evolves into others that are increasingly perfect and numerous, while God is de scribed as unable to make all of creation by Himself? Is it logical and reasonable to maintain the evolution of the species_indeed, of one given species as far as the animal form which is most perfect because it is endowed with speech and reason, even these alone_when we see that for millennia all other animal creatures have not acquired reason and speech, though coexisting with man?

For millennia every animal has been as it was made. There may have been structural reduction and crosses whereby new hybrid races emerged from the first ones created. But over the course of periods and millennia the bull has never been seen to have ceased being such, or the lion, or the dog, that has also lived with man for many centuries. Nor, over the course of millennia and in contact with man_whose gestures they can certainly imitate, while un able, however, to learn speech_have monkeys ever been seen to become men, at least animal men. It is lower creatures themselves that, with the evidence of the facts, contradict the lucubrations of

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those cultivating exclusively rational knowledge. They are as they were. They testify to the omnipotence of God with the variety of species. But they have not evolved. They haw remained as they were, with their instincts, their natural laws, and their special mission, which is not ever useless, even if it may seem to be. God does not perform useless or totally harmful works. The snake's venom is itself useful and has a reason for existence.

556848 Let the rationalists manage to see. Let the lenses of scientific rationalism be removed, and let them see in the light of God, by means of the Divine Word, who spoke

through the mouths of the patriarchs and prophets of the ancient Temple and the saints, mystics, and contemplatives of the new Temple, for whom One Spirit has always revealed and recalled hidden matters and past matters altered in their truth in passing from mouth to mouth. Above all, let them see by means of the Incarnate Word and Light of the worl_Jesus, the Teacher of teachers, who has not changed a syllable in the Revelation contained in the Book, but, as Omnipotence and Truth, He knew everything in the completeness of Truth and indeed confirmed it and restored it, as regards its meaning, which was sometimes intentionally deformed by the rabbis of Israel, to its original form, which is the only true one.

To seek to add to what Wisdom has revealed, Tradition has passed on, and the Word has confirmed and explained is to add tinsel to gold. It is not the tokens of science that open the gates of the Kingdom of Heaven, but the golden coins of Faith in the revealed truths, the golden coins of Hope in the eternal promises, and the golden coins of Charity practiced because it has been believed in and hoped for that give the spirits of the just and later the bodies and spirits of the just their place in the Eternal City of God.

It will never be sufficiently asserted that knowledge is straw which fills, but does not nourish, and smoke, which obscures, but does not illuminate, and spiritual poison which kills, and weeds yielding the fruit of false prophets with new words and new theories which are not the divine word or divine doctrine.

Elsewhere, where what has been mentioned above is not present, there are some who seem to be alive and are dea_that is, those possessing only the appearance of what they ought to be, in all respects like a beautiful, ornate statue, Which is, however,

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2916794tqr7212 lacking in sensation and cannot communicate to others the life it does not have. Mouths speaking because they cannot keep silent, but which are not convincing because the power which is persuasive is lacking in their words. They themselves are not convinced and cannot convince. Mechanical instruments that even speak well, in terms of eloquence, but soullessly.

There have always been such. They are the ones with a mistaken vocation. Enthusiasts at the outset. Their enthusiasm then gradually fades out. And they lack the courage to withdraw. Better one pastor fewer than a pastor who looks alive and is spiritually dead or very close to dying. A living one could take his place, to provide life. But the falsest form of human respect keeps them from confessing openly, "I am not capable any more, and I will withdraw."

There always have been such. Judas Iscariot is their prototype. It would have been better for him to withdraw rather than remain and arrive at the supreme crime. "He who looks

back after setting his hand to the plough is not fit for the Kingdom of God," the Divine Master said. And it is better for one who is unfit to withdraw rather than cause many to perish, cause even more to grumble, and do harm to the Priesthood by the scandal occasioned.

The multitude generalizes and sees evil more readily than good. When people understand they have died to the mission, they should withdraw, but they should not allow the multitude to judge, generalizing and harming the whole group. The branches destined to provide sap to the fruits should be cut off if they be come sterile because not only are they useless, but they take strength away from the plant just to adorn themselves with pompous, useless leaves.

Among the things created perfect by God there was always a part that was unable to remain such. The first defection was in the angelic host, and it is an impenetrable mystery that this could have happened in spirits created in grace, who saw God and knew his Essence and Attributes, his works and plans for the future. They still rebelled and did not manage to remain in their state of grace and changed from spirits of light living in joy and supernatural knowledge into spirits of darkness living in horror.

The second defection was that of the First Parents, and it, too,

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595888tqr7155 is inexplicable. How could it happen that two innocents_who enjoyed God's numberless benefits and, because of their fortunate state of grace and other gifts, were in a position to know and love God like no other humans, except the Son of Man and his Mother, for they were filled with Innocence and Grace_were capable of listening to and obeying the Tempter and preferring Him to heeding the voice of God, who taught them lovingly and asked them for one single act of obedience? An easy form of obedience. For they had no need to pick that fruit in order to be satisfied in every appetite. They had everything. God had made them rich with all they needed to be happy and healthy in body and spirit. They still re belled, disobeyed, and did not manage to remain in their state of grace and changed from creatures living in joy and supernatural knowledge into unfortunates in spirit, heart, mind, and members. The latter were wearied by work; their minds were frightened by the difficulties of the immediate future and the impending and eternal future; their hearts were broken by the slaying of one son and the perversity of another; their spirits were discouraged, now immersed in the haze of sin, which kept them from comprehending the loving guidance of the Father Creator.

The third great, mysterious, and inexplicable defection is that of Judas Iscariot, who spontaneously wanted to belong to Christ, who enjoyed his love for three years and fed on his Word, and who, because he was disappointed in his concupiscent dreams, sold Him for thirty denarii, changing from an apostle_that is, chosen for the highest spiritual dignity_into the betrayer of the Friend, the deicide and suicide.

These are the greatest defections. But there are always some, though lesser. For man is man. For what is created is never eternally perfect, as is the Creator, except for the Heavenly Kingdom, where only spirits confirmed in grace and no longer subject to sin have their dwelling, and except for the Son of Man and his Mother_the former, because He was the Go_Man, and, therefore, as his human person was united to his Divine Person, so his divine perfections were joined to his human perfections; the latter, be cause She responded to the extraordinary gifts with which God filled Her from the moment of conception with good will and faithfulness reaching a power which none of the saints has ever

279tqr7026tqr7205 reached or will reach.

And the fact that man is sometimes imperfect does not constitute an unforgivable sin. God is also Mercy. And He is Patience. He awaits the repentance of those erring and forgives if that repentance is sincere. Every man who falls can thus rise up again and be just once more. Indeed, he can become more just, for, aware of his weakness, he can be less proud of himself and more merciful to wards his fellows in ministry or in human destiny. God also brings good out of evil, when man does not refuse his invitations and counsels and those of his brothers and sisters who are holier than he. But when He sees man is obstinate in his imperfections, con tent with a quietism which does not lead him to do either good or evil, a quietism which makes him seem to be alive, when, however, he is dead, and by being such he provokes the death and prostration of many, then God comes to him "like a thief, and they will not know the hour of his coming" (Revelation 3:3).

The Master said to his disciples, "Let your belts be tightened and your lanterns be aflame in your hands." He did not say, "Rest and sleep, for you are now the chosen, and everything's in order." The servant of God is a worker, and God wants him to work every hour of his earthly day. And the more he works, the more he receives from God special loving gifts of election. "Much will be expected of the one to whom much has been given" (Luke 12:48). And let him work following the example given by the Master, an example of patience, mercy, and untiring love. For as one would wish to see one's weaknesses measured by God, one must measure other creatures with the same measure so as not to incur in God's severity for having measured others with severity. "For you will be measured with the measure you have used, and abundantly" (Mark 4:24).

Elsewhere there is also little virtue practiced heroically, but faithfulness to the Word as regards both oneself and working so that others can be or become faithful thereto, and constancy in confessing the Name of the Lord even in the face of mockers or enemies of Catholicism. Not persecutors, but opponents, those led astray, and those ignorant of that Name and Him who bears it. How many are in the "synagogue of Satan" (Revelation 3:9) or of the world because they are not instructed in Truth. Instructed

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with patience and love, in the spirit of the Gospel and its Author1950 Jesus_and of its Custodian and Dispenser_the Roman Church.

610898 Souls that are in darkness, but that instinctively tend towards the Light. Souls that are in the error of idolatrous or separated worship, but that instinctively tend towards the Truth. Souls that by their very nature tend towards Goodness and thus belong as well to the soul of the Church without realizing, and for them an apostolically fraternal hand or word or act of assistance suffices for them to become living members of the Mystical Body and worshippers of the true God.

Now, since it is certain that those who save or give life to even one single soul save their own and give it the reward of Eternal Life, for God is infinitely grateful to those giving Him a son, it is equally certain that God will grant forgiveness for many things to those striving to bring numerous souls onto the ways of the Lord-the ways leading to Heaven_keeping the gate to mercy, truth, and wisdom_the Gospel_open so that, following upon the invitation by God's minister, all who want to enter therein may find it easy to do so.

From this review and comparison of the seven churches at that time and the current state of the different religions and churches there thus emerge a warning and stimulus not to let charity die; not to follow human doctrines, too much like Balaam's, which are the occasion for scandal, poisoning, and spiritual fornication for children, as regards what is "scandalous," and of adults, in relation to the two other things; to combat any and all who have commerce with or frequent persons and acts of darkness, fornicating with the powers of evil and deceit and feeding on mental foods sacrificed and offered to the idols of impure knowledge and curiosity; to shake off quietism and become alive again so as to give life; to make reparation for weak virtue by working with all one's strength to lead others to the knowledge of God and the Gospel and, consequently, to virtue, so that the saved themselves will speak out on behalf of their savior before the Father of the Heavens and of all men; to burn in order to burn, to shine forth in order to illuminate, to detach oneself from what is concupiscence, even if involving only wealth, power, health, and peaceful human comfort, so as to robe oneself in supernatural things and be free, with

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285tqr7023tqr7202 no obstacles in apostolic work.

Then those who wanted to become saints, overcoming everything contrary to holiness, will receive the "new name," will feed on the "tree of life" and the "hidden manna, " will be clothed in the "white robe" and crowned with the "crown" of heavenly glory and

rendered a "column" in the Eternal Temple, and "will sit on the throne" which is prepared for the victors (Revelation 2 and 3).

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287 The greatness of the vision increases, and the power of the ecstasy increases, for the seer is no longer called to see the current matters of his time, a sign and figure of what, in different ways and for different reasons, will later be repeated over the centuries, but future things and supernatural things_the former known only to God, the latter known to the citizens of the Heavens.

And in a new theophany, which is both like and unlike that of Ezekiel, he sees the glory of the Lord seated on the heavenly throne with a human appearance, but a man who has been doubly glorified because He is God and the Go_Man, the Holy of holies, the Saint among saints. For no one among men was so holy as the Son of Man. It is thus a body turned into light "like electrum and fire," Ezekiel says; "like jasper and carnelian," John says; and both conclude: "surrounded by a splendor like a rainbow. " 393

Other prophets, too, had seen the Son of God and of Man shining in a linen robe, like bronze or some other fiery metal, from the time when He was still the Word in the Father's breast and centuries had to pass before He took on human flesh, and this Flesh, when glorified after the perfect Sacrifice, ascended into Heaven to remain there, as Go_Man, Eternal King, Universal Judge, Pontiff, Lamb, and Victor over evil, death, time, and everything that exists, for all power and primacy have been given to Him by the Father.

But if the ancient Prophets saw only the Go_Man, some others saw the Go_Man borne upon his throne by his principal confessors, the four Evangelists, with an appearance symbolizing their

393 Ezekiel I and 2 (L4 and 27_28; 8:2); Revelation 4:3; 21:19_20.

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tqr7248 spiritual nature: Matthew, as a man, completely human in his past and in describing the Son of Man; Mark, as a lion, in preaching Christ among the pagans, even more than in describing the time of Christ in his Gospel, in which, however, as a lion, he loved to bring out the figure of the Divine Miracle Worker more than that of the Messiah as a Man, as Matthew had done. And this was for the purpose of causing amazement and

winning the pagans over through astonishment, as they were always seduced by what appeared to be wondrous.

625tqc3988tqr7248 Luke, patient and strong as an ox in completing_also with persevering investigation of the events leading up to the real apostolic activity of Christ and his followers_the full work of God for the salvation of humanity. For this work of infinite love began with the Immaculate Conception of Mary, with the fullness of Grace granted to Her, with Mary's continuous communion with her Lord, who, after creating Her, as a Father, with unique perfection among all the bodies of those born to man and woman, as his most beloved Daughter, then filled Her with his Light, the Word, who had revealed Himself to Her in the divine, intimate lessons by which She was the Seat of Wisdom from her earliest years, where as the Holy Spirit, Eternal Lover of the Pure, poured the fires of his most perfect charity into Her and, making Her an altar and ark that was holier and more beloved than those in the Temple, took up his repose in Her and shone forth in the full splendor of his Glory.

In ancient times, when the Tabernacle was built, a cloud of fire covered it night and day, whether it was immobile or in pilgrimage towards the goal, and the People of God would halt or journey on according to the movements of the cloud, which was nothing but the witness to the glory of the Lord and his Presence (Numbers 9:15_23).

At the beginning of the new time, the time of Grace, the cloud of fire of the Lor_an invading fire offering protection against every assault by the Eternal Enemy, more active than ever, for he grasped that his defeat was close at han_covered a much holier Tabernacle, waiting to cover it in a greater manner to conceal the greater mystery of the fruitful wedding between God and the Virgin, whose fruit was the Incarnation of the Word. And the glory of

3106874tqr7294 the Lord always covered the Inviolate Virgin, the Go_Bearing Mother, whether She halted or moved by divine orders, which led Her from Nazareth to the Temple, from the Temple to Nazareth as a Virgin Bride, and from Nazareth to Hebron and Bethlehem as a Virgin Mother, and from Bethlehem to Jerusalem, as a support in the prophecy of Simeon, and from Bethlehem to Egypt for the protection of the Hated Woman because She was the Mother of God, and from Nazareth to Jerusalem, leading Her to the place where the Boy was with the Doctors, and from Nazareth to one place or another where the Teacher_Son was persecuted and afflicted, and from Nazareth to Jerusalem and Golgotha to participate in the Redemption, and to the Mount of Olives, where the Son ascended to the Father, and from the Mount of Olives to Heaven in the final ecstasy in which the Fire would breathe his Mary into Himself, just as the sun breathes a pure dewdrop into itself.

Luke, unique and patient, consulted and also wrote what may be termed the introduction to the Gospel, which means "announcement," speaking to us of Our Lady of the Annunciation, without whom and without whose absolute obedience the Redemption would not have been carried out.

It is the property of an ox to ruminate on what was swallowed some time ago, too. Luke imitates the ox. Over many years time had swallowed the preliminary episode * s of the coming of the Messiah as such_that is, as Master and Savior_Redeemer. Luke brings them back to light. He shows us the Virgin, a necessary instrument in order for us to have Jesus Christ, the Go_Man. He shows us the Most Humble Woman Full of Grace, the Most Obedient One in her "Let it be done to me according to your word," the Most Charitable One rushing with holy celerity to her cousin Elizabeth to comfort and help her and, though She did not have any idea about it, to sanctify him who was to prepare the ways for the Lord Jesus, her Son; the Most Pure and always physically, morally, and spiritually Inviolate One, from conception to her ecstatic pas sage from earth to Heaven.

"This gate shall be closed and not be opened, and no man shall pass through it because the Lord God of Israel has entered by it. Only the prince himself may sit down there to eat his meal before the Lord, and he shall enter by way of the vestibule of the gate and

leave by the same way" (Ezekiel 44:2_3).

279 Mysterious words with an obscure meaning until Mary's Conception and Divine Maternity made them clear to all capable of reading them in their proper meaning under the ray of Eternal Light.

The closed gate, the external gate of the sanctuary, the gate facing east, was in reality Mary. Closed, for nothing earthly ever entered Her, in whom there was a fullness of Grace. An external gate, for She was between Heaven, the Dwelling of the Triune God, and the worl_so close to God that She was like the gate opening on the Holy from the Holy of Holies. Mary truly was and is a gate for men, so that through the Holy they may penetrate into the Holy of Holies and take up an eternal dwelling there with Him who dwells there. A gate facing east_that is, facing God alone, called Orient by those inspired in ancient times. And in reality the eyes of Mary's spirit were set upon God alone.

A closed gate through which no one, except the Lord, would enter to love Her as a Father, as a Son, and as a Spouse, to render Her fruitful without any lesion, to receive nourishment from Her so as to take on a Body, to be nourished in the sight of his Divine Father, carrying out his first act of obedience as the Son of Man, who, in the obscurity of a woman's womb, enclosed and limited his Immensity and Freedom as God, subjecting Himself to all the phases governing gestation, just as later, still drawing sustenance from Her, He would follow all the stages of growth, changing from a Baby into an Adolescent.

A closed gate which was not opened for even the holiest maternity, since, in a way known to God alone, just as God, in passing through the burning vestibule of Mary's charity, entered Her, so He, Infinite Light and Love, came into the world, as ecstasy burned Mary and made Her a glowing altar on which the Host was set and offered so that

He would be Salvation for men.

340 Many centuries after Ezekiel, Paul said to the Hebrews, ldblquote Christ ... came by penetrating through a greater and more perfect tabernacle, not made by human hands" (Hebrews 9: 11).

279 Many interpretations have been given to these words. And correct interpretations, too. But there is another one. And it is this: Jesus came to men, among men, by passing through a greater

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2936832tqr7247 tabernacle, in terms of supernatural beauty, and a more perfect one than that which was the goal of the Jews of Palestine and the Diaspora, for it was not architecturally perfect, but perfect in holiness, and not made by human hands with marble and gold and ornate curtains, but create_and God watched over its shaping so closely that we could almost say "made"_by Him, so that his Word, when the time came for his Incarnation. would find a healthy, holy, select tabernacle, perfect in all its parts, worthy to receive and be the temporary dwelling of his Divine Holiness.

Luke_a physician in addition to being an Evangelist, with the patient study of the doctor who does not stop at the objective fact or the subject under consideration, but studies and examines the environment and heredity from which the subject proceeds and may have received psychophysical characteristics_to present God Incarnate to us, the Son of Man, and have us come to know Him better in his gentleness, which is such, even though, when necessary, He can be strong, in his loving kindness towards the sick and sinners desirous of physical or spiritual healing, in his most perfect obedience to the point of death, in his humility, which did not seek praise, but, rather, advised, "Do not talk about what you have seen," in his fortitude, able to overcome every affection or human fear to carry out his mission, in his integrity, be cause of which nothing could harm his sense, nor could He harbor, even fleetingly, any passion that was not good, presents his Mother to us_that is, the Woman who by herself formed her Son by transmitting, in a single blood which was to robe Him in flesh, a likeness_indeed, even more than a likeness_to Her. He as Man, and thus more virile in his features and manner. She as a Woman, and thus gentler in appearance and style.

But in the Boy capable of replying to Her, "Why are you looking for Me? Didn't you know that I must do what my Father wants Me to do?" (Luke 2:49) and in the Man asking, "Woman, how does your concern affect Me?" (John 2:4) and also, "Who is my Mother and my family? Those who do the will of my Father" (Matthew 12:48_49), the fortitude is evident which was communicated to Him by the Woman who was able to suffer deeply at all times and for many reasons: the death of her parents, poverty, Joseph's suspicion, the trip to Bethlehem, the prophecy of Simeon, flight and

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tqr7191 exile in Egypt, the disappearance of Jesus, her husband's death, being abandoned by her Son when He undertook his mission, the Jewish world's hostility towards Him, and the martyrdom of her Son on Golgotha.

602905tqr7191 In the Son's gentleness the gentleness inherited from Mary is evident, as are her humility, obedience, and purity. All the supreme virtues of the Mother are also in the Son. Jesus, it is true, reveals the Father to us, but the Mother does, too. And it may well be said that those who want to know Mary, who was revealed too little by the Evangelists and in the Acts of the Apostles, should look at her Son, who from Her, and from Her alone, took everything, except his Divine Nature as the Firstborn and Only_Begotten Son of the Father.

"May the Will of God be done," Mary says in Luke 1:38. "Thy will be done," Jesus says in Luke 22:42.

"Blessed are you for having believed," Elizabeth says to Mary (Luke 1:45). And Jesus praises those who are able to believe on many, many occasions during his evangelization.

"You have cast down the powerful and exalted the humble," Mary professes in her Magnificat, and Jesus says, "I thank you, Father, because you have concealed things from the learned and the great and revealed them to the small. "

The Word, the Wisdom of the Father, made his future Mother a Master in Wisdom. And his Mother transfused into her Son, along with blood and milk and motherly care, the select thoughts which had always been rooted in her unharmed intellect and the very select sentiments which were the only ones occupying her Immaculate Heart.

John, the fourth Evangelist, is the Eagle. High, powerful, and solitary flight and the ability to look fixedly at the sun are proper to the eagle. In John the Evangelist there is the nobility of the noble bird, powerful flight, and the capacity to gaze fixedly at the Divine Sun_Jesus, the Light of the world, the Light of Heaven, the Light of God, Infinite Splendor_the ability to rise up to supernatural heights to which no other evangelist rose and, in this way, by rising up, to be able to penetrate the mystery and truth and doctrine_everything_of the Man who was God.

Soaring like a royal eagle quite high above earthly things and

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2786831tqr7244 humanity, he saw Christ in his true Nature as the Word of God. More than the Miracle Worker and the Martyr, John presents us with "the Teacher." The only most perfect Teacher the world has ever had. The Go_Teacher, Wisdom become flesh and the oral teacher for men, the Verbum or Word of the Father_that is, the Word making his Father's thoughts perceptible for men, the Light come to illuminate the

darkness and make the twilight flee.

The most sublime truths, the gentlest and best loved, are all sincerely stated in the Gospel of John, who with his eagle eye and spiritual ascent while following the spirit of the Master, from on high saw the supreme heights and the supreme depths and measured the breadth of Christ's love and the hatred of the Jewish world towards Christ; the struggle between light and darkness, of the excessive forms of "darkness "_that is, the excessive number of enemies of his Master, among whom there was even a disciple and apostle, whom John, in this Gospel of his of Truth and Light, clearly calls by his real name, one of his real names: "thief"; he saw the undercover plots, the subtle traps used to make Christ un popular with the Roman dominators and Jews and the "least ones" who formed the flock of those faithful to Christ. And he notes them all and makes them known, showing Christ in his sub lime holiness, not just as God, but also as man.

A Man who does not compromise with his enemies to make them friends; a Man who is able to tell the truth to the powerful and un mask their sins and hypocrisy; a Man who, while not rejecting any of those deserving of being drawn near because they are moved to come to Him by their soul's desire to be redeemed, is able to hurl his anathema at those who, though most powerful, deceive Him with false offers of friendship so as to catch Him in sin; a Man who respects the Law, but tramples on what is superimposed on the Law: the "burdens" set upon the least ones by the pharisees; a Man who refuses a kingdom and earthly crown and flees to get free of them (John 6:15), but does not cease to proclaim his spiritual Kingdom and take the crown of the Redeemer to confirm his doctrine of sacrifice with his own sacrifice; the most holy Man who wanted to experience everything associated with man except sin.

The eagle does not sing more or less melodiously, as other birds do, but casts forth his powerful cry, which is such an affirmation

tqr7164 of power that it makes the hearts of men and animals tremble. John does not sweetly sing the story of Christ, either, but hurls forth his powerful cry to celebrate the Hero, and it is such a forceful cry in asserting the Divinity and most luminous Wisdom of Christ that it makes souls and hearts tremble from the first words of his introduction.

614901tqr7164 The eagle loves solitary peaks on which the sun blazes with all its fire, and the more the sun shines, the more the eagle stares at it, as if fascinated by its splendor and warmth. John, too, the solitary, though he was with his companions both before and after the Passion and Ascension of the Master_for he truly was a different Apostle, unique in certain respects as a man and disciple, united to the others only through the charity which was most intense in him ' _John, too, like the eagle, loved to remain on the summit, in the fire of his Sun, and look at Him alone, listen to all of his words, both spoken and secret_that is, the deep, sweet lessons and conversations of Christ and his solitary outpourings of feeling, his prayers and communion with the Father, in the silence of the nights or in the depths of the forests, wherever Christ_the great Solitary, because He was the great Unknown and Misunderstood One_isolated Himself to find comfort in union with his Father.

Jesus: the Sun of Charity; John: the lover of the Sun of Charity and the virgin wedded to Charity_he, the pure one, attracted by Jesus, perfect Purity. Love gives special understanding. And the stronger love is, the more the lover understands even the intimate movements of the beloved. John, the one most faithful to and most loving towards Jesus as God and Man, comprehended everything about Him, not as if resting on his Divine Heart, but as if in his Heart.

No one knew Christ intimately as John did. All the perfections of Christ were known to him. He penetrated into his mystery and into the ocean of his virtues, truly measuring the height, breadth, and depth of this living Temple not made by human hands that men were trying to destroy in vain. And, after decades had transpired, he wrote about them all and described them, leaving the most perfect Gospel in historical veracity, the most powerful in doctrine, the most luminous in terms of wisdom and charity, and the most faithful in describing episodes and characters, capable of

2886798tqr7199 overcoming the mental restrictions of the Jews and describing even what the other evangelists had not dared to say: the Samaritan woman, the royal official, the scandal and flight and rebellion of the disciples against the Master after the discourse on the Bread of Heaven, and the' adulterous woman, and the open disputes with Jews, Pharisees, Scribes, and Doctors, and his taking refuge in Samaria and Ephraim, and his contacts with the Gentiles, and the truth about Judas, "who was a thief," and many other things.

More than mature in years, because he was advanced in age when he wrote his Gospel, but perennially young because he was pure, but always equally and ardently loving towards Christ, for no other human love had diverted the flames of his charity from the Beloved, John, the loving eagle of Christ, has revealed Christ to us with a power superior to every other, inferior only to that of Christ Himself, which was infinite, since it was the power of God, in revealing his Father to us.

All four standing around the throne (Revelation 4:7_8) were covered with eyes. Indeed, they were the contemplatives, those who had clearly contemplated Christ so as to be able to describe and confess Him clearly.

But John, the eagle, with his mortal and immortal eyes, had contemplated Him as an eagle, with an eagle's gaze, penetrating into the burning mystery of Christ. And beyond life, now at the side of his Beloved, with perfect sight, he looks fixedly and penetrates as far as the core of the Mystery and intones the hymn of praise which the others and the twenty_four elders follow, to be fortified in spirit and declare the events of the last times: the supreme horror, the supreme persecution, the final scourges, and the supreme victories of Christ, and the supreme, eternal joys of his faithful followers.

The first words of his Gospel canticle are praise of the Light. His last words in the Apocalypse are a cry with a loving reply and a loving question: "Yes, I am coming soon! " "Come, Lord Jesus! " And these two cries, of the Beloved and the Lover, disclose to us

more than anything else what John meant to Jesus and Jesus to John: Love.

Let us compare this ardent lover_ 'who, led by love, rose in spirit and in intellect to sublime regions and penetrated into the

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highest mysteries as did no other apostle or evangelist_to the man, Matthew. John was all spirit, increasingly spirit; Matthew was matter, all matter until Christ converted him and made him his own. John, an angel with a human appearance, a seraph, indeed, who with his eagle wings ascended where only very few were allowed to rise; Matthew, the man, still a man even after the conversion which made him, a sinful man, into a man of God-that is, a man raised back up to the degree of a rational creature destined for eternal life in Heaven. But still a man, without Luke's culture, without John's supernatural knowledge, and without Mark's leonine strength. On the mystical ladder of the evangelists Matthew may be placed on the first rung, Mark a quarter of the way up, Luke halfway up, and John at the top.

282 But remaining "a man" did him no harm, but, rather, served to lead him higher in perfection by keeping him humble, contrite over his past, just as his describing the Word made Flesh as 'a34man," more than as Teacher, Miracle Worker, and God served at that time and in the future centuries to confirm and confess and assert the true Nature of Christ, who was the Word of the Father eternally, but who was really Man, becoming incarnate through a unique, divine miracle, in the womb of the Virgin to be the Master and Redeemer forever and ever.

He had neither the loving raptures of John nor the admirable economy of Luke, who did not limit himself to speaking about Christ the Teacher, but also speaks to us about what the preparation for Christ was like_that is, about his Mother and the events preceding the public manifestations of Jesus Christ, to make everything known to us, to confirm the prophets, and to demolish (with the most exact narration of the hidden life of Jesus, Mary, and Joseph) the future heresies which would arise_and they are not all over yet_which alter the truth about Christ, his person, and doctrine, his healthy, strong, patient, and heroic person, like no other that has ever existed. Who shows us Christ the Savior and Redeemer, who begins the Passion by sweating blood at Gethsemane, as Luke does? But if Luke is the erudite historian, Mark is the impulsive man who imposes Christ on the pagan multitudes, bringing out his supernatural_indeed, divine_power in miracles of every kind.

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2906788tqr7192 Each of the four served to compose the mosaic giving us the true Jesus Christ, Go_Man, Savior, Master, Redeemer, Victor over death and the devil, Eternal Judge, and King of kings forever. For this reason, in the theophany described by the Apostle John in his Apocalypse (4:5_9), the four, with their four different appearances, serve as the base and crown for the Throne on which there is seated the One who is, was, and will be, who is the Alpha and Omega, the beginning and end of all that was, is, and

will be, and their voices, joined to those of the twenty_four_that is, of the twelve main patriarchs and the twelve greatest prophets, or major prophets_sing eternal praise to Him who is Most Holy and Omnipotent.

Twelve and twelve. This number was one of the sacred numbers for the Jews. There were twelve Patriarchs, twelve sons of Jacob, twelve tribes of Israel; and if there are twelve Commandments of the Law_the Commandments given by God the Father to Moses on Sinai (Exodus 20)_in reality there have been twelve since the Word of the Father, eternal and most perfect Wisdom, completed the Law and perfected it, teaching that the commandments of the commandments are "Love God with your whole self and your neighbor as yourself, " for these first two and principal commandments are truly the living basis for all ten commandments, since the first three cannot b~ practiced if one does not love God with one's whole self, with all one's strength, and with all one's soul, and the other seven cannot be practiced, either, if one does not love one's neighbor as oneself by not going against love, justice, or honesty in any respect or in regard to any person.

The age of twelve was prescribed by the Law in order fop a Jewish boy to become a son of the Law. And Jesus, faithful to the Law, wanted twelve apostles as followers because that number was sacred. For if one rotten branch later fell and the new plant was left with just eleven branches, a new twelfth branch soon appeared on the plant of Christianity, and the sacred number was re_established.

How many sacred numbers there were in Israel! And each with its symbol, which was later transferred to the new Church. Three. Seven. Twelve. Seventy_two. And, in the future times, there will shine forth the truth about the numbers which are still obscure

608888tqr7157 that are contained in the Apocalypse, numbers which stand for Infinite Perfection and Holiness, and Impiety, which is also without measure

Jehoshua = Perfection, Holiness, Salvation,394 a name with eight letters. Satana = Impiety, the enemy of the human race, the perfection of evil, a name with six letters.

And since the former is the name of most perfect Goodness, and the latter, of most perfect Evil_that is, measureless_each of them multiplies by three, the number of perfection, the number of its letters, and the former becomes 888, and the latter, 666. And woe, woe four times over, to those days when Infinite Goodness and unlimited Evil will fight their final battle before the definitive victory of Goodness and those who are Good and the definitive defeat of Evil and his Servants!

All the horror and blood there have been on earth since the Creator made it will be nothing in comparison to the horror of the ultimate struggle. For this reason Jesus the Master spoke so clearly to his followers when he predicted the last times. To prepare men for the final struggles, in which only those with intrepid faith, burning charity, and unshakable hope will be able to persevere without failing into damnation and merit Heaven.

For this reason_since the world is descending deeper and deeper into the abyss, into non-faith or excessively weak faith, and charity and hope languish in too many and in many are already dea_through every means an effort should be made for God to be more greatly known, loved, and followed. What the Priest avoided or not heeded by too many_cannot obtain can be gained by the press and books in which the Word of God is again present ed to the multitudes.

A word sometimes suffices to lift up a fallen spirit, lead a straying person back onto the right path, and prevent the definitive suicide of a soul.

For this reason God, who sees and knows everything about men, with the means of his Infinite Charity reveals his thought and his desire to souls chosen by Him for this mission and does not

283tqr6521 394 We maintain the spellings of the names in the Italian text, for the sake of the

numerical observations which follow.

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want his help to remain inactive and suffers on seeing that what would be the bread of salvation for many is not given to them.

2886782tqr7191 Languishing souls' need for spiritual food is constantly growing. But the choice grain given by God remains locked up and use less, and weakness is increasing, and the number of those perishing, not so much in this life as in the other, goes on growing.

When, through truer, vaster, and deeper knowledge of Christ, when, through final removal of the seals over that which is a source of life, holiness, and eternal salvation, will a multitude of souls be able to sing the hymn of joy, blessing, and glory to God, who helped them to be saved and to form part of the People of the Saints?

With what words and looks will the Eternal Judge speak and gaze at those who by their will prevented many from being saved? In what manner will He demand from them an accounting of those who failed to possess Heaven because they, like the scribes and pharisees of old, closed off in the face of people the way that could have led them to the Kingdom of Heaven (Matthew 23:13), and, in both voluntarily blinding their eyes and hardening their hearts (Isaiah 6: 10), they did not want to see or understand?

Too late and to no avail they will beat their breasts and ask for forgiveness for the way they acted.

Judgment will by then have been given and will be irrevocable, and they will have to

expiate their guilt and also pay for those whom, by their way of acting, they kept from finding God and being saved.

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288 These Notebooks belong to a category of mystical literature which the Catholic Church has long been familiar with: that of so_called "private revelations." A private revelation is not binding for the faith of Christians, but its value is to be measured by its capacity to instruct and inflame souls, spurring them to love God more and apply divine teachings to their everyday lives.

In the confidence_and the conviction_that this work superabounds in these inspired qualities, we offer it for the spiritual nourishment of readers.